

A GRAMMAR
OF THE
ARABIC LANGUAGE,
ACCORDING TO THE PRINCIPLES TAUGHT AND
MAINTAINED IN THE
SCHOOLS OF ARABIA;
EXHIBITING
*A COMPLETE BODY OF ELEMENTARY INFORMATION,
SELECTED FROM THE WORKS OF THE MOST
EMINENT GRAMMARIANS;*
TOGETHER WITH
DEFINITIONS OF THE PARTS OF SPEECH,
AND
OBSERVATIONS ON THE STRUCTURE OF THE LANGUAGE.

*Ἰδιον γὰρ Φιλοσοφίας τὸ ἐν τοῖς πολλοῖς ἔχουσι διαφορὰν δεῖξαι
τὴν κοινωνίαν, καὶ τὸ ἐν τοῖς πολλοῖς ἔχουσι κοινωνίαν δεῖξαι
τίνι διαφορᾷ.*

PHILOPONUS.

IT IS THE PROPER BUSINESS OF PHILOSOPHICAL GRAMMAR, TO SHEW,
IN MANY THINGS WHICH HAVE DIFFERENCE, WHAT IS THEIR
COMMON CHARACTER; AND IN MANY THINGS WHICH
HAVE A COMMON CHARACTER, THROUGH
WHAT IT IS THEY DIFFER.

IN TWO VOLUMES.

VOLUME FIRST:

COMPRISING THE

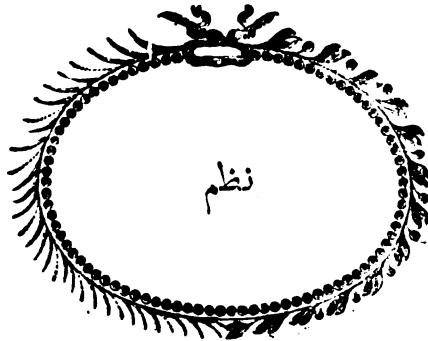
SYSTEM OF INFLEXION.

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يا صارِفاً هِمَّتُهُ فِي الطَّلَبِ لِمَا بِهِ يُعَرَّفُ قَبْلُ الْأَدَبِ
 هَاكَ الَّذِي يُغْنِيكَ يَا ذَا النُّهَى بِمَا حَوَاهُ مِنْ لِسَانِ الْعَرَبِ
 طَالِعُهُ تَحْظِي بِالْعُلُومِ الَّتِي تَفُورُ مِنْهَا بِأَرْتِشَافِ الصَّرَبِ
 فَهُوَ كِتَابٌ رَوْضَةٌ مُعْجِبٌ يَحْصِلُ لِلنَّاظِرِ فِيهِ الطَّرَبِ
 ثِمَارُهُ يَا نِعْمَةً مَنْ يَمِلُ لِقَطْفِهَا فَلْيَسْمُكُنْ بِاللَّهَبِ
 مَا ضَمَّ عِلْمُ الصَّرَفِ دَرْجُ كَمَا قَدْ حَازَ هَذَا الْمُقْنِعُ الْمُنْتَحَبِ
 يَا أَيُّهَا الطَّلَّابُ بُشْرَى لَكُمْ هَذَا كِتَابٌ مُنْجِحٌ لِلدَّرَبِ
 صَنَّفَهُ مَتْنِي الَّذِي حَسْبُهُ مِنْكُمْ دُعَاءُ فَعَلَيْكُمْ وَجِبِ

ADVERTISEMENT.

THOUGH it will be some time before the Second Volume of the following Work can be issued from the Press, I see no reason to delay the publication of the First Volume, which forms a complete treatise in itself, since it exhausts the Science of Arabic INFLEXION, leaving the SYNTAX, as another branch of the subject, to be fully considered in the Second Volume. On the publication of the latter, it is my intention to furnish a Preface to both; and, in the mean time, it will suffice to offer a very few observations on the nature of the plan which I propose to accomplish.

I PROVED in a former publication that the Science which we call GENERAL GRAMMAR, treats merely of the Nature and Character of the PARTS OF SPEECH; and consequently forms part of the subject which every Grammarian professes to discuss. But the same Parts of Speech which are common to the structure of one Language, are not unfrequently unknown to another; and those which are common to all Languages, have not the same character in each. Thus it happens that there are no ADVERBS in the Arabic Language, and though VERBS and other ATTRIBUTIVES
are

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are probably common to every Tongue, it is, nevertheless, indisputably true, that the character of an Arabic attributive differs essentially from that of the English attributive with which, in Translation, it seems to correspond.

BUT the admission of these facts, (and I know not how they can be controverted,) seems to me to strike at the root of General Grammar, and to reduce that Science, as nearly as possible, to a mere nonentity. For, in the first place, it is not easy to determine what Parts of Speech are necessarily common to every Tongue, though it is quite certain that such, only, can fall within the range of the Science. And, in the second place, though that question were already determined, the definitions of the Science must yet continue to be equally imperfect and unsatisfactory; first, because it treats merely of principles common to every Tongue, and for that very reason of no great importance; and, secondly, because it will not condescend to furnish any information on the subject of those more important principles which distinguish the character of the same Parts of Speech, as they are found to exist in two or more Languages.

To explain by an example. It is by no means clear to my understanding, that adjectives are *theoretically* necessary to any Language, though in *fact* they are probably common to all. For every adjective may be resolved into the genitive case of the corresponding substantive, as A WISE MAN, OR A MAN OF WIS-

DOM;

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dom; &c. and does it not follow as a consequence of this principle, that adjectives, though very convenient to the expression of our thoughts, are not, however, of necessary use?

ADMIT this fact, and adjectives will cease to be the subject of General Grammar, because that Science disdains to furnish any information relating to the Nature of those Parts of Speech which are merely convenient, but not necessary. And, on the other hand, if we deny the fact, and affirm the necessary use of adjectives, it will still be true that they must be considered, in General Grammar, with reference, merely, to their common properties; and, consequently, that the specific difference between the adjectives of one Language and those of another, though often a subject of the highest importance, (See Page 266 of this Volume,) can never fall within the range of the Science.

IN truth, the question, "What is necessary to the expression of our thoughts?" plainly admits of no solution; for, though simple thoughts may be expressed by simple means, the case is very much altered when we have occasion to connect our ideas by a chain of reasoning, because, then, the most perfect Language on Earth, will be found to furnish an imperfect instrument for the communication of thought. The ESSAY ON THE HUMAN UNDERSTANDING, for example, exhibits a train of thought which cannot be translated into the Language of the Nursery;

or,

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or, generally speaking, into any Language of which the progress to maturity is inconsiderable ; yet it does not follow that it would be impossible, (no doubt it would be very difficult,) to translate it into the Language of New Zealand, because Language may attain a very high degree of perfection, while the state of Society is yet very rude.

THE reason is, that long and connected trains of thought are inseparable from the condition of Man's nature, at every period of the social career ; and thus, the arts of fishing, hunting and warfare, for example, the necessary concomitants of Savage Life, in its rudest state, will furnish abundant materials for thought. Those materials, shaped into Speech in the necessary intercourse of Human Society, will inevitably give birth to a great deal of eloquent, and perhaps, even, of abstract discussion ; and thus the necessary wants of the Savage, though they may not furnish a very copious vocabulary, are yet sufficient to account for all that is excellent (and there is often, I believe, a great deal of excellence,) in the structure of his Language ; such as the introduction of a comprehensive and uniform System of Inflexion ; the distinctions of moods and tenses ; the variations of case, number, and gender ; and the invention of particles ; &c. &c*.

* I REFER the reader to the ABBE MOLINA's account of the excellent structure of the Language of the ARAUCANIANS in South America, comprised in his work on the Natural History of CHILE ; and the Manners of its People ; &c.

THE

THE copiousness of Language probably depends on other causes, more immediately connected with the state of Society ; yet the civilization of Man must be more ancient than the records of History, if it be indeed anterior to the maturity of Speech. The Greek Language was certainly copious in the days of HOMER, and had already acquired that excellence of structure, which enables it, even in our times, to furnish terms for every modern Science ; such as we cannot find in our own Language, though the Science may have been invented by ourselves.

BUT whatever may be thought of those causes to which we owe the maturity of Speech, I am of opinion, first, that we know very little of what is necessary or common to all Languages ; secondly, that the Science which we call General Grammar, treats merely of the nature and character of the Parts of Speech employed in our own and some other Tongues ; and, finally, that this Science ought to be abolished, as a usurpation on the province of the common Grammarian, whose duty it is, to define the nature of his own Parts of Speech, shewing where they agree, and where they differ from those of the Language familiar to his readers.

THE following work will be found, accordingly, to comprise definitions of the Parts of Speech employed by the Arabs ; and though I have purposely waved all controversial arguments, it will be obvious to those conversant in the subject, first, that I
have

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have been often, nay generally, compelled to embrace opinions at variance with those commonly maintained in Europe; and, secondly, that the structure of the Arabic Language, as explained by me, is not consistent (or at least not apparently consistent,) with some of the most popular theories of Speech. In other respects, it will be found to comprise a very ample body of rules, founded on the authority of the best writers, and easily consulted by means of the Table of Contents prefixed to the Volume, which supercedes the necessity of committing them to memory.

It only remains to add, that though on a more extensive scale, the work has been written nearly on the same plan with that of my friend and predecessor Major BAILLIE, the British Resident at the Court of Lucnow*. Both are supported by the authority of the best writers on Arabic Grammar, and if his work had been completed, I should have thought it unnecessary to undertake mine. His removal from the COLLEGE prevented its completion, and his employment in the high offices which he has since held under the INDIAN GOVERNMENT, however honorable to his own Character, has yet withdrawn from the field of Oriental Literature, one of those men to whose talents and extensive knowledge, it would have been indebted for the most important

* "SIXTY TABLES, ILLUSTRATIVE OF THE PRINCIPLES OF ARABIC INFLEXION," published by Major BAILLIE shortly after the Institution of the College.

improvements.

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improvements. To Major BAILLIE, therefore, I desire to inscribe the following Work, in testimony of the esteem which I entertain for his acquirements, and as a mark of respect for his general character, the more grateful to my feelings, because, on this occasion, it is offered to a friend.



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A GRAMMAR OF THE ARABIC LANGUAGE.

CHAPTER FIRST.

SECTION FIRST.

الْحُرُوفُ الْهَجَائِيَّةُ *AL HOOROOFOOL HIJAEYYA,*

OR

LETTERS OF THE ALPHABET.

THE Arabs are pre-eminent over all nations for the assiduous cultivation of their native tongue. They have discussed and exhausted every imaginable question of Grammar, and have bestowed on the professors of that science, an eminence of literary fame and celebrity to which the Grammarians of Europe have aspired in vain.

THE simple structure of most of the European Tongues is unfavorable to the general culture of Grammatical science: we learn its elements in early youth, but it seldom happens that we have occasion or inclination to resume the study in maturer years. The superficial

superficial acquirements of the schoolboy are, among us, experimentally found to suffice for the purposes of practical accuracy; and beyond the accomplishment of those purposes, there is nothing in the science to excite the ardor of general emulation. We therefore study Grammar as a matter of necessity, and having acquired that common sort of proficiency which is expected from every man of liberal education, we generally, (and not without reason,) relinquish for ever an unprofitable pursuit, which no longer offers any thing to excite the curiosity, or gratify the taste, or supply the wants of the general reader.

THE professed votaries of Grammatical science, are necessarily excepted from these remarks; but their number in Europe is comparatively small, and with reference to the simple structure of most of the European tongues, it is not to be desired that they should be greatly augmented. The necessary study of Grammar extends not beyond the point of practical utility, and as our ears are seldom offended by any gross violation of Grammatical rule, it may be justly inferred that our knowledge of that science is generally equal to the demands imposed by the Languages to which it relates.

THE intricate structure of the Arabic Language demands, however, a deeper attention to the rules of Grammar, than can be reasonably required from the student of any European Tongue. Those rules are exceedingly numerous and remote from the observation of uninformed practice. They cannot be acquired without much labour, and when acquired, they cannot be easily remembered. An Arab is unable to carry them in his memory, and has therefore continual occasion to refer to his books, by means of which he decides every thing, and without them will seldom venture to offer an opinion. His Grammar is not, as with us, merely the companion of his boyish days, but the faithful guide of his maturer years; a *VADE MECUM*, a *SINE QUAE NON*, without which he would be constantly in danger of losing his way. It would be arrogance to imagine that the rules of Arabic Grammar

Grammar are less necessary to the foreign Student of that Language than they are found to be to the Native Arabian. On the contrary, we shall require (and it is my ambition to furnish) an ample collection of Grammatical rules, such as may serve the double purpose of an elementary work for the use of beginners, and a book of reference to which the English proficient in the Arabic Language may refer for the solution of doubtful points. For this purpose, I shall extract whatever is useful, or even curious, in that ample mass of materials bequeathed to their country by the writers of Arabia; and though my work will offer no encouragement to those who consider brevity as the soul of Grammar, I shall yet endeavour to preserve the advantage of a clear arrangement, such as may enable me to distinguish the parts that may be omitted with least disadvantage to the progress of the learner. By this means, I hope to escape the censure of prolixity otherwise due to the length of my work; or if destined to incur that censure, the success of my undertaking, in other respects, will still have furnished the materials from which an abridgment may be easily formed hereafter.

THE twenty-nine Letters of the Arabic Alphabet are indifferently termed **اَلْحُرُوفُ اَلْهَجَائِيَّةُ** AL HOOROOFOOL HIJAEYYA, **اَلْحُرُوفُ اَلْعَرَبِيَّةُ** AL HOOROOFOOL ARUBEEYA, **اَلْحُرُوفُ اَلْمُعْجَمَةُ** AL HOOROOFOOL MOOJUMA, and **حُرُوفُ اَلْاَبْجَد** HOOROOFOOL ABJUD.—The sounds of many are peculiar to the Arabs, and of the most difficult acquirement by foreign nations; insomuch that the system of pronunciation commonly established among the learned in India is nearly unintelligible to the ear of an Arab. I have determined, nevertheless, to adhere to that system, because the English Alphabet does not furnish the means of establishing any other that would not be liable to many exceptions; and as I intend to describe,

as

as nearly as possible, the true Arabian pronunciation of every letter, the system of Orthography that may be adopted by me, is, in fact, a matter of very little importance.

THE letters of the alphabet are written from the right hand to the left, and are variously formed, according to their position at the beginning, or the middle, or the end of a word. Some of the variations to which they are liable appear in the following scheme of the Alphabet, and the rest will be sooner acquired in the course of practice, than they can be by the use of any other means.

SCHEME OF THE ALPHABET.

	Names of the Letters.	Finals.	Medials.	Initials.	Forms of the Letters.	
Alif	ألف	قَرَأَ	سَالَ	أَمَرَ	ا	A.
Ba	باء	طَلَبَ	عَبَدَ	بَدَرَ	ب	B.
Ta	تاء	لَيْتَ	بَثَرَ	تَبَرَ	ت	T.
Sa	ثاء	لَيْثَ	كَتَبَ	تَوَبَ	ث	S.
Jeem	جيم	فَلَجَ	تَجَدَ	جَوَبَ	ج	J.
Ha	حاء	ذَبَحَ	خَجَرَ	حَبَرَ	ح	H.
Kha	خاء	سَلَخَ	بُخِلَ	خَرَجَ	خ	K.
Dal	دال	جَلِيدَ	بَدَلَ	دَبَرَ	د	D.
Zal	ذال	أَخَذَ	كَذَبَ	ذَكَّرَ	ذ	Z.
Ra	راء	عَطَرَ	ضَرَبَ	رُشِدَ	ر	R.
Za	زاء	عَجَزَ	بَزَرَ	زَجَرَ	ز	Z.
Seen	سين	لَبَسَ	يَسَرَ	سَلَبَ	س	S.

Sheen

	Names of the Letters.	Finals.	Medials.	Initials.	Forms of the Letters.	
Sheen	شِين	جِيش	بِشَر	شُرْب	ش	Sh.
Sad	صَاد	حِرْص	بَصَر	صَبَر	ص	S.
Zad	ضَاد	بَغْض	نُضْج	ضَرَر	ض	Z.
Ta	طَاء	سَمَط	سَطَر	طَهَر	ط	T.
Za	ظَاء	غَيْظ	نَظَر	ظَاهَر	ظ	Z.
Ain	عَيْن	طَمَع	نَعَلَ	عِلْم	ع	A.
Gha'in	غَيْن	صَبَغ	بُغْض	غَيْر	غ	Gh.
Fa	فَاء	سَيْف	عَفُو	فِكْر	ف	F.
Qaf	قَاف	طَبَق	عَقَلَ	قَوْل	ق	K.
Kaf	كَاف	سِلْك	سَكَّر	كَرَم	ك	K.
Lam	لَام	شَكْل	جَلَم	لَبِيب	ل	L.
Meem	مِيم	جِسْم	مَلَعَ	مَنَعَ	م	M.
Noon	نُون	عَدَن	قَنَد	نَوْم	ن	N.
Wao	وَائِ	دَانُو	يَوْم	وَعْد	و	W.
Ha	هَاء	فِتْه	عَهْد	هَضْم	ه	H.
La	لَا	خَلَا	قَالَ		ا	A.
Ya	يَاء	طَبَي	عَيِد	يَمْن	ي	E.

SECTION

SECTION SECOND.

COMBINATION OF LETTERS.

THE letters of the Alphabet apparently consist of vowels and consonants, yet they cannot be combined into words and syllables, otherwise than by the aid of certain marks, or short vowels, or vowel points, that have been invented for that purpose. Those vowel points are generally omitted in Arabic books, but they may, nevertheless, be optionally expressed in every word without exception; and if not expressed, they must be understood, because it is impossible otherwise to form a word or a syllable. To explain by examples. The letters **م** and **ن** in the word **مِنْ** MUN, are connected by the intervention of the short vowel **فَتْحَة** FUT-HA; and the same short vowel is applicable to **لَام**, when combined with **أَلِف** in the word **لَا** LA. It is obvious, therefore, that whether a word shall consist of two consonants, as **مِنْ** MUN; or of a vowel and a consonant, as **لَا** LA; the intervention of a short vowel will be equally necessary in either case. The short vowels are known by the term **حَرَكَات** HU-RU-KAT or QUALITIES OF MOTION; and they are three in number, namely, **فَتْحَة** FUT-HA, or the mark (-) placed over the letter to which it appertains, as **قَتَلَ** KUTL, SLAUGHTER; **كَسْرَة** KUS-RA, or the mark (.) placed under the letter to which it appertains, as **فَكَّرَ** FIKR, THOUGHT; and **ضَمَّة** ZUM-MA, or the mark (^) placed over the letter to which it appertains, as **ظَلَمَ** ZOOLM, TYRANNY. They have nearly the short sounds of u, i, and oo, in the words BUT, BIT, and Book; which would be thus written by an Arab: **بِتْ** BIT **بِتْ** BUT **بِكْ** Book.

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THE absence of a vowel point is known by the mark (.) or سُكُونٌ Soo-KOON, placed over the letter to which it appertains, (or often omitted, if the letter be final;) as كَانَتْ and رَأَى in the word فِكْرٌ FIKR; لَامٌ and مِيمٌ in the word ظُلْمٌ ZOOLM; &c. It is obvious, therefore, that if an Arab had occasion to write the English word BURNT, (بُرْنَتْ) he would render the letter B مُتَحَرِّكٌ Moo-TU-HUR-RIK, or MOVEABLE (by the vowel فَتْحَةٌ FUT-HA,) and would apply the mark سُكُونٌ Soo-KOON to each of the other three letters, because these are سَاكِنٌ SA-KIN or QUIESCENT, or “not moveable;” that is to say, they are not followed by any short vowel.

BUT two following quiescent letters are seldom admissible in an Arabic word, and never, except in certain cases, to which the attention of the reader will be called hereafter. An Arab would therefore pronounce with difficulty the word BURNT, in which there are three following quiescent letters; but as the word *begins* with a moveable letter, the difficulty of utterance would not be wholly insuperable in his estimation. But if we substitute the word BLUSH for the word BURNT, an Arab would despair of attaining the accurate pronunciation of that word; *first*, because the letter B is here quiescent, that is to say, it is not followed by a short vowel; and, *secondly*, because he is firmly persuaded that a quiescent letter, occurring at the *beginning* of a word or a syllable, cannot be uttered by the organs of human speech. He would therefore prefix or subjoin to the letter B, the sound of the vowels فَتْحَةٌ FUT-HA, or كَسْرَةٌ KUS-RA, or ضَمَّةٌ ZUM-MA; and would thus inevitably corrupt the word into أَبْلَشٌ AB-LUSH, or أَبْلَشٌ IB-LUSH, or أَبْلَشٌ

OOB-LUSH;

OOB-LUSH; or بَلَشْ BU-LUSH, or بَلَشْ BL-LUSH, or بَلَشْ Boo-LUSH. This principle is common to the Arabs with many other Oriental Nations, and hence it happens that the natives of India are constantly observed to change the name of SMITH into ISMITH, SPEAR into ISPEAR, &c. because they are unable otherwise to pronounce these words.

BUT though every Arabic word or syllable must begin with a moveable letter, the necessity is not therefore universally applicable to other tongues; and the English reader will easily recal to his memory the occurrence of a quiescent letter at the beginning of many words or syllables, such as B, in the words BLUSH, BLEAK, BREAK and EMBRASURE; &c. The proposition of the Arabian Grammarians, namely, that a quiescent letter cannot be uttered at the beginning of a word or a syllable, is therefore true with reference to themselves and their own Language; but cannot be received as a general principle, indifferently applicable to every other tongue.

THE sound of a vowel point invariably *follows* that of the letter to which it appertains; and hence it happens that the letter ب, moveable by the three vowel points, will represent the short sounds of ب Bu ب Bi and ب Boo, in the words But, Bit, and Book; but never can represent those expressed by reversing the same letters in the syllables UB, IB and OOB. In order, therefore, to prefix the sound of a vowel point to any given letter in the alphabet, the letter اَلِف must be employed as a vehicle, having no sound of its own, but merely the sound of the vowel point by which it may happen to be moveable; as اَب AB, or UB, اِب IB, and اُوب OOB.

THE

THE long vowels are formed by means of the letters اَلِفْ, and perhaps عَيْن; but عَيْن is a consonant in the opinion of many, and لا as we shall see in the sequel, is merely another name for اَلِفْ as اَلِفْ is another name for هَمْزَة HUM-ZA. I shall therefore pass over these letters for the present, and will proceed to consider the nature of those long vowels that are formed by means of the letters ALIF, WAO, and YA.

IN order to form the long vowels, these letters must be quiescent, or not moveable by a vowel point; and like all the other letters of the alphabet, they must be connected with those which precede them by means of the حَرَكَات HU-RU-KAT, or SHORT VOWELS. Their combination with ب in the syllables بى بو با, is therefore imperfect, and requires the intervention of a short vowel, by which the letter ب must be rendered moveable. It is obvious, therefore, that three long vowels might be formed from each of the letters ALIF, WAO and YA quiescent, following each of the vowel points; as بَا بِي بُو. But اَلِفْ quiescent follows invariably the vowel فَتْحَة, and will therefore furnish but one long vowel, corresponding with AU in the English word HAUL, or حَال. And واو quiescent, following the vowel كَسْرَة must be everywhere changed into يا as مِيزَان MEE-ZAUN, for مِوزَان MIV-ZAUN, A BALANCE; and will therefore furnish but two long vowels, namely, OW in the English word COWL; (كَوْل) and OO in the word پُور POOR, or POORE, with a final ة mute, to lengthen the sound of oo. And يا quies-

cent never follows the vowel ضَمَّة ZUM-MA, and will therefore furnish but two long vowels; namely, EA, in the word حَيْل, HEAL, or HEALB, with a final E mute, to lengthen the sound of EA; and IE, in the word لِي LI^E deliberately pronounced, so as not to run into a short vowel, like the letter I in the word LIGHT.

THE long vowels amount, therefore, to the number of five; expressed in the words قَالَ KA-LA, HE SPOKE; قِيلَ KEE-LA, IT HAS BEEN SAID; قِيلُوا KY-LOO-LUT, SLEEPING AT MID-DAY; قَوْل KOWL, SPEECH. And they are everywhere formed, as already stated, by combining the letters ALIF, WAO, and YA quiescent, with the short vowels to which they are here subjoined.

BUT I have already had occasion to remark that the sound of a short vowel, occurring at the beginning of a word or a syllable, is invariably represented by a moveable اَلِف; as when we reverse the syllables بَ Bu, بِ Bi, and بُ Böö, into اَبَ U^B, اِبَ I^B, and اُبَ O^B. And hence it happens that the long vowels, occurring at the beginning of a word or a syllable, will require the aid of moveable اَلِف: as اَا Aw, اَو Ow, اُو Oo, اِئ EE, and اِي Ai, or I; in the English words اَا AWL, اَو OWL, اُو Ooze; اِي Eve, and اِئ Iae. The two Alifs, in the word اَا AWL, and other similar examples, are, however, commonly contracted into one Alif, surmounted by the mark مَدَّة MED-DA (ـَ): as اَجْر for اَجْر A-JOOR, A BRICK; قرآن

قُرْآنَ for قُرْآنَ KOOR-AN; READING; &c. And the letter اَلِف, surmounted by this mark, might therefore be termed مُمَدُّوۃ MUM-doo-DA, or LENGTHENED; although that term, as we shall see in the sequel, is most commonly employed in another sense.

THE sound of the vowel فَتْحَة FUT-HA, though shorter, is essentially the same with that of اَلِف: the sound of the vowel كَسْرَة KUS-RA, though shorter, is essentially the same with that of يَ: and the sound of the vowel ضَمَّة ZUM-MA, though shorter, is essentially the same with that of وَاو. Or to express the same sentiment in other words: a lengthened فَتْحَة generates اَلِف; a lengthened كَسْرَة generates يَ; and a lengthened ضَمَّة generates وَاو. And hence the three vowel points are said to be HOMOGENEUS with the corresponding letters: اَلْفَتْحَةُ اخْتِ اَلِافِ AL FUT-HA-TO OOKH-TOOL ALIF, FUT-HA IS THE SISTER OF ALIF; and so, also, of كَسْرَة KUS-RA, with reference to يَ; and ضَمَّة ZUM-MA, with reference to وَاو. And their combination together forms the three simple long vowels already mentioned; namely, اَو Aw, اُ Oo, and اِي Ee; known to Grammarians by the term حُرُوفُ الْمَدِّ HOO-roo-FOOL MUDD, or LETTERS OF LENGTH. The vowels اَو Ow and اِي Ai, are obviously mixed or compounded of the sound of فَتْحَة with that of the HETEROGENEOUS letters وَاو and يَ by which it is followed; and these vowels are therefore diphthongs, known to Grammarians by the term حُرُوفُ اللَّيْنِ HOO-roo-FOOL LEEN, or LETTERS OF SOFTNESS. The term حُرُوفُ اللَّيْنِ HOO-roo-FOOL LEEN may, indeed, be

be also applied to the three simple long vowels **آ** Aw, **أُو** Oo, and **اِي** Ee; but the term **حُرُوفُ الْمَدِّ** Hoo-roo-fool MUDD, is never applicable to the diphthongs **أُو** Ow and **اِي** Ai.

THE sound of a long vowel or diphthong ought never to be slurred over with the usual rapidity of English utterance. It is invariably a grave deliberate sound, enduring much longer than that of the corresponding English vowels. The reader who desires to attain an accurate pronunciation, will therefore do well to pause on the sound of every long vowel; otherwise the natural rapidity of an Englishman's utterance will not fail to lead him astray.

THE sound of a short vowel is very short, like that of *u* in the word **BUT**, or double *o* in the word **BOOK**; as **سُكُونٌ** Soo-koon, **REST**, in which there are two vowels, the first short, and the second long.

THE sign (ـ) or **تَشْدِيدٌ** Tush-deed, placed over the letter to which it appertains, indicates that such letter must be doubled in utterance: as **تَكْبُرُ** Tu-kub-boor, **PRIDE**, in which, the mark **تَشْدِيدٌ** is applicable to the letter **ب** B. The first of the two homogeneous letters must, in this case, be invariably quiescent; and the second, (unless occasionally, in the case of its occurrence at the end of a word, will be moveable by one or other of the three vowel points. A double letter must be rendered very obvious in the utterance, and is not, therefore, to be rapidly pronounced like double *m* in the word **MUMMY**. In fact, it would require, in our Language, three following homogeneous letters (as

(as MUMM-MY) to represent the force and emphasis given to the utterance of a double letter in the Arabic Language. If the first of the two homogeneous letters shall be moveable by any of the vowel points, both letters will then be written: as مَدَدٌ MĒ-DUD, ASSISTANCE, opposed to مَدَّ MUDD, LENGTH.

A DOUBLE vowel point, placed over the last letter of a word, is known in Grammar by the term تَنْوِينٌ TUN-VEEN or NUNNATION, because the last letter must, in that case, be followed by the sound of the letter نُونٌ from which the word تَنْوِينٌ is derived: as مَدَدٌ MU-DU-DOON; مَدَدًا MU-DU-DUN; مَدَدِ MU-DU-DIN; &c. The تَنْوِينٌ of the vowel فَتْحَةٌ FUT-HA, is generally marked by the letter اَلِف as in the preceding example مَدَدًا MU-DU-DUN; but that letter must be omitted in the case of a word ending with ة as دُفْعَةٌ DUF-A-TUN, AT ONCE; بَغْتَةٌ BUGH-TU-TUN, Suddenly; and other examples of the same nature. The letter نُونٌ is sometimes observed to supercede, in writing, the use of the double vowel point at the end of a word: as أَبُو مُحَمَّدٍ نِ الْقَاسِمُ for أَبُو مُحَمَّدٍ الْقَاسِمُ A-BOO MOO-HUM-MU-DI-NIL KA-SI-MO, A MAN'S NAME; in which case نُونٌ is commonly written in a smaller character than is generally employed in the rest of the work. It is to be observed, however, that this employment of the letter نُونٌ has not been authorised by any Grammarian, and is not therefore wholly unobjectionable.

THE division of words into syllables, is regulated by the following simple and very important rule, to which there is not a single exception in the Language. “ Every word and syllable must begin

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“ with

“ with a moveable letter, and the number of syllables in every word is equal to the number of its moveable letters.” For two moveable letters can never enter into the same syllable, and the quiescent letters in every word, will form a part of the same syllable with the moveable letter to which they are subjoined. Examples: ضَرَبَ ZU-RU-BA; اِسْتَحْدَمَ Is-TUKH-DU-MA; اِسْتَحْدَمَ Is-TIKH-DAM; اِسْتَحْدَمَ Is-TIKH-DA-MOON; قُرْآنَ KOOR-AN, not قُرَان KOO-RAN; قُرْآنَ KOOR-ANNOON, not قُرَان KOO-RA-NOON; &c. It follows, therefore, that مَال MAL, WEALTH, is a word of one syllable; and that مَال MU-AL, THE PLACE OF RETURN, will necessarily comprise two syllables. So, also, بَعْد BAAD is a word of one syllable, and بَعْد BAA-DO, is a word of two syllables, whereas بَعْد BAA-O-DÁ comprises three.

Our monosyllables often approach, in utterance, to the nature of polysyllables; as BEER and HERE, often pronounced as if they were written BEE-AR and HEE-AR. The unity of every syllable must be carefully preserved in the Arabic Language, and the want of the necessary attention to this point (generally neglected by English scholars,) is inconsistent with the attainment of an accurate pronunciation.

On recurring to the scheme of the alphabet, the reader will observe the letter اَلِف ALIF at the head of the list, and the letter لا LA which stands next the bottom, above يَ YA. The letter لا LA is the true اَلِف ALIF, and labours under certain disabilities, the nature of which are now to be explained. First, it must be invariably quiescent, or not moveable

by

by a vowel point; and consequently does not occur in the word **أَل** AL, because the letter **أَلِف** is here moveable. Secondly, it follows invariably the vowel **فَتْحَة** FUT-HA and being itself quiescent, will therefore represent the sound of broad A in the word **مَا** MA or **لَا** LA, and cannot represent any other sound. Thirdly, being invariably quiescent, and following invariably the vowel FUT-HA, it has no occasion for the mark **سُكُون** Soo-KOON, nor has the preceding letter any occasion for the vowel FUT-HA; and therefore we generally write **مَا** not **مَآ**; **لَا** not **لَآ** &c. Fourthly, it never enters into the composition of a declinable word except as a servile letter, as in the example **ضَارِب** ZA-RIB, A STRIKER, in which **أَلِف** otherwise termed **لَا**, is said to be servile not radical, because its office corresponds with that of the TERMINATIONS of other tongues. For as the radical letters B-U-R-N, composing the English word BURN, denote an idea which is variously modified by various terminations or servile letters, as BURN-ING, BURN-T or BURN-ED, BURN-S or BURN-ETH, &c. so, the radical letters **ضَرَب** composing the word **ضَرَب** ZURB, To STRIKE, denote an idea which is merely modified or inflected by the introduction of the letter **أَلِف** ALIF, in its derivative **ضَارِب** ZA-RIB, A STRIKER; &c.

THE letter **أَلِف** or **لَا** is therefore servile in the word **ضَارِب** ZA-RIB; and if it shall seem to occur as a radical letter in any given example, as **مَال** MAL, originally **مَوْل** MU-WUL, WEALTH, the reader may be assured that in all such cases, it is the mere substitute of some other letter: as **وَاو**,
here

here changed into **أَلِف** by the operation of certain rules of permutation and rejection, the nature of which will be explained hereafter.

THE letter **أَلِف** which appears at the head of the alphabet, is more properly known by the name of **هَمْزَة** HUM-ZA; and though it has a definite form of its own, namely the mark (ء), it is yet generally found to usurp the forms of **وَاو** and **يَا**. At the beginning of a word, its form is invariably that of **أَلِف** moveable by one or other of the three vowel points as **أَكْرَمَ** AK-RU-MA **أَكْرِمُ** OOK-RI-MO; **إِكْرَامَ** IK-RAM; &c. And, in this case, the sound of the letter is merely that of the vowel point by which it may happen to be moveable; as the reader will perceive on adverting to the pronunciation of these three words.

IN the middle of a word, the form of a moveable HUM-ZA is determined by its own vowel point; and the form of a quiescent HUM-ZA, by the vowel point of the letter which precedes it. Thus, HUM-ZA moveable by the vowel **فَتْحَة** FUT-HA, assumes the form of **أَلِف** ALIF in **سَأَلَ** SU-U-LA, HE ASKED: Humza moveable by the vowel **كَسْرَة** KUS-RA, assumes the form of **يَا** YA in **سَئِمَ** SU-I-MA, HE WAS SICK: and Humza moveable by the vowel **ضَمَّة** ZUM-MA, assumes the form of **وَاو** WAO in **رَوْفَ** RU-OO-FA, HE WAS KIND; &c. And again: Humza quiescent, following the vowel **فَتْحَة** FUT-HA, assumes the form of **أَلِف** in **رَأْسُ** RA-SOON, A HEAD: Humza quiescent, following the vowel **كَسْرَة** KUS-RA, assumes the form of **يَا** in **زَيْبُ**

نُوبٌ ZI-BOON, A WOLF: and Humza quiescent, following the vowel ضَمَّة ZUM-MA, assumes the form of واو in بُؤْسٌ BOO-SOON, A CALAMITY; &c.

THE last letter of most Arabic words are generally moveable in the composition of a sentence; and the form of a moveable Humza, occurring at the end of an Arabic word, must be determined by the preceding (not by its own) vowel point, when the preceding letter shall happen to be moveable. Thus Humza following the vowel فَتْحَا, assumes the form of ALIF in كُرَأَ KU-RU-A, HE READ: Humza following the vowel KUS-RA, assumes the form of YA in مَا تَعَى MA-FU-TI-A, HE DID NOT CEASE: and Humza following the vowel ZUM-MA, assumes the form of WAO in طَرُوْ TU-ROO-A, HE LEFT THE CITY; &c. If the preceding letter shall happen to be quiescent, Humza ought to be written in its own shape, though, in this case, it is often found in books under the form of WAO: as بُدُوْ properly بُدْ BUD-OON, THE BEGINNING; جُزْ Jooz-oon, A PORTION; &c.

FROM the examples already adduced, the reader will observe that the letters ALIF, WAO and YA, are commonly surmounted by the mark Humza (ء), when these letters represent Humza: as رَأْسٌ RAA-SOON, A HEAD; بُؤْسٌ BOO-SOON, A CALAMITY; and بَيْتٌ BEE-ROON, A WELL; &c. But every moveable Alif must be Humza, and has therefore no occasion for that mark, which is seldom or never written over a moveable Alif, occurring as the first letter of a word. And as the real

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ALIF

ALIF or LA is invariably quiescent, so the mark سُكُونٌ *Sec-koon* is never written over the real Alif, being reserved for Humza under the form of Alif, as رَأْسٌ *RAA-soon, A HEAD*; &c. It is proper to add that the diacritical points of the letter YA should be omitted when that letter represents Humza; as بَيْتٌ (not بَيْرٌ) *BEE-roon, A WELL*; &c.

ON reverting to the scheme of the Alphabet, the reader will observe that the sound of each letter constitutes the first letter of its own name. Thus بَا BA is the name of the letter ب B, and ب B is the first letter of the word بَا BA; and so, also, of حَا HA, رَا RA, سَيْنٌ SEEN, شَيْنٌ SHEEN, &c. But the true اَلِف is invariably quiescent, and cannot therefore be the first letter of its own name, because a quiescent letter never occurs at the beginning of any Arabic word. The true اَلِف has therefore received the name of لَا LA, which is often improperly pronounced لَام اَلِف LAM ALIF by those who are not aware of the truth.

I now proceed to consider the pronunciation of each letter in the Alphabet.

SECTION

SECTION THIRD.

مَخَارِجُ الْخُرُوفِ MU-KHA-RI-JOOL HOO-ROOF,

OR

PRONUNCIATION OF LETTERS.

THERE are TWENTY-NINE letters in the Arabic Alphabet, and the Learned are generally of opinion that the مَخَارِجُ الْخُرُوفِ MU-KHA-RI-JOOL HOO-ROOF, or PLACES OF THEIR UTTERANCE, must be also twenty-nine.

For a letter is properly a specific modification of sound; and sound, abstractedly considered, admits of modification in two different ways: namely, first, by INTENSION AND REMISSION; and, secondly, by a variation of the organs employed in its utterance. Now any given articulated sound is obviously capable of intension and remission, as when we soften or enforce the sound of the letter ب; &c. But the intension or remission of one sound is never found to generate another; for ب continues to have the same sound, whether pronounced with intension or not. It follows, therefore, that the distinction of sound between two letters (and no two letters of the Arabic Alphabet have the same sound,) must be the result of a variation or new modification of the organs employed in their utterance; and consequently, that those variations do in reality equal the number of Alphabetical letters.

BUT they are too slight to be always perceptible, and the Arabian Grammarians recognise but sixteen, which I proceed to describe as well as I can.

هـ مـ نـ

¹ ² ³
 هَمْزَةٌ هَا أَلِفْ

THESE three letters are formed at the lower extremity of the throat; the first being nearer to the breast than the second, and the second nearer than the third. The letter هَا HA is an aspirate, corresponding with H in the word HOPE. Example: سَهْمٌ SUHM, AN ARROW; هَتْمٌ HUTM, BREAKING THE TEETH; &c. The letter تَا TA, occurring at the end of a word, as a mark of the feminine gender, is often pronounced like هَا quiescent: as حَسَنَةٌ HU-SU-NA for حَسَنَةٌ HU-SU-NU-TOON BEAUTIFUL; &c.

THE letter هَمْزَةٌ at the beginning of a word, assumes the form of أَلِفْ and has the sound, merely, of its own vowel point. Examples: أَسْلَمَ AS-LU-MA; أَسْلَمَ OOS-LI-MO; إِسْلَامَ IS-LAM; &c. In the middle of a word, the sound of a moveable Humza approaches to that of its own vowel point: as سَأَلَ SU-U-LA, HE ASKED; سَكِئِمَ SU-I-MA, HE WAS SICK; رَوْفٌ RU-OO-FA, HE WAS KIND; &c. And the sound of a quiescent Humza approaches to that of the letters *Alif*, *Wao*, and *Ya* quiescent: as رَأْسٌ RAA-SOON, A HEAD; بُؤْسٌ BOO-SOON, A CALAMITY; and بئرٌ BEE-ROON, A WELL; &c. At the end of a word, the sound of Humza is determined by its own vowel point: as جَزَاءٌ JOOZ-OON; جَزَاءٌ JOOZ-UN; جَزَاءٌ JOOZ-IN; قَرَأَ KU-RU-A; فَتَى FU-TI-A; طَرَوْ طU-ROO-A; &c. There is a difficulty in the utterance of Humza, which is not applicable to the real Alif; and thus مَالٌ MAL, WEALTH, is a fine flowing sound, proceeding apparently from the throat upwards; but رَأْسٌ RAAS, THE HEAD,

is

is uttered with an effort, and seems to proceed directly from the breast. The same difference may be observed in the word **قُولَ** KOO-LA with WAO, as opposed to **بُوسُ** Boo-soon with Humza; and **قِيلَ** KEE-LA with YA, as opposed to **بِئْرُ** BEE-roon with Humza; &c.

4 3
عَيْن حَا

THESE two letters are formed in the middle of the throat, the first being somewhat lower down than the second, according to the opinion of most Grammarians. The sounds of the letter عَيْن are somewhat similar to those of moveable Alif, from which it is distinguished in utterance, by a very strong compression of the muscles of the throat. Examples: **عَقْلَ** AKL, WISDOM; **عَقْدَ** IKD, A STRING OF PEARLS; **عُقْدَة** OOK-DA, A KNOT; **بَعْدَ** BAA-DO, AFTER THIS; **بُعْدَ** BOOD, DISTANCE; **مَعْبَرُ** MEA-BUR, A FERRY BOAT; **عَادَ** AAD, THE NAME OF A TRIBE; **عَوْدَ** AOUD, RETURNING; **عُودَ** OOD, WOOD OF ALOES; **عِيدَ** EED, A FESTIVAL; **عَيْلَ** AIL, PRANCING; &c. The reader will observe that the letter عَيْن in the mouth of a foreigner, is exceedingly apt to degenerate into ALIF; whereas the strong compression in the muscles of the throat will be always obvious in the utterance of an Arab, who never confounds the pronunciation of these two letters.

THE letter **حَا** is a very harsh aspirate, resembling (I believe) the German H, and formed by a strong compression of the mus-

F

cles

cles of the throat : as حَال HAUL, A STATE ; حَيْلَة HEELAH, A PRE-
TENCE ; حَبْل HUBL, A ROPE ; وَحْي WUH-YOON, REVELATION ;
&c. It is generally, though very improperly, confounded by fo-
reigners with the letter ه Ha, or the common H of the
word HOPE.

6 7

خَا غَيْن

THESE two letters are formed at the upper extremity of the
throat, the first being a little lower down than the second.
The letter غَيْن GHAIN is compounded of G and H ; as
خَا KHA is compounded of K and H. The guttural sound
of خَا is familiar to Scotchmen in the words FOUGHT, (pro-
nounced Fokht;) DAUGHTER, (pronounced DOKHTER); &c. The
sound of GHAIN is unknown to our language, but may be easily
recognised by Scotchmen, as a hard and harsh guttural, having a
good deal more of the letter G than the Scotch guttural GH, in
the word DAUGHTER, pronounced DOKHTER; &c.

THE seven letters abovementioned are termed الْحُرُوفُ الْخَلْفِيَّةُ
AL-HOO-ROO-POOL HUL-KEE-YA or GUTTURAL LETTERS, because
they are all formed in the throat.

8

قاف

THE letter قاف QAF is a K formed at the very root of the
tongue, by pressing it against the fleshy part opposite to it; and
those

those who endeavour so to utter the letter κ or q , in the word QAF or KAF, must of necessity pronounce قاف

9
كاف

THE letter كاف is another K very nearly corresponding with our own, from which it cannot be distinguished in utterance, though said to be formed somewhat higher up in the mouth. The sounds of قاف and كاف are often most improperly confounded by Englishmen, though nothing can be more obvious to an ordinary ear, than the distinction of sound between these two letters. They are termed الْحُرُوفُ اللَّهْوِيَّةُ AL-HOO-ROO-POOL, LUH-VEE-YA, or LETTERS OF THE PALATE.

10
حيم

11
شبن

12
يا

THESE letters are said to be formed at the middle of the tongue, by pressing it against the opposite part of the palate. The sounds of the first and second correspond exactly with those of J and SH, in the words JUST and SHIP. The sound of يا Ya movcable, is precisely that of the letter Y; as يَغْلَظُ YU-KU-ZA, WATCHFULNESS; يُوسِرُ YOOSE, EASINESS; أَيَسَ A-YI-SA for يَسَى YU-I-SA, HE DESPAIRED; &c. The sound of Ya quiescent, after FUT-HA, is that of Y in the word BY; as قِيْلُوْلَةُ KY-LOO-LA, SLEEPING AT MID-DAY; &c. The sound of Ya quiescent, after KUS-RA, is that of E at the beginning of

of the word EVE; as كَيْل KEEL, CONVERSATION; &c. A quiescent YA never follows the vowel ZUM-MA; or, when that accident happens to occur, the vowel ZUM-MA must be changed into KUS-RA; as بَيْض BEE-ZOON, originally بَيْض BOOEE-ZOON, the plural of أَبْيَض AB-YU-ZO and بَيْضَاء BY-ZA-O, WHITE; &c. The letter يā quiescent, surmounted by أَلِف at the end of a word, is generally termed أَلِفُ الْمُقْصُورَةِ AL-ALI-FOOL MUK-SOO-RA, THE SHORT ALIF; and has the sound of ALIF quiescent: as أَذْنَى AD-NA, NEARER; أَكْثَرَى AK-SA, MORE REMOTE; &c. The letter termed أَلِفُ الْمَمْدُودَةِ AL-ALI-FOOL MUM-DOO-DA, or THE LONG ALIF, is Alif followed by Humza moveable by any one of the vowel points at the end of a word: as حُمْرَاء HUM-RA-O حُمْرَاء HUM-RA-A, RED; هَؤُلَاءِ HA-OO-LA-E, THESE; &c.

13

ضā

THIS letter is formed on either side of the tongue, by pressing it against the teeth next to the side on which it is formed. Most of the Arabs are said to form it on the left side, but others are observed to prefer the right. It is quite impossible to convey, by description, any tolerable idea of the strange sound of this letter, which I myself have lately acquired, very imperfectly, and with much difficulty, from the mouth of an Arab who now attends me. In India, it has acquired (though very improperly) the sound of
the

the letter Z, to which it has scarcely any resemblance that I can perceive. It seems, indeed, to be more like the sound of a bottle suddenly uncorked, than any thing else to which I can compare it. The Grammarian خَلِيل KHU-LEEL is of opinion that the place of its utterance is near that of the utterance of JEEM and SHEEN, but this opinion does not generally prevail.

14

لَام

THIS letter corresponds pretty nearly with our L, being formed near the tip of the tongue, by pressing it against the palate, a little way above the roots of the upper foreteeth.

15

نُون

THIS letter corresponds pretty nearly with our N; and if not nasal, the place of its utterance is at the tip of the tongue, by pressing it against the roots of the upper foreteeth, with some assistance from the nostrils also, since it cannot be uttered when these are shut. The nasal Noon, termed النُّونُ الْخَفِيَّةُ AN-NOO-NOOL KHU-FEE-YA, occurs in the words عَنْكَ ANKA, FROM THERE; and is more nasal than the letter N of the word THINK. It will be the subject of future consideration, and at present, therefore, I shall merely observe that the MUKH-RUJ or PLACE OF UTTERANCE is the nostrils alone. NOON, therefore, has two places of utterance; first, that of the nasal Noon; and, secondly, that of the Noon not nasal.

16

راء

THIS letter corresponds pretty nearly with our R, and has its MUKH-RUJ near that of the letter Noon, with this exception, that the nostrils have no share in the utterance of راء.

17

دال

18

طاء

19

تاء

THESE three letters are commonly termed ذَوْ لُقْيَّة Zow-LU-KEE-YA, from ذَوْ لُقْ Zow-LUK, THE TIP OF THE TONGUE; where in fact they are formed, by pressing it against the roots of the upper foreteeth. The letter دال corresponds pretty nearly with our D, and the letter تاء with our T. The Arabs distinguish تاء from طاء which is another T, formed, as I think, somewhat higher up in the mouth than the former, though the Arabian Grammarians assign the same MUKH-RUJ to both. The distinction between them is generally lost in the mouth of a foreigner, and though obvious enough in the utterance of an Arab, can be conveyed only by the channel of the ear.

20

صاد

21

زاء

22

سین

THESE three letters are formed at the tip of the tongue, by pressing it against the middle of the upper foreteeth. The letter سین corresponds pretty nearly with our S, and the letter صاد is another S, formed, as I think, somewhat higher up in the mouth than

than ^{سِين}سِين, though the Arabs (the best, or indeed the only good judges of such questions,) assign to both the same place of utterance. The letter ^{زَاء}زَاء has the sound of Z, and is supposed by the Grammarian ^{زَمْخَشَرِي}زَمْخَشَرِي ZU-MUKH-SHU-REE to be formed somewhat higher up in the mouth than ^{سِين}سِين, but this is contrary to the general opinion, by which, ^{صَاد}صَاد, ^{سِين}سِين and ^{زَاء}زَاء are all assigned to the same place of utterance.

23
ظاء

24
ذال

25
ثاء

THESE three letters are formed at the tip of the tongue, by pressing it against the edge of the upper foreteeth. In India, the sounds of ذال and ظاء, are both corrupted into that of Z; and the sound of ثاء, into that of S; than which, nothing can be more erroneous. The real sound of ذال seems to me to approach very nearly to that of TH in the word THAT, and the sound of ثاء to that of TH in the word THINK. The letter ظاء (to my ear at least) has a middle sound, between the letter Z, of the word ZANY, and the TH of the word THAT. It can be conveyed, however, only to the ear, and baffles every attempt to describe it.

26
فاء

THIS letter, which corresponds with our F, is formed by pressing the edge of the upper teeth against the edge of the under lip.

27

باء

28

ميم

29

واو

THESE letters, and the letter **نا**, are commonly termed شَفَوِيَّة **SHU-FU-HEE-YA** or شَفَوِيَّة **SHU-FU-VEE-YA**, LABIAL LETTERS; because all are equally formed by the lips. The letters **باء** and **ميم** correspond exactly with B and M; and are formed by shutting the lips close together, employing the nostrils also, in the case of **ميم**. The lips are not close shut in uttering the sound of the letter **واو**, which is that of W, when it happens to be moveable by the vowel **FUT-HA**; and (as it seems to me) of the letter V, when it happens to be moveable by either of the other two vowel points. Examples: **وَكْر** WUKR, A BIRD'S NEST; **وَزْر** VIZR, A LOAD; **وُصُول** Voo-sool, or perhaps occasionally Woo-sool, JUNCTION; &c. As a quiescent letter, following **FUT-HA**, it forms the diphthong ow of the word **قَوْل** KOWL, SPEECH; and if we substitute **ZUM-MA**, it forms the long vowel oo, of the word **صُور** Soor, THE LAST TRUMPET; &c.

CONCLUSION.

IN the preceding observations, the letters are classed according to the proximity of the **مَخْرَج** MUKH-RUJ, or PLACE OF UTTERANCE; and if we suppose the same MUKH-RUJ to be applicable to all the letters that are classed together, allowing two for the letter **Noon**, it follows that the **مَخَارِج** MU-KHA-RIJ, or PLACES OF UTTERANCE, amount to the number of SIX-

TEEN,

TEEN, which is the opinion generally maintained by the Arabian Grammarians. This opinion has been controverted, however, by several writers: such as كُطْرِب KOOT-ROOB; جُرْمِي JUR-MEE; فُرَاء FUR-RAA; and ابْنُ دُرَيْد IB-NO DOO-RYDE; who have assigned the same MUKH-RUJ to نُون لَام and راء; thus reducing the number of the MU-KHA-RIJ to FOURTEEN. In strict accuracy, it has already been observed that the number of the MU-KHA-RIJ must be equal to the number of letters in the Alphabet; or rather to that of the simple sounds represented by those letters; because every simple sound must be distinguished from all others, by some peculiar modification of the organs of speech.

IN order to determine the true MUKH-RUJ of any given letter in the Alphabet, the Arabs have laid it down as a rule, that such letter must be rendered quiescent, and made to follow the moveable HUMZA under the form of ALIF; whence it follows that the MUKH-RUJ of لَام is better determined by the word آل AL, than by the word لا LA; and that the MUKH-RUJ of بَاء BA is better determined by the word أَب AB, than by the word با BA; &c.

SECTION FOURTH.

*DEVIATIONS IN THE PRONUNCIATION
OF CERTAIN LETTERS.*

THE pronunciation of certain letters is observed, I believe, in every Tongue, to deviate occasionally towards that of others; as in the case of our S, which acquires the sound of Z, in the words POSITION; OPPOSITE; APPEASE; &c. In the Arabic Language, such deviations are pretty numerous, and have been divided into two classes, the first termed *الفروع المستحسنة* AL Foo-roo-ool Moos-tuh-su-na, or ELEGANT DEVIATIONS; and the second termed *الفروع المستقبحة* AL Foo-roo-ool Moos-tuk-bu-ha, or INELEGANT; (though not inadmissible.) The deviations of the first class are intended, I suppose, to prevent the occurrence of harsh combinations, and those of the second class have been generally ascribed to the progress of corruption, resulting from the settlement of strangers in the Arabian territory, after the extension of the Moohummudan faith over the nations on which it was imposed by the sword. Those corruptions, taking root even among the Arabs themselves, are stated to have impaired the purity of their ancient utterance, insomuch that the Grammarian *سیرافی* SEE-RA-FEE states that many of the Arabs, even those of the Desert, (remarkable as they are, for purity of speech,) were commonly in the habit, in his time, of approximating the sound of

تأف

قَاب to that of كَاب, from which it ought to be clearly distinguished. I now proceed to detail, in their order, the authorised deviations of either class.

FIRST CLASS.

ELEGANT DEVIATIONS.

أَلْهُمَزَةُ الْمُسَهَّلَةُ AL HUM-ZU-TOOL MOO-SUH-HU-LA; OR THE SOFTENED HUMZA.

THIS letter is also termed هَمْزَةٌ بَيْنُ بَيْنٍ HUM-ZU-TO-BYN-BYN, or "The Intermediate Humza," because it is deprived, in part, of that harshness of utterance by which alone, the sound of the pure HUMZA is distinguished from that of يَا or وَاوِ أَلِف. It is pronounced, therefore, with a sound nearly approaching to that of أَلِف as ذَاك ZU-U-LA, HE WALKED GENTLY; or وَاوِ as رَوْفٌ RU-OO-FA, HE WAS KIND; or يَا as سَيْفٌ SU-I-FA HIS HANDS WERE CHOPPED; &c. The softened Humza will be fully treated in a subsequent part of this work, and need not therefore engage our further attention at present.

أَلِفُ الْإِمَالَةِ ALI-FOOL I-MA-LA, OR THE INCLINED ALIF.

THIS is the letter ALIF, uttered with a sound approaching to that of YA, or of the English A, of the word MADE: as حِسَابٌ HI-SAB, sometimes pronounced حَسِيبٌ HI-SEBE كِتَابٌ KI-TAB, sometimes pronounced كِتِيبٌ KI-TEBE, &c. The Inclined ALIF will be fully treated in the sequel.

د م ا التتخير

لَامُ التَّخِيمِ LA-MOOT TUF-KHEEM, OR THE SWELLING LAM.

THIS is the letter LAM occurring after ضَا or ضَاء or whether these letters shall happen to be quiescent, or moveable by the vowel FUT-HA. The letter Lam, in this case, acquires a full broad and swelling sound, remarkably pleasing when accurately uttered by a Native Arab. Examples: ضَلَّى SU-LA, HE BAKED; يَصْلُونَ YOOS-LOU-NA, THEY SHALL BE BAKED; ضَلَعَ ZU-LU-A, HE INCLINED (in his gait; &c.) يَضْلَعُ YUZ-LU-O, HE DOES OR WILL INCLINE; طَلَعَ TU-LU-A, IT AROSE; (the Sun; &c.) يَطْلُعُ YUT-LOO-O, IT DOES OR WILL ARISE; &c. The letter Lam of the word اللَّهُ AL-LAH, acquires this swelling sound after the vowels FUT-HA or ZEM-MA; but not after the vowel KUS-RA. Examples: تَالله TUL-LAH, BY GOD; نَصْرُ اللهِ NUS-ROOL-LAH, A MAN'S NAME: as opposed to بِالله BIL-LAH, BY GOD; in which Lam follows the vowel KUS-RA.

أَلِفُ التَّخِيمِ A-LI-FOOT TUF-KHEEM, OR THE SWELLING ALIF.

THIS is the letter ALIF pronounced with a broad swelling sound, approaching to that of the letter WAO, the form of which it generally assumes, at least in the dialect of the people of HIJAZ. Examples: صَلَاة SU-LAT, PRAYERS; زَكَاة ZU-KAT, ALMS; (levied according to the proportion fixed by the Moohummudan Law) حَيَاة HU-YAT, LIFE; &c.

شين

شِين

THE letter SHREN quiescent, followed by DAL, is stated to acquire a sound approaching to that of JEEM: as أَشْدَق Ash-DUK, ELOQUENT; pronounced nearly as if it were written أَجْدَق Aj-DUK. N. B. The sound of Sheen, in this case, is probably, (for I cannot speak certainly,) that of the letter S of the word PLEASURE.

الشُّنُّونُوكُ الْخَفِيَّةُ AN NOO-NOOL-KHU-FEE-YA; OR THE NASAL NOON.

THIS is the nasal NOON to which I have already adverted. It occurs before the letters شِين سِين زاء دال جِيم ثاء تاء and will be the subject of future consideration.

يا

THE letter YA quiescent, following the vowel KUSRA, is sometimes pronounced with a sound approaching to that of WAO quiescent after the Vowel ZUMMA: as كُوْل Koo-LA for كَيْل KEE-LA, IT HAS BEEN SAID; بُوع Boo-A for بَيْع BEE-A, IT HAS BEEN SOLD; &c.

جِيم شِين سِين صَاد

THESE four letters sometimes acquire a sound approaching to that of زاء as مَصْدَر Mus-DUR, THE SOURCE; pronounced nearly as if it were written مُزْدَر Muz-DUR; سَهَيْر Soo-HYR, A MAN'S NAME; sometimes pronounced زُهَيْر Zoo-

I

HYR;

نُزْر; اُخْرُج OOKH-ROOJ, Go OUT; sometimes pronounced
اُخْرُز OOKH-ROOZ; اِشْرَب Ish-RUB, DRINK THOU; sometimes
pronounced اِزْرَب Iz-RUE; &c.

SECOND CLASS.

INELEGANT DEVIATIONS.

باء

THE sound of بَاء is sometimes inelegantly approximated to that of نَاء; and more especially in Persian words: as بُلْخ BULKH, THE NAME OF A PROVINCE IN PERSIA; اِصْبَا ن Is-BU-HAN, THE NAME OF ANOTHER PROVINCE; &c. In the word BULKH, the sound of بَاء is said to prevail over that of نَاء, and the contrary happens in the word Is-BU-HAN.

جيم

THE letter جيم quiescent, following تاء or دال, is sometimes inelegantly permitted to assume the sound of شين: as اَجْدَر AJ-DUR, BEFITTING; pronounced اَشْدَر Ash-DUR; اِجْتَمَعُوا IJ-TU-MU-OO, THEY ASSEMBLED; pronounced اِشْتَمَعُوا Ish-TU-MU-OO; &c. The reader will observe that the assumption by شين of the sound of جيم is reckoned elegant; whereas the converse is inelegant, for certain reasons connected with the PROPERTIES OF THE LETTERS, a subject of great importance, though of difficult discussion, of which I shall presently endeavour to treat.

مناد

صاد

THIS letter is sometimes inelegantly permitted to assume the sound of SEEN: as صَابِرٌ SA-BIR, PATIENT; sometimes pronounced as if it were written سَابِرٌ SA-BIR.

طاء

THIS letter is sometimes inelegantly permitted to assume the sound of تاء; and more especially among the natives of عِرَاق I-RAK, who very commonly utter تَالِبٌ TA-LIB for طَالِبٌ TA-LIB; سُلْطَانٌ SOOL-TAN for طُلْطَانٌ SOOL-TAN; &c.

ظاء

THIS letter assumes, inelegantly, the sound of ثاء as ظَالِمٌ for ظَالِمٌ; &c.

الضَّاعِفَةُ AZ ZA-DOOZ ZU-EE-FA, or THE WEAK ZAD.

THIS is generally believed to be the letter ضا, improperly pronounced by foreigners and others, so as to approach, nearly, to the MUKH-RUJ of ظاء: as اضْلَعْ Iz-LA, INCLINE THOU; pronounced as if it were written اظْلَعْ Iz-LA. The Grammarians مَبْرُمان MUB-RU-MAN and ابْنُ عُصْفُور IB-NO OOS-FOOR believe it, on the contrary, to be the letter ثاء pronounced with a sound approaching to that of ضا: as اِثْرَكَ Is-SU-RU-DA, HE BROKE OR CRUMBLED THE BREAD; pronounced as if it were written اِضْرَكَ Iz-ZU-RU-DA. Others, preferring the converse of this proposition, will have

have it to be the letter ضا improperly pronounced with a sound approaching to that of ثاء : as اَضْرِبْ Iz-RIB, BEAT THOU; sometimes improperly pronounced اَثْرِب It-RIZ. The Grammarians سَبُوْهُ Sex-BU-WYH and اِنَّ خُرُوْفَ IR-NO-KHU-ROOF believe it, again, to be the letter ضا pronounced a little too much to the right or left of its proper MUKH-RUJ.

كاف

This letter is sometimes inelegantly permitted to assume a sound approaching to that of جيم : as رَاكِد RA-KID, MOTIONLESS; sometimes pronounced as if it were written رَاكِد RA-JID.

جيم

This letter is sometimes inelegantly permitted to assume a sound approaching to that of كاف : as رَجُل RU-JOOL, A MAN; sometimes pronounced as if it were written رَكُل RU-KOOL.

كاف

This letter is sometimes inelegantly permitted to assume a sound approaching to that of كاف : as كَمَعَ KU-MU-A, HE RUINED; pronounced as if it were written كَمَعَ KU-MU-A.

واو

This letter is sometimes inelegantly permitted to assume a sound approaching to that of Ya: as مَذْعُوْر Muz-oor, FRIGHTENED; sometimes pronounced as if it were written مَذْعِيْر Muz-UEER.

CONCLUSION.

CONCLUSION.

INCLUDING the preceding deviations of either class, the Arabs reckon an Alphabet that ought to consist of fifty-three letters; viz. the twenty-nine letters contained in the Alphabet, and twenty-four other letters that ought to exist for the purpose of marking the deviations in question. For the deviations of the first class amount to the number of thirteen, if we reckon (as the Arabs commonly do,) three deviations (into ALIF, WAO, or YA,) for هَمْزَةٌ بَيْنَ بَيْنَ or THE INTERMEDIATE HUMZA; and those of the second class amount to the number of eleven, if we reckon (which is also customary,) two deviations for the letter باء, inelegantly approaching in utterance to نا: as illustrated in the words بُلْخ BULKH, and اِصْبَهَان Is-BU-HAN. How these words are pronounced in Arabia, I am not able to determine accurately; but as the Arabs state that the sound of باء prevails in the former, whereas that of نا prevails in the latter, it follows that the deviation intended by the first example, differs from that intended by the second.

ON reference to the twenty-nine letters of the Alphabet, the reader will observe, that some as راء and زاء, سَيْن and شَيْن, &c. are distinguished, not by the form, but merely by the presence, absence, number and position of the diacritical points: and as these points are very apt to be omitted or misplaced, so every mistake of this nature may

K

become

become the cause of ambiguity or error. The inconvenience resulting from this cause is very partially removed by the use of certain terms employed, in case of necessity, to distinguish the presence, absence, position or number of the diacritical points : such as مُهْمَلَةٌ MOOH-MU-LA, UNPOINTED ; مُعْجَمَةٌ MOO-JU-MA, POINTED ; مُوَحَّدَةٌ MOO-WUH-HU-DA, SINGLE POINTED ; مُثْنَاةٌ MOO-SUN-NAT, DOUBLE POINTED ; مُثَلَّثَةٌ MOO-SUL-LU-SA, TRIPLE POINTED ; نُوقَانِيَّةٌ FOU-KA-NEE-YA, POINTED ABOVE ; تَحْتَانِيَّةٌ TUH-TA-NEE-YA, POINTED BELOW ; &c. Examples : اَلسَّيْنُ الْمُهْمَلَةُ AS-SER-NOOL-MOOH-MU-LA, THE UNPOINTED SEREN ; اَلسَّيْنُ الْمُعْجَمَةُ ASH-SHEE-NOOL-MOO-JU-MA, THE POINTED SHEEN ; اَلْبَاءُ الْمُوَحَّدَةُ AL-BA-OOO-MOO-WUH-HU-DA, THE SINGLE POINTED BA ; اَلتَّاءُ الْمُثْنَاةُ الْفَوْقَانِيَّةُ AT-TA-OOO-MOO-SUN-NA-TOOL FOU-KA-NEE-YA, The letter TA DOUBLE POINTED ABOVE ; اَلْيَاءُ الْمُثْنَاةُ التَّحْتَانِيَّةُ AL-YA-OOO-MOO-SUN-NA-TOOT TUH-TA-NEE-YA, The letter YA DOUBLE POINTED BELOW ; اَلتَّاءُ الْمُثَلَّثَةُ AS-SA-OOO-MOO-SUL-LU-SA, THE TRIPLE POINTED SA ; &c.

SECTION FIFTH.

صِفَاتُ الْحُرُوفِ SI-FA-TOOL HOO-ROOF, OR PROPERTIES OF THE LETTERS.

I HAVE no doubt that the subject of which I am now to treat, with prove, even to attentive readers, the least intelligible part of my work. The properties of the letters can be fully known

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to those only who are able to utter them with perfect accuracy; and it seems a very hopeless undertaking to convey an idea of these by description. The Arabs have described them at sufficient length, and no doubt, with all the accuracy of which the subject can be rendered susceptible; but their observations are often unintelligible to me, and often directly opposed to the opinions which my own judgment would have led me to form.

Thus, if I utter the word أَكْ AK for example, it seems to me that the sound of كَ ك is followed by a necessary suspension of breathing and utterance; but the Arabs deny the suspension of BREATHING, and admit only that of the UTTERANCE, or sound of the voice. Shall it be therefore inferred that the Arabs are mistaken? or shall we not rather admit that they know better than I do, the true pronunciation of their own letters; and, consequently, that the difference between us must be the result of something vicious in my pronunciation? I have no doubt that the latter alternative will be adopted by every reasonable man; and shall proceed, therefore, without regard to my own opinions, to detail those formed by the Arabian Grammarians on the nature and properties of their own letters; having first premised that I merely translate, without pretending to comprehend the meaning of ALL the observations about to be offered.

الاصحاح

الْمُهْمُوسَةُ وَالْمُجْهُورَةُ AL-MUJ-HOO-RU-TO-WUL-MUH-MOO-SA.

ALL the letters of the Alphabet are divided into two classes, the first termed الْمُجْهُورَةُ MUJ-HOO-RA, and the second الْمُهْمُوسَةُ MUH-MOO-SA. Under the first class, are comprised NINETEEN letters; namely, those which occur in the following almost unmeaning verse, no otherwise useful, than as it may facilitate the remembrance of the letters in question: ظَلَّ قَوْرَبُصٌ إِذْ غَزَا جُنْدٌ مُطِيعٌ
They are so termed, from the infinitive جَهَرَ JUHR, To RAISE THE VOICE; but the voice, it is said, cannot be raised, otherwise than by dwelling strongly on the MUHRUJ of each letter. But if we dwell strongly on the Mukhruj of a letter, the Arabs are of opinion that this circumstance will necessarily occasion a short suspension of breathing, (termed by them حَبَسَ النَّفْسَ HUB-SOON NU-FUS,) during the period of the utterance of that letter. The letters termed الْمُجْهُورَةُ are therefore defined to be those, the utterance of which necessarily gives occasion to such a suspension.

THE term الْمُهْمُوسَةُ is applicable to the TEN remaining letters of the Alphabet, comprised in the words سَكَتَ فَحْتَهُ شَخْصٌ. It is directly opposed by sense to the former, being derived from the infinitive هَمَسَ To LOWER THE VOICE. But the voice, they say, cannot be lowered, otherwise than by dwelling slightly on the Mukhruj of a letter; and, in this case, the breath continues to flow during its utterance, which is the meaning ascribed to the term الْمُهْمُوسَةُ.

REMARKS.

R E M A R K S.

SOME Grammarians have assigned the letters ظاء ضا د to the class termed مَجْهُوْرَةٌ, which are in fact مَجْهُوْرَةٌ, to the class termed مَهْمُوسَةٌ; and, vice versa, they have assigned the letters تا and كاف, which are really مَهْمُوسَةٌ, to the opposite class. The reason is, that most of the former have another property, termed رِخْوَةٌ RIKH-WA, which they believe to be inconsistent with جَهْرٌ JUHR; whereas the latter have another property, termed شِدَّةٌ SHID-DA, which they believe to be inconsistent with هَمْسٌ HUMS. But in fact there is no inconsistency between them; since شِدَّةٌ means a suspension of the voice, in which sense, it is opposed to رِخْوَةٌ; whereas جَهْرٌ means a suspension of breathing, in which sense, it is opposed to هَمْسٌ. If we pronounce the word اَرُ AR, for example, there is a suspension of breathing while the voice is yet heard; and, on the contrary, if we pronounce the word اَكْ AK, there is a suspension of the voice while the breathing continues uninterrupted.

IN order to observe the effect of جَهْرٌ as opposed to هَمْسٌ let us now pronounce the words تَقَقَّى and كَكَكَ. In the former, the breath does not flow WHILE we dwell on the MUKHRUJ of the letter قاف, but with the vowel points, AFTER we have ceased to pronounce that letter; whereas it does flow, even while we dwell on the Mukhruj of the letter كاف, because we do not dwell on

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it with such force, as is required to prevent the flowing of the breath. But if this be obvious in the examples adduced, notwithstanding the proximity of Mukhruj between قاف and كاف, it must be still more obvious in other examples where there is no proximity of Mukhruj at all.

أَلشِدِيدَةُ وَالرَّخْوَةُ وَالْمُتَوَسِّطَةُ ASH-SHU-DEE-DU-TO WUR-
RIKH-WU-TO WUL-MOO-TU-WUS-SI-TA.

SOME letters of the Alphabet, in a state of quiescence, occasion a necessary suspension of the voice, since the sound cannot be prolonged at pleasure; and these are known in Grammar by the term شِدِيدَةُ SHU-DEE-DA. They amount to the number of EIGHT, comprised in the words أَجْدُكَ تَقْتَضِبُ; and the effect in question may be easily observed, simply by pronouncing the word اِكْ AK.

THERE are other letters, the sounds of which, in a state of quiescence, may be prolonged at the pleasure of the speaker; and they are known in Grammar by the term رَخْوَةُ RIKH-WA. They amount to the number of THIRTEEN, comprised in the words فَذْضَغْتُ هَزْ شَصْ حَظْ خَسْ; and the effect in question may be easily observed, simply by prolonging the sound of ناء in the word اَنْ Af.

THE remaining letters of the Alphabet, amounting to the
number

number of EIGHT, are collected in the words **لَمْ يَرْوَعْنَا** and they are supposed to form an intermediate class termed **مُتَوَسِّطَةٌ** Moo-TU-WUS-SI-TA, or "Intervening" between the two classes immediately preceding. It is characteristic of these letters, that they do not, in a state of quiescence, occasion, like the class termed **شَدِيدَةٌ**, an absolute or entire suspension of the voice; nor does the voice flow with such distinct facility, as happens in the case of those termed **رَخْوَةٌ**. The sound of **عين** quiescent, for example, deviates when prolonged towards that of **حَا**; and the sounds of **ميم** **لام** and **نون** lose, by prolongation, some part of the distinctness with which they are uttered at first. The letter **رَا** is a **حَرْفٌ مُكْرَّرٌ**, HUR-FOON Moo-KUR-RUR, so termed because it cannot be prolonged, in a state of quiescence, otherwise than by a constant renewal of the action of the tongue by which it was at first formed; and the prolongation of **واو** **الف** and **يا** quiescent, is occasioned by the indefinite Mukhruj peculiar to each of these letters. The Mukhruj of Alif is indeed so ill defined, that this letter is generally termed **هَآوِي** HA-VEE, or "Formed in the air." I offer these remarks, not because I am convinced by them, but merely in conformity with my intention to state the opinions of Arabian writers.

أَلْطَبَّةُ وَالْمُنْفَحَةُ, AL-MOOT-BU-KU-TO WUL-MOON-PU-TI-HA.

The four letters comprised in the word **صَفْطًا**, are generally

generally known by the term **مُطَبَّعَةٌ** Moot-BU-KA, because their utterance occasions the tongue to cleave to the palate. Opposed to this, is the term **مُنْفَتِحَةٌ** Moon-FU-TI-HA, applicable to all the other letters of the Alphabet, because their utterance is not accompanied by the same effect.

أَلِ الْمُسْتَعْلِيَّةُ وَالْمُنْخَفِضَةُ Al-Moos-TA-LI-YU-TO WUL-MOON-KHU-FI-ZA.

THE seven letters comprised in the words **ضَغَطٌ حَصْنٌ قَطْ** are generally known by the term **مُسْتَعْلِيَّةٌ** Moos-TA-LI-YA, because the tongue rises upwards in their utterance. Opposed to this is the term **مُنْخَفِضَةٌ** Moon-KHU-FI-ZA, applicable to all the other letters of the Alphabet, because the tongue does not rise in their utterance.

أَلِ لَقِيَّةٌ وَالْمُصَهَّمَةُ Az-ZU-LU-KEE-YU-TO WUL-Moos-MU-TA.

THE term **لَقِيَّةٌ** ZU-LU-KEE-YA is applicable to the six letters comprised in the words **مُرْبَنْغَلٍ**; and they are so called because, after the letters of infirmity, (ALIF, WAO and YA,) they are generally thought to be more easy of utterance than any other letters of the Alphabet. This, in fact, is implied in the sense of the term **لَقِيَّةٌ** derived from **لَقِي** ZU-LUK or **لَقَاةٌ** ZU-LA-KA, "Fluency of speech." It has been observed that one or more of these letters must enter into the composition of every quadriliteral or quinqueliteral word; for as such words are naturally unwieldy of utterance on account of their length, so they

they ought to be formed, in part, of the letters in question, which are calculated to facilitate their utterance, and consequently to correct or palliate the evil of their length. A few words of either class, formed without the aid of these letters, do however occur in the language: such as عَسْجَد As-JUD, MONEY; عُسْطُوس Oos-TOOS, THE NAME OF A TREE; &c.

OPPOSED to نِي لَقِيَّة is the term مُصْمِتَةٌ Moos-MU-TA, SOLID; which is applicable to all the other letters of the Alphabet, unless, with خَلِيل, we except the letters هَمْزَةٌ and واوِ الْف and ياء which do not, in his opinion, belong to either of these two classes. The letters in question are termed مُصْمِتَةٌ or SOLID, on account of the weight or solidity of their tone, which renders their utterance somewhat difficult.

الْمُتَعَلِّقَةُ AL-MOO-TU-KUL-KI-LA.

THIS term is applicable to five letters, comprised in the words قَدْ طَبَّحَ, and otherwise distinguished by the term حُرُوفُ اللَّتْلَةِ Hoo-roo-fool-Luk-lu-ka. They are so called, because, when quiescent or not moveable, they are said to be uttered with a strong pressure of the tongue, the voice rising with peculiar hardness from the breast upwards. The letter بَاء has been excluded from this class by many Grammarians, who substitute for it, the letter تاء.

حُرُوفُ الصَّغِيرِ HOO-ROO-FOOS-SU-FEER.

THIS term is applicable to three letters, comprised in the word سَزَص, and they are so termed on account of the hissing or whistling sound which is common to them all.

الْمُهْتَوَاتُ وَالْمُكْرَّرُ وَالْمُتَغَشِّى AL-MUH-TOO-TO WUL-MOO-KUR-
RU-RO WUL-MOO-TU-FUSH-SHEE.

THE term مُهْتَوَاتٌ MUH-TOOT has been applied by some Grammarians to the letter هاء, and by others to the letter هَمْزَةٌ. It is sometimes superceded by the term مُهْتَوَفٌ MUH-TOOF; and both terms are nearly synonymous, being derived from هُتَّ HUTT or هُتْفٌ HUTF, STRONG OR FORCIBLE UTTERANCE OF SOUND. The word هَتَّ however, is also employed to signify RAPIDITY OF UTTERANCE, in which sense, it seems to be applicable to the letter هاء.

THE term مُكْرَّرٌ MOO-KUR-RUR is applicable only to the letter راء, probably on account of its rattling sound; and the term مُتَغَشِّى MOO-TU-FUSH-SHEE has been applied to the letter شين (and by some Grammarians to ناء and ضا) for a reason which I do not clearly understand. Many other letters have been distinguished by various terms: as لام by the term مُنْحَرِفٌ MOON-HU-RIF; اَلِف by the term هَاوِي HA-VEE; (as already mentioned;) واو by the term مُتَّصِلٌ MOOT-TU-

SIL;

SIL; ياء by the term هَوَّة Hoo-wut; ALIF WAO and YA,
 by the term لَيْنِيَّة LEE-NEE-YA; مِيم by the term رَاجِع RA-JI;
 ضاد by the term مُسْتَطِيل Moos-tu-teel; مِيم
 and نون by the term أَغْنِيَّة A-GHUN-NEE-YA; زاء راء
 (and as some say, Noon moveable,) by the
 term مُشْرَبَة Moo-shur-ru-ha; &c. &c.

CONCLUSION.

It follows from the preceeding observations that each letter
 has many properties; as in the case of Alif, which is at once
 اِيْنِيَّة; مُنْخَفِضَة; مُنْفَتِحَة; مُتَوَسِّطَة; مَجْهُوْرَة; and
 هَاوِي; but as these may be easily determined, simply by a refer-
 ence to the observations in question, I think it unnecessary to
 furnish a table of terms, which the reader can be at no loss to
 prepare for himself. It is important, however, to distinguish the
 letters termed مَجْهُوْرَة MUJ-HOO-RA, into three classes, viz. FIRST,
 اَلْمَجْهُوْرَة الشَّدِيْدَة or the first class, comprising those which
 are MUJ-HOO-RA and SHU-DEE-DA, as they appear in the words
 اَجِدْ: SECONDLY, اَلْمَجْهُوْرَة الْمُتَوَسِّطَة or the second class,
 comprising those which are MUJ-HOO-RA and Moo-tu-wus-si-ta,
 as they appear in the words لَمْ يَرَوْعَنَا; and, FINALLY,
 اَلْمَجْهُوْرَة الرِّخْوَة or the third class, comprising those which
 are MUJ-HOO-RA and RIKH-WA, as they appear in the words
 غَضِبَ ظَنَنْ. So, also, the letters termed مَهْمُوسَة MUH-MOO-
 SA are divided into two classes; namely, اَلْمَهْمُوسَة الشَّدِيْدَة

or

or the first class, comprising the letters **كاف** and **تاء** ;
أَلَمْهَمُوسَةُ الرَّخْوَةِ or the second class, comprising the letters
سِفَهَ شَخْصُ حَتَّ. The importance of these divisions will ap-
 pear hereafter, when we come to detail the rules of **إِنْ غَام**,
IB-GHAM.

CHAPTER SECOND.

SECTION FIRST.

GENERAL OBSERVATIONS ON GRAMMATICAL SCIENCE.

THE science of Inflexion is known to Grammarians by the term **صَرْف** or its derivative **تَصْرِيف**, two words nearly synonymous, and both literally significant of CHANGE. It is so called, because it treats of the CHANGES or FLEXIONS applicable to Arabic words, considered ABSOLUTELY; that is to say, without reference to a state of combination; and in this sense, the object of the science is clearly opposed to that of the Syntax or **نَحْو**; which treats of the changes applicable to Arabic words considered RELATIVELY; that is to say, with reference to a state of combination.

I CONCEIVE, therefore, (though without any other authority than my own opinion,) that the two branches of Grammatical science might be aptly distinguished by the terms ABSOLUTE and RELATIVE INFLEXION; the distinction between them being very obvious, though not always carefully preserved. The declension
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of nouns, for example, elsewhere treated as matter of Inflexion; has been properly assigned to the syntax of Arabic Grammar; for as the accuracy of the employment of one case in preference to another, is always determined by a reference to the nature of the relation in which it stands to other words in the structure of a sentence, so, it follows, that the case employed has a necessary dependence on that relation; or, in other words, that the variations of case constitute properly matter of Syntax or Relative Inflexion; which treats of the accidents applicable to words, considered with reference to a state of combination.

AND, on the contrary, the variations of gender and those of number are properly treated as matter of Inflexion; because these accidents belong to nouns absolutely; that is to say, without reference to a state of combination; or, in other words, without reference to the relation existing between them and other words with which they may be connected in Speech. This follows plainly from the following consideration; namely, that the same relation or Grammatical character, as that of the subject or the predicate of a given proposition, the agent or the object of a given verb, &c. may be indifferently assumed by any noun whether in the masculine, feminine or neuter gender; the singular dual or plural number; &c.

HAVING now distinguished the two branches of Grammatical

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science, it need scarcely be observed that both contribute to the same end; namely, that of acquiring habits of Grammatical accuracy in the utterance of our thoughts; but it may be well to remark, for the sake of perspicuity, that the term نَحْو or SYNTAX, though commonly opposed to the term صَرْف INFLEXION, seems to be really significant of Grammar in general; since the صَرْف has been determined by all Grammarians to constitute merely a branch of the نَحْو.

ACCORDING to the authority of ابْنُ هِشَام, the Learned in Arabia, coincide in ascribing to مَعَانِ ابْنِ مُسْلِمٍ الْهَرَاءُ the honor of having first cultivated Arabic Inflection; but I have not been able to ascertain the age in which he lived, (a matter I think of some curiosity,) or to obtain, with regard to him, any other than the following very unimportant piece of information; namely, that he acquired the designation هَرَاءُ because he was a dealer in the cloth of HI-RAT. The same obscurity seems to have enveloped the fate of أَبُو الْأَسْوَدِ the earliest cultivator of Arabic Syntax, if we except ALEE, the son-in-law of the prophet, to whom that honor has been ascribed, perhaps with more piety than truth. It is no inconsiderable proof of the reverence of the Arabs for Grammatical science, that they have been at the pains to preserve the names of these worthies.

SECTION

SECTION SECOND.

DEFINITION AND DIVISION OF THE PARTS OF SPEECH.

BEFORE I proceed to consider the nature of the Parts of Speech, I have some observations to offer on the true meaning of the term word. If we define this term to be "a sound articulated by the human voice," it follows that words may be significant or otherwise; and in either case, they are known to the Arabs by the term لَفْظٌ, properly an infinitive significant of UTTERANCE, but here employed in the sense of the passive participle مَلْفُوظٌ UTTERED.

A SIGNIFICANT word is distinguished, on the contrary, by the term كَلِمَةٌ; and this term is applicable to the smallest significant portion of a word; insomuch that there are two KU-LI-MAS in the word ضَرَبْتُ I STRUCK, because that word is supposed to be compounded of the past tense of the verb To STRIKE, which is one KU-LI-MA; and of the final ت, itself a pronominal termination of the first person, and by necessary consequence another KU-LI-MA. And on the contrary, there is but one KU-LI-MA in the word ضَرَبَ (HE) STRUCK; first, because the third person singular of the past tense has no pronominal termination at all; and, secondly, because the combination of letters presented by it, cannot therefore be
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taken to pieces, without destroying the whole sense of the word.

And this is the meaning of the term مُفْرَد SINGLE, in the following definition of a significant word: **الْكَلِمَةُ لَفْظٌ وَضَعُ** **لِمَعْنَى مُفْرَدٍ** “A significant word is a word employed to denote a single idea;” for it signifies nothing whether the idea conveyed be simple or complex, provided, only, that the combination of letters comprised in the word shall not be divisible into significant portions; that being a proviso obviously necessary to the singleness or unity of every word.

BUT if a مُفْرَد or SINGLE word, in this sense of the term SINGLE, shall happen to denote a complex idea, as in the case of ضَرْب STRUCK, for example, such idea may be resolved by the mind into the constituent parts of which it is composed; and those parts, in the example before us, consist, first, in the action signified by the verb TO STRIKE; and, secondly, in the reference of that action to a given time, and a given agent, whether definite or otherwise, termed in Grammar فَاعِلٌ مَّا FA-I-LOOM-MA. And though the word ضَرْب, being a مُفْرَد, cannot be resolved into parts individually significant of those simple ideas the combination of which forms the complex, it may yet be considered in two points of view: first, with reference to what has been termed **مَا دَّةُ الْكَلِمَةِ** or **جَوْهَرُ الْكَلِمَةِ**, that is to say, the essence or body of the word itself, or the radical letters of which it is composed; and, secondly with reference

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to what has been termed the **هَيَأَةُ الْكَلِمَةِ**, or **وَزْنُ الْكَلِمَةِ**,
that is to say, the form or measure in which it appears,

ACCORDINGLY, the Arabian Grammarians, whose fault it is to carry speculation beyond the bounds of practical utility, are very commonly in the habit of having recourse to this refined mode of dissection; as when they say (which cannot be denied,) that the **جَوْهَر** or BODY of every verb, indicates the nature of the event generally, which the verb may have been formed to denote; whereas the **هَيَأَةُ** or FORM in which it appears, as that of the past, present, or future tense, indicates the restriction of that event to past, present, or future time. But I have stated that all verbs, besides the accident of time, imply a reference to a given agent or **فَاعِلٌ مَّا**; with which they must be connected in speech; and some, at least, of the Arabian Grammarians, ascribe this reference to the FORM not the BODY of the verb, a fact, if true, which is not obvious, or applicable to any useful purpose of Speech.

In my opinion, the reference of every verb to its own agent, is determined, not at all by the FORM of the verb, since it extends equally to every form in which the verb may happen to appear. But it is determined by the very NATURE of the verbal character; since every verb imputes the sense of its own infinitive to a given agent or **فَاعِلٌ مَّا**; whence it follows, or seems to follow, that

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this imputation (itself the very reference in question,) is really inherent in the verb itself, considered without the least regard to the form or measure in which it appears. But in fact, the decision of this question is a matter of no practical importance at all; and leaving the reader to follow the dictates of his own judgment, I proceed, therefore, to offer a few observations on the nature and character of the Parts of Speech.

SIGNIFICANT words are divided by the Arabs into three classes, termed **اِسْم** and **حَرْف**; or NOUN, VERB, and PARTICLE. A noun is defined to be "a selfsignificant word, having no essential, though it may have an accidental reference, to past, present, or future time;" and this term is applicable, not only to nouns commonly so called, but also (as we shall see in the sequel,) to INFINITIVES and PARTICIPLES of every kind. A verb is defined to be a word "selfsignificant by the **جَوْهَرُ الْكَلِمَةِ** or BODY of the word; and having, by its **هَيْئَةُ** or FORM, an essential reference to past, present, or future time; and (by the **هَيْئَةُ** also, as some will have it,) to the **فَاعِلٌ مَّا** or AGENT, whether definite or otherwise, with which it must be connected in Speech.

THE term **فِعْلٌ** or VERB includes merely the tenses of a verb, and is intended to exclude what has been termed the **اَسْمَاءُ الْاَفْعَالِ** or VERBAL NOUNS, such as **اَنْزَلَ** for **اَنْزَالٌ**

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ALIGHT THOU; أَتَرَاكَ for أَتَرَكُ QUIT THOU; &c. though these and other words of the same class, are invariably found to have the sense of verbs, either in the imperative or past tense. Their exclusion, therefore, is here determined, not certainly by a reference to the sense, but merely by a reference to the forms on which they are found to occur; since it cannot be affirmed of those forms, that they indicate past, present, or future time, because other words as خُفَارِ THE NAME OF A STAR; فَجَارِ A WICKED WOMAN; for example, are found to occur on the same forms, though they have no reference to time at all. It is admitted therefore, that the verbal nouns imply a reference to past, present, or future time; but it is not admitted (technically, not logically speaking,) that they can be assigned to the class of verbs, because the reference in question is here determined by the جَوْهَرُ الْكَلِمَةِ not, (as it happens in the case of verbs technically so called) by the فِعْيَاة or form in which it appears.

A PARTICLE is defined to be “a consignant word;” as in the case of مِنْ FROM, in the phrase سِرْتُ مِنَ الْبَصْرَةِ إِلَى الْكُوفَةِ “I travelled from Busra to Koofa;” &c. For the word مِنْ which is a particle, denotes or is supposed to denote the same idea signified by the word أَبْتَدَأَ. BEGINNING which is a substantive noun; and so, also, the word إِلَى To, which is a particle, denotes or is supposed to denote the same idea signified by the word

word **انْتِهَاء** **END**, which is a substantive noun. Accordingly, the phrase, "I travelled from Busra to Koofa," would be still intelligible, though the particles were here, (improperly I grant,) superceded by the corresponding substantive nouns : "I travelled, **BEGINNING** (of my journey) Busra ; **END** Koofa ;" whereas the converse of the proposition cannot be maintained, since the particles become wholly insignificant in speaking of the **FROM** (for the **BEGINNING**) of the last year, the **TO** (for the **END**) of the last century ; &c.

Now there is no apparently greater impropriety in employing the nouns to supercede the particles, than there is in employing the particles to supercede the nouns ; and if, notwithstanding this impropriety, the nouns retain their significance of character, and if all significance be lost in the particles, the fact, I think, may be reasonably urged as a proof of the **CONSIGNIFICANCE** of particles, as opposed to the **SELSIGNIFICANCE** of nouns and verbs. And this character of consiguificance, will be rendered yet more manifest by a closer examination of the nature of the word **FROM**, as contra-distinguished from the word **BEGINNING** ; for though both denote the same idea, it is, nevertheless, intuitively obvious, that there is a very material distinction between them.

It may be observed, then, that the word **BEGINNING** has a necessary reference to something else, with which it must be connected

connected in speech; as "the beginning of the book, year, century;" &c. for as the idea signified by the word BEGINNING has no absolute or abstracted existence in nature, but merely a relative existence, having an obvious reference to something begun; so that something, if not positively expressed in terms, must be somehow or other suggested to the hearer, to whom the sense of the word BEGINNING would plainly, otherwise, be unintelligible. But the reference to which I have now adverted, cannot be understood to imply the CONSIGNIFICANCE of the word BEGINNING; because, on the contrary, it is founded in the very nature of the idea which that word is formed to denote; not certainly, on the unfitness of the word (considered with or without reference to a state of combination,) to convey that idea to the mind of the hearer. I say, therefore, that the idea signified by the word BEGINNING is relative or dependant by its own nature, because wholly unintelligible without reference to something begun; but I say, also, that the word BEGINNING is self-significant of that relative or dependant idea, because it is plainly in the nature of our minds, to mark by selfsignificant terms, a variety of such ideas, as SLEEP for example, that cannot possibly be understood by the mind, otherwise than by a reference to those objects (as SLEEPERS,) from which, in nature, they are wholly inseparable, though the case is otherwise in human speech.

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Now if it be true that the word **FROM**, and the word **BEGINNING**, are really significant of the same idea, there must be a community of reference between them; and as I have already shewn that this reference does not destroy the selfsignificance of the word **BEGINNING**, so neither can it be said to destroy the selfsignificance of the word **FROM**. If the word **FROM** be consignificant, it follows, therefore, that the proof of the fact must be founded on some restriction applicable to the significance of that word, as contradistinguished from the word **BEGINNING**; and, in point of fact, it is plainly a peculiar characteristic of the word **FROM**, and a characteristic, too, wholly unaccountable by the nature of the idea which it is formed to denote, that it cannot be accurately employed in Language, otherwise than for the purpose of establishing a certain relation between two THINGS, both of which, if not positively expressed in terms, must be somehow or other suggested to the hearer. For the phrase "From London," uttered in answer to a man who desires to know whence I have come, implies in it, "I have come from London;" and in this example, as in every other, the word **FROM** is therefore employed as a mere **CONNECTIVE**, indicative of the existence of a certain relation between the two THINGS, which it serves to connect.

It must be inferred, therefore, that the word **FROM** is not absolutely significant, or selfsignificant of the idea implied in the word
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BEGINNING; for if it were selfsignificant of that idea, it might, in conjunction with something begun, be accurately assumed as the subject or predicate of a given proposition, as "The beginning of the book is wanting," for example. But it is conditionally significant, or consignificant of the idea signified by the word BEGINNING, that is to say, it denotes the idea occurring as a connective, employed to establish a certain relation between TWO THINGS, which it serves to connect; as when a man speaks of his "Journey from London," or states that "he travelled from London" to York.

Now it is true that "a Journey from London," might be employed as the subject of a given proposition, but if the double reference of the word FROM to the noun LONDON, as well as to the JOURNEY, be the effect, not of the nature of the idea which it is formed to denote, but of its restriction to the performance of certain connective offices of speech, then I say that this restriction is the very proof on which I found my opinion of the consignificance of the word FROM; and that this proof cannot be destroyed, otherwise than by shewing that the word FROM is not significant of the idea implied in the word BEGINNING, but of some other idea abstracted, as it happens in the case of that word, from the objects in which, in nature, it is found to occur. But if the real character of the word FROM, were such as this proposition implies, it must be the name of the abstracted idea; and consequently

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ly a selfsignificant substantive noun; and if it be not really a substantive noun; then I say that it must be a particle, and in my opinion, consignant, for the reasons detailed in the preceding pages.

HAVING now defined the nature of the PARTS OF SPEECH, according to the authority of the Arabian Grammarians, it remains to be observed that the definitions of a noun and a verb, though technically accurate in my opinion, considered with reference to the Arabic Language, will not, perhaps, bear to be examined on the more extended principles of General Grammar. According to the principles of that science, I hold time to be ACCIDENTAL, not ESSENTIAL to verbs, and the reasons on which my opinion is founded, will probably appear in a subsequent part of my work.

SECTION THIRD.

ON THE STRUCTURE OF THE ARABIC LANGUAGE.

THE structure of the Arabic Language will be fully developed in the course of this work; but as the nature of its mechanism differs essentially from that which prevails in most other Tongues, it becomes necessary, even at this early period of the reader's progress, to offer a few remarks in explanation of the principles to which it may be referred.

ON reference to the nature of our ideas, it will clearly appear that some are intimately connected with others, by what may be termed FAMILY RELATIONS; and as ideas are properly embodied in Language, which may be considered as a picture of thought, so it is a point of excellence in every Language, to preserve unimpaired, in the terms of Speech, an imitation of those family relations. Accordingly, the derivation of one word from another, (as LOVER is derived from the substantive LOVE,) is everywhere matter of common occurrence; and every instance of such derivation denotes the existence of some family relation, without reference to which, there would be no such thing as derivation at all.

THE office of derivation is, therefore, to preserve, in the terms of speech, a relation similar to that which is found to exist in the nature of our ideas; and this office is likely to be more or less perfectly performed, according to the excellence or deficiency of the means employed for that purpose in a given Language. Now the means employed in the Arabic Language are precisely such, as with some improvements, a philosopher would probably chuse to adopt in the formation of a perfect system of Speech; insomuch, that if we are ever destined to realise the speculative idea of a universal tongue, to be invented by the Learned, and employed by them as a better instrument for the communication of thought than any Language at present in use, there

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can be no doubt that the mechanism or fundamental principles of Arabic Inflexion, will be found to furnish the best model of imitation that can be obtained, or even devised, for the successful accomplishment of such an undertaking. In order to establish this point, it will suffice to call the attention of the reader to the following observations on the mechanic structure of the Arabic Language; for when that structure shall be well understood, its pre-eminent excellence will not be disputed, and I shall not, therefore, take the pains to compare it with the inferior mechanism of any other Tongue.

THE letters comprised in every Arabic word are divided into those which are RADICAL, (الْحُرُوفُ الْأَصْلِيَّةُ) as L-o-v of the word LOVE; and those which are SERVILE, (الْحُرُوفُ الزَّوَائِدُ) as ER, in the word LOVER. The radical letters determine the radical sense of the word; and must, therefore, be always retained in every possible form of inflexion; just as the body of the word LOVE is retained in the derivatives formed from that noun: as LOVER; LOVING; LOVETH; LOVED; &c. The servile letters are those by which the word is inflected into various forms; and in order to multiply the powers of inflexion, they have been made to intersect the radicals in every point: as عَشِقَ LOVE, which is purely radical; عَا شِقَ A LOVER, where ALIF is servile; and مَعْشُوقَ LOVED, where MEEM and WAO have the same character of servile letters, otherwise termed LETTERS OF INCREASE.

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THE radical letters of an Arabic word cannot be less than THREE, or more than FIVE; whence it happens that all the ROOTS, or primitive nouns of the Arabic Language, have been divided into three classes, termed ثَلَاثِي or TRILITERAL, as عَشَق LOVE; رَبَاعِي or QUADRILITERAL, as جَعْفَر A MAN'S NAME; and خَمْسِي or QUINQUELITERAL, as جَحْمَرش AN OLD WOMAN; &c. But one or more servile letters may occur, not merely in the derivative forms, but even in the formation of primitive nouns: as فَضِيلَة EXCELLENCE, which is trilateral; قَرَطَان PAPER, which is quadrilateral; and عَضْرَفُوط A SPECIES OF LIZARD, which belongs to the class of quinqueliteral nouns.

How then are we able to distinguish radical from servile letters occurring in the formation of primitive nouns? I answer, that generally speaking, they are very easily distinguished by adverting to the derivative forms of Inflexion, in which the radicals are always retained, which is not true of the servile letters: as فَاضِل EXCELLENT, formed from the primitive فَضْل or فَضِيلَة EXCELLENCE, after rejecting the letters ياء and تاء, which are therefore servile in the word فَضِيلَة. And if a given primitive shall not give birth to any derivative, the radical letters may be still determined, in most cases, simply by adverting to the analogy of the Language, which alone determines the servile character of the letter واو occurring in the word عَضْرَفُوط already adduced, from which,

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no derivative has ever been formed. A word wholly composed of radical letters is commonly termed **مُجَرَّد** STRIPPED OR NAKED; as opposed to other words, termed **مَزِيدٌ فِيهِ** OR AUGMENTED; because the radical letters, in such words, are accompanied by one or more letters of the servile class.

LET it now be observed, that the possible inflexions of an Arabic noun of the triliteral class, are precisely the same with the possible inflexions of any other noun of the same class; whence it happens that the man who is able to carry the word **عَشَقَ** through every possible form of inflexion, is also able, (the radical letters being first ascertained,) to carry every other noun of the same class, through every possible form of inflexion. Having determined, for example, that the letters **ض ا ن** and **ف ا م** are alone radical in the word **فَضِيلَةٌ**, he will form **فَاضِلٌ** as he forms **عَاشِقٌ**; and form **مَفْضُولٌ** as he forms **مَعْشُوقٌ**; &c. &c. And this is done precisely on the same principle which enables a Latin scholar to inflect on the first, or any other conjugation, any Latin verb, however new to his ears, that may happen to belong to that conjugation.

BUT this observation with regard to the inflexion of **TRILITERAL** nouns, is equally applicable to the inflexion of those which are **QUADRILITERAL** OR **QUINQUELITERAL**; for of two or more nouns of the same class, the possible inflexions are always the same.

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It follows, therefore, that the whole structure of Arabic Inflection, (more comprehensive than that of any other Tongue,) is formed on the model of THREE WORDS: yet this, however admirable, considered with reference to the inferior mechanism of most other Tongues, is really a defect in the structure of the Language, which ought, I think, according to the soundest principles of philosophy, to have been formed on the model of a single word. Accordingly, we shall soon find the Arabian Grammarians, who delight in the excellence of their own Language, endeavouring to assign to the triliteral class, the whole body of Arabic nouns; and though it must be admitted that such endeavours are plainly at variance with the genius of the Language, it may yet be affirmed that the triliteral nouns are more numerous in the proportion of ten to one, than those which belong to the other two classes, not separately considered, but taken together.

But though Arabic nouns of the same class admit the same forms of inflexion, does it thence follow that all nouns are significant under every possible form of inflexion? I answer that nouns are said to be of the same class which have the same number of radical letters; but this does not hinder another division of nouns into various classes, formed with reference to the nature of the ideas which they are found to denote. A triliteral noun of the radical class may be the

PROPER NAME OF A MAN, for example; and, in this case, it is not likely to give birth to significant derivatives of any kind. Or it may be a general term, employed to denote the name of a SUBSTANCE, whether animate or not, as MAN; STONE; CITY; &c. or the name of an EVENT, whether transitive or neuter, as LOVE or HATRED; LIFE or DEATH; WEALTH; POVERTY; ESTEEM; &c.

Now the name of a substance is not formed, by its own nature, to be the fruitful source of many significant derivatives; whence it happens, as we shall see in the sequel, that nouns of this class are termed جامد CONGEALED OR FROZEN, by the Arabian Grammarians; because the RELATIVE, as STONY from STONE; or the DIMINUTIVE, as MANIKIN, formed from MAN; are, indeed, the only derivatives to which they are commonly found to give birth. But the name of a SUBSTANCE may become, in time, the name of an EVENT; as TO MAN A SHIP; that is, TO FURNISH the necessary complement of MEN; TO SKIN A WOUND, OR A BULLOCK; that is, TO COVER the one with SKIN; or STRIP THE SKIN from the body of the other; &c. And those who advert to the nature of our Language, will easily perceive, and ought to admire the extent of its powers in this respect; since it is scarcely possible to name a SUBSTANCE which is not practically the source of a VERB; as “To fire a house,” or “set it on fire;” “To water a field,” or “irrigate the soil;” “To air an apartment,” or “let in the air;” “To earth a fox,” or “trace him to his hole;” &c.

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Nothing, therefore, can be more finely imagined than the extensive powers vested in all the nouns of the Arabic Language, to assume every possible form of Inflexion; for whatever may be the radical sense of the noun, it is quite impossible to limit, a priori, the number or nature of those derivatives that may be required of it in process of time. And this being admitted, there is infinite beauty in providing, a priori, all the possible forms of inflexion; in order that those, ~~AND THOSE ONLY~~, may become significant, the absence of which, might tend to diminish the all grasping power of this comprehensive instrument for the communication of human thought.

BUT are the Arabs really at liberty to employ, in its full extent, the means furnished by their own Language for the formation of a multitude of new derivatives not hitherto called into use? or is it not true, on the contrary, that no forms of inflexion can be accurately employed by an Arab writer, but those recorded in every Arabic Lexicon, the significance of which, has already been determined by the general consent of all the Arabs? This subject, I have reason to believe, has been treated by some of the Arab writers, whose works have never fallen into my hands. It is certain, however, that the Arabs individually, are not at liberty to multiply at pleasure new significant forms of Inflexion; for though the word **اِسْتِنْعَال** (for example,) is a possible inflexion of **فَعَلَ** AN

ACTION;

ACTION ; yet the former, having never been brought into use, is wholly insignificant for that reason ; and cannot therefore be employed in Speech. Yet such is the systematic genius of the Arabic Language, that we can tell precisely, the sense which the word **اِسْتَعَاْل** would have acquired, had it chanced to become a significant word ; for as it is formed on a measure which generally indicates “ The demand of the sense implied in its primitive,” it would have been therefore significant of “ The requisition of an action ;” just as **اِسْتِنْصَار** signifies “ The requisition of assistance ;” or **اِسْتِغْفَار** “ The asking of pardon ;” &c.

BUT though the authority of prescription is *now* necessary to the significance of any given form of Inflexion, the reason is plainly to be found in the present maturity of the Arabic Language, already more copious than any other tongue. For if we carry back our ideas to the earliest infancy of human Speech, we shall reach a point of time wholly antecedent to the influence of such authority, in which, therefore, the framers of Language were necessarily compelled to employ, for the first time, those significant forms of Inflexion that are now generally admitted into use. To the framers of Language we owe, indeed, the very existence of the significant roots themselves, that are now inflected into various forms ; and it would be highly unreasonable to withhold from men vested with the power

power of inventing roots absolutely new, that inferior degree of authority which is exerted in the modification of old roots, into new significant forms of inflexion, not previously called into use.

Yet the framers of Language were never at liberty, in my opinion, to exercise wantonly the powers of invention; for whether we extend our views to the infancy of Language, or consider it in that state of maturity which it may have attained in process of time, it is equally true, in either case, that no new word will be accepted, which is not significant of an idea urgently required, at the period of its invention, by a portion, at least, of that community to whose acceptance it may be proposed. And, on the other hand, there is, I should think, no period of maturity in Speech, at which new words of necessary use may not be invented; or old words may not be modified (if such modifications shall be found necessary,) into new significant forms of inflexion; for we who live in the later ages of the world, have lost none of the rights, over the powers of Speech, exercised, even by our most remote ancestors; though the happy anticipations of their invention have very much abridged the necessity, and with that the liberty, of having frequently recourse to our own.

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discussion than the arbitrary decisions of individual judgment, which would tend to unsettle the foundations of law, by submitting its principles, on every occasion, to the capricious revision of its own ministers ; so, I consider precedent in Language as a very high authority, from the decisions of which we cannot deviate, except in cases of urgent necessity ; such as are not likely to occur frequently in any Language, and more especially in that of Arabia, formed on principles the most comprehensive ; cultivated to the highest pitch of refinement ; and nourished by the fostering hand of time, into the ample maturity of unrecorded duration.

Of such a Language, possessing, in its present state, without reference to its latent resources, more searoom for the expression of thought (if the reader will permit me to employ that term,) than is to be found perhaps in any other Tongue, it is indispensably necessary to preserve the unity ; and this can be no otherwise preserved, than by shutting up its latent resources against the arbitrary spoliations of individual fancy ; for if each individual were at liberty, on every petty occasion, to call into action the resources of the Language, then, I say that those resources are in a manner inexhaustible ; and that every Arab writer, acting on this licentious principle, might reject, almost in toto, the existing significant forms of inflexion, in favor of other forms, not previously significant, which he,
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from an arbitrary caprice of fancy, might nevertheless chuse to call into use.

BUT though the latent resources of the Language are thus protected against the spoliations of individual caprice, I am disposed to believe that they are now, and will, for ever, be called into action on proper occasions; for whatever may be the excellence of the Arabic Language, and the degree of maturity to which it has attained, it would be rash to affirm that new combinations of human society, such as may possibly occur in Arabia, may not give occasion to the introduction of new ideas, such as the Language, in its present state, may not perhaps be fitted to express.

BUT if such ideas shall happen to occur, it can hardly be doubted that they will be expressed; and if the Arabs cannot find the required terms in their own Language, they will probably seek them in some other Tongue. If that and other resources shall happen to fail, they will be compelled, in the last resort, to invent terms absolutely new; and though it must be admitted that this is the resource, of all others, to which the human mind has the greatest repugnance, the probability of its adoption, in case of necessity, cannot, I think, be reasonably disputed by those who consider that it *was* adopted, as a measure of necessity, in the earliest infancy of human Speech. For whatever men have already done, it is at least

least possible that they may do again; and if it be true, (as it seems to be the general opinion,) that we have long ceased to invent words absolutely new, there is but one inference to be drawn from the fact; namely, that we have been constantly able to avoid that measure by the discovery of some analogy between the new idea which we desired to express, and some other idea, already represented by a given term, from which, therefore, we have borrowed the former.

THIS disposition of the mind to connect one word with another, on account of some real or imaginary analogy between the ideas represented by either, constitutes the true foundation of Etymological science; but though the analogies of Etymology are often obvious, it must be also admitted that they are often obscure; and there is little difference, in my opinion, between the invention of a term absolutely new in point of sound, and wholly unconnected with every other word; and the invention of a term intimately connected, in point of sound, with some other word; but so remotely connected with it in point of sense, as to render the analogy between them doubtful or obscure; not merely to ordinary men, but to the painful industry, and often, I think, misguided ingenuity of those who make it their peculiar study to aim at eminence in such pursuits.

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For if it be true, as it cannot be reasonably denied, that the proper end of Etymological relation is to throw light on the meaning of a newly invented term, by the means of its reference to another term previously invented, the signification of which is generally known; then I say that the clearness or obscurity of this light must be in a ratio exactly proportioned to the clearness or obscurity of the reference in question; whence it follows, as a necessary condition to the utility of any given Etymology, *first*, that the sound of the new term should naturally suggest that of the old; and *secondly*, that the significance of the old term should be of such a nature as to throw an obvious and palpable light on the significance of the other which is formed from it.

Now if we examine, at random, the works of any professed Etymologist, we shall certainly find (as we ought to find,) a very palpable coincidence, in point of sound, between the various terms of which he treats, as connected together in point of Etymology; insomuch that this coincidence of sound often amounts to absolute unity, as it happens in the case of the word BARK, considered as significant of "The Bark of a dog;" "The Bark of a tree;" and "The Bark or Vessel in which we go to sea." And Etymologists tell us that the coincidence of sense, though less palpable, is not less certain than that of the sound; for as the word BARK signifies

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DEFENCE, so, (we are told,) the BARK of a dog is that by which he defends us from thieves; the BARK of a tree is its defence against the inclemency of the seasons; and the BARK or VESSEL in which we go to sea, is our defence and only shelter, for the time being, against the dangers of that boisterous element, in which, otherwise, we must be swallowed up.

ADMITTING the accuracy of this Etymology, (not at all inferior, in point of rationality, to a multitude of others offered to our acceptance by the professed votaries of that whimsical science,) it follows that the framers of our Language saw something in the idea signified by the word DEFENCE, peculiarly calculated to suggest to the mind that other idea signified by the BARK or HOWL of a dog; for this is plainly the argument of those who maintain that the HOWL of a dog, has been designated by the term BARK, because the term BARK signifies DEFENCE. Now I believe, on the contrary, that this fanciful analogy is not likely to occur to the mind of any other than a professed Etymologist; or if it did, in reality, occur to the mind of him who first applied the term BARK or defence to the HOWL of a dog, then I say that this licentious application of an *old* term to signify a *new* idea so remotely connected with its primitive sense, is an expedient not much better, in my estimation, than the invention of a term absolutely new.

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For the term BARK, when first applied to the HOWL of a dog, had no advantage over any other term absolutely new and unconnected, that might have been employed in the same sense, save only that very inconsiderable advantage implied in the Etymology to which I have adverted; and if the advantage in question be very inconsiderable, as it certainly is in the case of all remote Etymologies, then I say that its importance is greatly overrated, in all probability, by those who maintain that we have long ceased to invent words absolutely new; and that every word to be invented hereafter, must be connected, however remotely, with some of the previously existing terms of Speech.

For though it is certainly in the nature of the human mind to have recourse even to remote Etymologies, rather than to the invention of terms absolutely new, and utterly unconnected with every other word, (because any advantage, however inconsiderable, is better than no advantage at all;) it is also in the nature of the human mind to invent, under any circumstances, all the terms of CONVENIENT as well as of NECESSARY use; whence it follows, in my opinion, that such terms will forever continue to be invented as they may be required, by the aid of etymology where that can be found; or, otherwise, without regard to Etymological aid.

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BUT however this question may be decided, (and it is plainly matter of mere curiosity,) I admit my inability to illustrate the opinions which I have ventured to state, by a reference to any particular Dictionary; for though those opinions seem to me to be warranted by the common sense of the case, I do not find in the English Dictionary, (and much less in that of Arabia, which has to do with an older Language,) a single word of modern origin, which is not connected with some other word.

THE term MOB, for example, which was completely new in the days of DEAN SWIFT, is most probably derived from the word MOBILITY, which certainly existed in the Language before; and though the term CABAL has been traced to the days of CHARLES THE SECOND, there are those who affirm its existence in the Language, at a date prior to the formation of that ministry (CLIFFORD, ASHLEY, BUCKINGHAM, ARLINGTON, and LAUDERDALE,) from whose initials it might be composed. The ludicrous term QUIZ, though not yet admitted into the Dictionary, is now, I think, universally understood; and is most probably an imitative word of modern origin, since there is a queerness of sound, as well as of character, and in this point of view, a happy coincidence, in my opinion, between the sound of that ridiculous term, and the sense in which it is commonly employed. There is another term, HOAX, very frequently

quently used by the writers of news-papers, and certainly, I think, of modern origin, which may, perhaps, be entirely insulated, though I do not presume to affirm the fact.

If I were desired, therefore, to illustrate my opinions by example, I should be compelled and disposed to abandon the Dictionary; but not wholly to relinquish the argument, because many examples, completely in point, might be drawn, I think, from the SLANG Dictionary, and other works of vulgar celebrity; the authority of which, however objectionable in other respects, would be sufficient, for aught I see to the contrary, to establish the facts for which I contend. Instead of having recourse to that measure, I shall merely state my opinion that the learned part of every community are the least likely to invent terms absolutely new; because the extent of their knowledge will generally suggest analogies on which to found some relation or other between the new term which they desire to employ, and another term, previously established, with which therefore it will be connected.

AND, on the contrary, the field of analogy is greatly contracted by the ignorance of men in vulgar life, whose knowledge, even of their own Language, is restricted within the narrowest limits; and though it may possibly be true that such men have rarely occasion to invent new words, it is not impro-

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bable, when the occasion occurs, that those words will be often formed without reference to Etymological aid. Among the vulgar, therefore, and generally speaking, among the persons employed in certain branches of industry, such as manufactures, navigation, commerce, &c. I should be disposed to look for the invention of new and unconnected terms; such as are of necessary use to them, but not so to the rest of their countrymen, whence it happens that they are not admitted into any Dictionary of the English Tongue.

If there be any truth in the preceding observations, a fact which I leave to be determined by the judgment of every reader, it follows that the Arabs, in common with other nations, are likely, even at this day, to invent such new and unconnected terms as may be necessary or convenient to the expression of their thoughts; provided those thoughts cannot be expressed by having recourse to any other means; and if the fact be admitted in its full extent, it follows, a fortiori, that they are likely, whenever it shall be found necessary, to modify the roots that now exist into new significant forms of inflexion not hitherto called into use. I have admitted, however, that the necessity of adopting either expedient is likely to be of rare occurrence in the Arabic Language, already more copious than any other Tongue; and, without necessity, we are not to expect that the Arabs will suffer individuals of their own body to deviate from
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the beaten paths of prescription, excepting only in certain cases to be noticed hereafter, in which Grammarians have positively authorised the formation, by analogy, of certain derivatives without regard to prescription at all.

It only remains to answer a question naturally suggested by the account comprised in this chapter of the mechanic structure of the Arabic Language. On reference to the English and other Tongues, it does not appear that primitive nouns are invariably substantive; for though the word *VICIOUS* is derived from *VICE*, the probability is, that *WISDOM* is derived from the adjective *WISE*; and as priority of invention determines the primitive in either case, so there is nothing to determine priority of invention, but the mere influence of accident alone. It so happened that the substantive *VICE* was required before the adjective *VICIOUS*, and therefore became the primitive noun; and it so happened that the adjective *WISE* was required before the substantive *WISDOM*, and therefore became the primitive noun. How then is it credible that this accident, of common occurrence in every other Tongue, has no influence in the Arabic Language, in which all the roots are said to be substantive nouns?

I ANSWER that priority of invention is of no importance in the Arabic Language; for though it is very possible that

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the adjective كَرِيم *GENEROUS* may have been invented before the substantive كَرَم *GENEROSITY*, yet the analogy of the Language will teach us to consider the letter *YA* of the former, as a servile letter; whence it follows, that after the rejection of that letter, we have, as usual, the three radicals susceptible of every existing form of inflexion; and it remains with Grammarians to determine the primitive, which is always declared to be the substantive noun. It happens however, though not very commonly, that nouns, significant in certain derivative forms of inflexion, are not significant in any one of the primitive forms, because the latter have never been called into use; a clear proof that priority of invention is determined among the Arabs, as among other nations, by the mere influence of accident alone. I now proceed to consider the nature and use of the MEASURES applicable to the formation of Arabic words.

SECTION FOURTH.

ON THE USE OF MEASURES.

BEFORE I proceed to explain the use of the MEASURES applicable to the formation of Arabic words, I think it necessary to remark an important distinction between the roots of the Arabic Language, and the primitive nouns of most other Tongues. The formation of our PRIMITIVE NOUNS is unsusceptible of illustration

tration by the rules of Grammar ; for though we may trace the derivative **ANGRY** to its primitive **ANGER**, we can trace **ANGER** to nothing at all ; and though we know that **LOVED** is derived from **LOVE**, we have nothing in the shape of a grammatical rule to offer on the formation of the word **LOVE**, which is completely arbitrary, like that of all the primitive nouns.

THE case is otherwise in the Arabic Language, because the significant roots of that Language are not arbitrary in the mode of their formation. On the contrary, there are certain MEASURES OR FORMS, on which ALONE they are generally found to occur ; and an intimate knowledge of those forms enables the learner to distinguish RADICAL from SERVILE letters, which may or may not occur, either in the formation of a given primitive, or a given derivative, of any kind. To explain by examples. The words **صَعْب** DIFFICULT, and **كَرِيم** GENEROUS, being adjective nouns, are therefore derivative ; though radicals only occur in **صَعْب**, whereas **YA** is servile in the word **كَرِيم**. And the words **صُعُوبَة** DIFFICULTY, and **كَرَم** GENEROSITY, are substantive nouns, and therefore primitives ; (of the trilateral class ;) though the word **صُعُوبَة** contains a mixture of servile letters, which is not true of the word **كَرَم**. It is equally common to primitives and derivatives of every kind, to comprise SOMETHING MORE than the radical letters ; namely, the vowel points and quiescent marks,

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(whether accompanied or not by servile letters,) with which the radicals must be combined in the formation of every significant word.

It is plain, therefore, that the radical letters of every word constitute, as it were, the FIRST PRINCIPLES, OR CRUDE MATERIALS, from which the word is to be afterwards formed; and it belongs to the office of every Grammarian, to determine, precisely, the mode of its formation; not merely in the case of derivatives, but even in the case of primitive nouns. The letters قاف شين عین, for example, constitute the crude materials of the word عَشِقَ; as the letters ضا د فاء and لام constitute the crude materials of the word فَضِيلَة. Both are equally roots or primitive nouns; formed, however, on different measures; and the knowledge of the measures on which they are formed, is not less necessary to an Arabic Scholar, than the knowledge of other measures applicable to the formation of derivative nouns: as فاضل or مَعْشُورٌ or مَعْضُولٌ; عَاشِقٌ; and other examples of the same nature.

HAVING premised these observations, I am now to recal the attention of the reader to the mechanic structure of the Arabic Language, as explained in the preceding section of this chapter, in which it is stated, *first*, that the roots or primitive nouns of the

the Language are divided into three classes, termed **TRILITERAL**, **QUADRILITERAL** and **QUINQUELITERAL**, according to the number of the radical letters; and, *secondly*, that of two or more roots of the same class, the possible inflexions are always the same.

It follows plainly from these observations, that the radical letters of any one root, may be assumed as the representative or **MEASURE** of all the roots of the class to which it happens to belong; for if I carry the trilateral root **فعل**, for example, through every possible form of inflexion, the reader has only to **CHANGE THE RADICAL LETTERS**, in order to discover the possible inflexions of any other given trilateral root. Thus it happens that **مَفْعُول** is a possible inflexion of **فعل**; and by a simple change of the radical letters, we are enabled to form **مَكْتُوبٌ مَعْلُومٌ مَحْسُودٌ مَضْرُوبٌ** &c. each, like the first, a passive participle, formed from its own significant root. But the letters composing the word **فعل**, augmented by a second or a third Laam, (**فعلل** or **فعللل**), will represent the roots of either of the other two classes; and thus the possible inflexions of the three words **فعل** **فعلل** and **فعللل** have been assumed accordingly, by all Grammarians, as **MEASURES** on which to shew the existing inflexions of every other word.

THE MEASURE is termed **وَزَن** or **مِيزَان**, as opposed to the **EXAMPLE**, which is termed **مَوْزُون** or **MEASURED**; and the radical letters occurring in the **مَوْزُون** are commonly distinguished by the terms **عَيْنُ الْكَلِمَةِ**; **نَاءُ الْكَلِمَةِ**; or **لَامُ الْكَلِمَةِ**; because represented in the measure by the letters **عَيْن**; **فَاء**; or **لام**. The vowel points, quiescent marks, and letters of encrease, occurring in the **مَوْزُون**, are generally retained in the **مِيزَان** also; but to this remark there are some exceptions; most of which will be made known to the reader in the course of his farther progress in the work. In the mean time, I think it necessary to furnish a few specimens of such exceptions, and, for that purpose, will insert the following General Rules; having first premised that as the rules cannot be rendered completely intelligible at present, so they are inserted chiefly with a view to the convenience of future reference.

R U L E F I R S T.

A **RADICAL** letter, doubled in the **مَوْزُون**, must be doubled in the **مِيزَان** also; with or without reference to the accident of the coalescence or otherwise, of the two homogeneous letters under the sign **تَشْدِيد**. Examples: **كَرَّمَ** “He honored or treated kindly”; Measure **نَعَلَ**; not **فَعَلَ**; **جَلَبَبَ** “He clothed himself with a sheet”; Measure **فَعَلَلَ**; not **فَعَلَبَ**; &c. The word **جَلَبَبَ** is a trilateral root, having assumed

assumed the form of a quadriliteral, for reasons to be considered in a subsequent part of this work. The second باء is therefore servile, not radical, and the two homogeneous letters do not coalesce under the sign تَشْدِيد.

R U L E S E C O N D.

THE letter تاء occurring in the Measure اِنْتَعَال and its derivative inflexions, is sometimes changed in the مَوَزُون into various letters, as طاء ; دال ; &c. according to the influence of certain general rules to be detailed in a subsequent part of this work. In this case, the permutation in question is not represented in the Measure, unless the permuted letter shall coalesce with the letter next it on either side. Example : اصْطَلَحَ (originally اِصْطَلَحَ) “ Each made peace or formed an agreement with the other party ;” Measure اِنْتَعَلَ not اِنْتَطَعَلَ ; &c.

R U L E T H I R D.

BUT if the permuted letter shall coalesce, under the sign تَشْدِيد, with the letter next it on either side, the coalescence will then be represented in the Measure. Examples : قَدَّرَ HE BECAME POWERFUL ; Measure فَعَّلَ ; originally اِقْتَدَرَ Measure اِنْتَعَلَ ; اِضْرَبَ HE WAS MOVED ; Measure اِنْفَعَلَ previously اِضْطَرَبَ ; Measure اِنْتَعَلَ . The word اِقْتَدَرَ becomes اِقْدَدَرَ ; after which, the two homogeneous letters

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coalesce together under the sign **تَشْدِيدٍ**, the first being previously rendered quiescent. But the letter **قَاف** previously quiescent, receives the vowel point of the letter Humza, which is then thrown out; and thus the word becomes **تَدَّر**. The letter **طَا** of the word **اِضْطَرَبَ** (originally **اِضْتَرَبَ**) is changed into **ضَا**; after which the two Zads coalesce together under the sign **تَشْدِيدٍ**; and thus the word becomes **اِضْرَبَ**. The first of the two letters coalescing together under the sign **تَشْدِيدٍ** is termed **مُدْغَمٌ** or BRIDLED; as opposed to the second, which is termed **مُدْغَمٌ فِيهِ**, or “That to which the other is bridled.”

R U L E F O U R T H.

It sometimes happens that a given example, formed on either of the Measures **تَفَعَّلَ** or **تَفَاعَلَ**, deviates very widely from those Measures; and, in this case, the Measures are also altered, in order to represent those deviations. Examples: **اِزْمَلَ** “He wrapped himself up in a garment;” Measure **اِنْفَعَلَ**; originally **اِزْمَلَ**; Measure **تَفَعَّلَ**; and **اِنَّا عَرَكْ** “He found out or discovered;” Measure **اِنَّا عَلَ**; originally **اِنَّا عَلَ**; &c.

R U L E F I F T H.

It sometimes happens that the first and second radicals change places in the **مُوزُون**; in which case, it is optional,

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but not necessary, to introduce a corresponding change of place into the radical letters of the **مِيزَان** also. Example: **بَيْتْر** A WELL; plural **أَبَار**; originally **أَبَّار**; Measure optionally **أَفْعَال** (which represents the original form **أَبَّار**) or **أَعْفَال**; (which represents the inverted form **أَبَّار**.)

R U L E S I X T H.

THE final radical, being rejected in the **مُوزُون**, may be rejected in the **مِيزَان** also; but the rule is of optional, not of necessary observance. Example: **قَاضٍ** A JUDGE; Measure **فَاعِل** or **فَاعِلٌ**; originally **قَاضِي**; Measure **فَاعِلٌ**,

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I HAVE nothing more to observe on the use of MEASURES applicable to the formation of trilateral nouns; but as a material difference of opinion has obtained with regard to the nature of quadrilaterals, and quinqueliterals, it becomes necessary to offer a few remarks on the subject. The most celebrated seminaries of Arabic Grammar were those of BUSRA and those of KOOFA; and as they considered each other in the light of rivals, they have generally embraced opposite opinions in the decision of every doubtful question. The seminaries of BUSRA have commonly, I think, the best of the argument; whence I infer that those of KOOFA were probably established at a later period of time, when there was no means of obtaining

taining distinction, otherwise than by calling in question the accuracy of the decisions already established by the authority of the opposite party. Be this as it may, there is an appeal from both to the general sense and learning of the country, which will be found to favor the decisions of Busra, much oftener than those of Koofa.

THE schools of Busra have established the division of Arabic roots into those which consist of three, four, and five radical letters, as already stated; and according to this plan, which is alone consistent with truth and reason, there is no difficulty in the application of Measures; for as فعل represents the trilateral roots, so فعلل represents the quadrilaterals; and فعللل the quinqueliterals: as جَعْفَرٌ A SMALL STREAM, or A MAN'S NAME; Measure نَعْلَلُ; جَحْمَرٌ AN OLD WOMAN; Measure نَعْلِلُ; &c.

BUT the schools of Koofa have assigned to the trilateral class, ALL the roots of the Arabic Language; directing, in the case of quadrilaterals, that the THIRD RADICAL shall be accounted servile; and that the THIRD and FIFTH shall bear the same character of servile letters, in the case of all quinqueliteral roots. And as the servile letters occurring in the مَوْرُون, are generally retained in the مَيْرَان also, it follows, according to this hypothesis, that جَعْفَرٌ is formed on the Measure نَعْلَلُ; and

and جَحْمَش on the Measure نَعْمَلُ; &c. But as there is no good reason why the character of a servile letter should be fastened on one radical rather than another, so the followers of the schools of Koofa, (as it might be expected,) have not been able to determine unanimously what letters are to be accounted radical, and what servile, in those quadrilateral and quinqueliteral roots which they have assigned to the trilateral class; and thus, the Grammarian فَرَّاء forms جَعْفَرٌ indifferently on the Measures جَفَعْلُ; نَعَعْلُ; and فَعَارٌ; by which he means to affirm his opinion that it is, in fact, a trilateral root; though he cannot tell whether its radicals are عَفْرٌ; as they must be if the Measure be جَفَعْلُ; or جَعْرٌ; as they must be if the Measure be نَعَعْلُ; or جَعَفٌ; as they must be if the Measure be فَعَارٌ. And if we suppose the radical letters to be جَعْرٌ, which is just as probable as any thing else, the Measure of جَعْفَرٌ will then be نَعَعْلُ; though that Measure, so far as I know, has not been anywhere assumed by فَرَّاء.

IN fact, the proposition of the schools of Koofa, that all the roots are really trilateral, is not at all borne out by the Language; and this is the reason why the affirmation of that proposition is the occasion of so much perplexity in the application of the trilateral Measure نَعْلُ, to the formation of quadrilateral or quinqueliteral roots. The three Measures نَعْلُ, فَعْلُ, and جَعْلُ

فعلل and فعل have therefore obtained a general preference; and are commonly employed, by those, even, who affirm the triliteral character of all the roots. Though that character cannot be maintained without violence to the truth of the case, it may be observed, in favor of Koofa, that the establishment of the fact, (if it could be established,) would tend to exalt our ideas of the excellent structure of the Arabic Language, which would then be formed on the model of a single word.

For the assumption of the root فعل, as the general representative of all the roots in the Arabic Language, Grammarians have assigned two very unimportant reasons. It contains, they observe, the labial فاء; the guttural عَيْن; and the palatal م; and there is not, I suppose, a single word in the Arabic Language, which does not contain one or more letters of the labial, guttural, or palatal class. It is also significant of ACTION IN GENERAL; and has therefore, by sense, a generic relation to the name of every SPECIFIC ACTION; whence it follows, they say, that as the names of actions are very numerous, it is peculiarly fitted, with reference to the sense, as well as to the sound, to be the general representative of all other words.

NOTWITHSTANDING these powerful arguments in favor of
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the adoption of the Measure **فعل**, it must be admitted that the unfortunate occurrence, in that Measure, of the letter **عَيْن**, which is of difficult utterance by our organs, and very apt to escape the ear, is a circumstance attended with some inconvenience; for as many Englishmen pronounce **تَفْعِيل** as if it were written **تَفِيل**; **مَنْعُول** as if it were written **مَنْوَل**; &c. so they cannot, at an early period of their progress, so readily perceive the coincidence between the measure and the word measured, as they would do, in the event of the adoption of another Measure; as **قَبَل**; &c. in which the letter **عَيْن** does not occur.

It is plainer, for example, to an unpractised ear, to be told that **مَضْرُوب** is formed on the Measure **مَنْبُول**, than that it is formed on the Measure **مَنْعُول**; but it is highly necessary to render the ear familiar with the sound of **عَيْن**, which never ought to be dropped in utterance; and for that reason, as well as in compliance with established usage, I have determined to retain the Measure **فعل**. The reader who is dissatisfied with that Measure, may easily chuse another for himself: as **قَبَل**; **نَقَل**; **بَحَل**; &c. from the whole body of triliteral roots, with the exception, only, of those affected by the rules of permutation, coalescence and rejection, to be detailed in a subsequent part of this work. I now proceed to consider the inflexion of Arabic verbs.

CHAPTER

CHAPTER THIRD.

SECTION FIRST.

CLASSIFICATION OF VERBS.

VERBS are always derived from the infinitive; and as the infinitive is always a substantive noun, significant of the name of an EVENT, or an ATTRIBUTE, it follows that we ought to consider the nature of nouns, before we proceed to treat of the verbs. I had some thoughts of adopting this arrangement, but as the materials of my work have been accidentally prepared with a view to the other, which is perhaps the best, being universally adopted by all the writers on Arabic Grammar, I have not thought it necessary, for the sake of so unimportant an object, to sacrifice any portion of my time; and the more especially, as I foresee no inconvenience in proceeding directly to treat of the verbs.

ARABIC verbs are NEUTER; (لَا زِمَ) or TRANSITIVE; (مُتَعَدِّى) and transitive verbs have two voices; the ACTIVE; (مَعْرُوف) and the PASSIVE; (مَنْجُوع). They are inflected; *first*, into the form of the PAST TENSE; صَدِغَةُ الْمَا ضَى; which affirms the occurrence of a given event, or the existence of a given attribute,

bute, with reference to some period of time antecedent to that in which it is uttered : as ضَرَبَ “He struck;” كَرَّمَ “He was generous;” &c. *secondly*, into the form of the AORIST; مُضَارِع; which is common to present or future time, though capable of restriction to the one or the other by various means to be detailed hereafter : as يَضْرِبُ “He does or will strike;” &c. and, *finally*, into the form of the IMPERATIVE; أَمْر; which is employed to indicate the COMMANDS of the speaker, having therefore a reference to future time : as اضْرِبْ “Strike thou;” &c.

THE word مُضَارِع literally signifies SIMILAR, and the aorist has been designated by that term, because it is supposed to resemble a noun. For as a noun, naturally indefinite, as رَجُلٌ A MAN, may be rendered definite by the means of an article, as الرَّجُلُ THE MAN; so, the aorist, naturally indefinite, because it is common to present or future time, may be rendered definite, or restricted to either, by the means of certain particles employed for the purpose : as لَيَضْرِبُ “He does beat;” سَيَضْرِبُ “He will soon beat;” &c.

VERBS are divided into two classes, according to the number of the radical letters ; the first class being termed ثَلَاثِي or TRILITERAL, as ضَرَبَ “He struck;” and the second, رُبَاعِي or QUADRILITERAL, as دَحْرَجَ “He circulated; or caused something to revolve;” &c. No verb has ever been derived

from any root of the **QUINQUELITERAL** class. Triliteral verbs are of two kinds, the first termed **مُجَرَّد** or **STRIPPED**, because they are entirely composed of radical letters, as **نَصَرَ** “He assisted;” and the second termed **مَرْيُوفٌ فِيهِ** or **AUGMENTED**, because they contain a mixture of servile letters; as **اسْتَنْصَرَ** “He demanded assistance;” which is a derivative formed from the root **نَصَرَ**. The same division is applicable to verbs of the quadriliteral class: as **دَحَرَ** “He circulated;” **تَدَحَّرَجَ** “It revolved;” &c.

No verb is found to comprise more than **SIX LETTERS**; whence it follows that the servile letters never exceed the number of **THREE**. It should be observed, however, that the term **VERB** does not include the infinitive, which is a substantive noun, as already stated, and may therefore comprise **SEVEN** letters; as **اسْتِنْصَارٌ** “To demand assistance;” &c. It is a curious fact, that the Arabic Language, so rich and copious in other respects, has provided, by inflexion, for the formation only of **TWO TENSES**: namely, the **PAST TENSE** and the **AORIST**, as already mentioned; all the other tenses being formed by the means of auxiliary verbs: as **كَانَ ضَرَبَ** “He had struck;” **كَانَ يَضْرِبُ** “He was striking;” &c. I now proceed to detail the inflexions applicable to the tenses of triliteral verbs of the radical class, termed in Grammar **الْمُجَرَّدَاتُ** or **TRILITERAL RADICALS**,

SECTION

SECTION SECOND.

INFLEXIONS OF THE PAST TENSE OF TRILITERAL RADICAL VERBS.

IN the active voice, the past tense of triliteral radicals is invariably formed, either on the Measure *فَعَلَ*; as *ضَرَبَ* “He struck:” or on the Measure *فَعِلَ*; as *سَمِعَ* “He heard:” or on the Measure *فَعَّلَ*; as *كَرَّمَ* “He was generous.” The same tense, in the passive voice, can be derived only from transitive verbs; and is always formed on the Measure *فُعِلَ*: as *ضُرِبَ* “He was struck;” *سُمِعَ* “It was heard;” &c. The Measure *فَعَّلَ* is itself significant, being employed in the sense of HE DID; and so also is the Measure *فُعِلَ*, which is the past tense of the passive voice. The Measures *فَعِلَ* and *فَعَلَ* are not significant, and therefore serve merely as MEASURES, to shew the formation of other significant words; such as *سَمِعَ* or *كَرَّمَ*; &c. &c.

It appears, from these observations, that the VOWEL POINT applicable to the MEDIAL RADICAL is found, in the active voice, to be sometimes *فَعَّلَ*; as *ضَرَبَ*; and sometimes *فَعِلَ*; as *سَمِعَ*; and sometimes *فَعَلَ*; as *كَرَّمَ*; and with the exception of this distinction, which is retained through every variation of number, gender, and person, the inflexions of

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ALL are precisely the same. Those inflexions should amount to the number of EIGHTEEN; for, as the Arabs recognise the DUAL number, and the FEMENINE gender, it follows that there should be six inflexions for each of the three persons: viz. three, for the singular, dual, and plural masculine; and three more for the feminine gender. In point of fact, the first person has but two inflexions; and the same inflexion of the second person, is common to both genders in the dual number; whence it follows that FIVE are lost, leaving a residue of THIRTEEN. The masculine gender is termed مَذَكَّر; as opposed to the feminine which is termed مَوْنَت. The three numbers are termed وَاحِد or SINGULAR; تَنْثِيَّة or DUAL; and جَمْع or PLURAL; and the three persons are distinguished by the terms مَتَكَلِّم THE FIRST PERSON OF SPEAKER; مُخَاطَب THE SECOND PERSON OF THE PERSON ADDRESSED; and غَائِب THE THIRD OR ABSENT PERSON.

THE following are the inflexions of the Measure فَعَلَ in the past tense; beginning, as usual in Arabic Grammar, with the third person singular of the masculine gender, and ending with the first person plural, which is common to both genders, dual and plural. The measures are to be read from the right hand to the left.

FEMININE.

F E M I N I N E.				M A S C U L I N E.			
	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	
3d Person	فَعَلْنَ	فَعَلَتَا	فَعَلَتْ	فَعَلُوا	فَعَلَا	فَعَلَ	3d Person
2d Person	فَعَلْتَنِ	فَعَلْتُمَا	فَعَلْتِ	فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	2d Person
1st Person	فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	1st Person

THE preceding is the Measure of the verb ضَرَبَ ; ضَرَبَا ; ضَرَبُوا ; &c. and if we change the vowel point of the medial radical, as فَعَلَ ; or فَعَلْ ; we shall then have the Measure of سَمِعَ ; سَمِعَا ; سَمِعُوا ; or كَرَّمَ ; كَرَّمَا ; كَرَّمُوا ; &c. So, also, if we change فَعَلَ into فُعِلَ , we shall then have the Measure of the PASSIVE VOICE ; which is inflected precisely as the active voice : as ضَرِبَ ; ضَرَبَا ; ضَرَبُوا ; formed on the Measures فَعَلَ ; فَعَلَا ; فَعَلُوا ; &c. The AFFIRMATIVE FORM of the verb is known in Grammar by the term مُثَبَّتٌ ; and may be changed into the مَنفِيٌّ or NEGATIVE FORM, simply by prefixing the negative particles مَا or لَا NOT : as مَا ضَرَبَ or لَا ضَرَبَ “ He did not beat ; ” مَا ضَرِبَ or لَا ضَرِبَ “ He was not beaten ; ” مَا سَمِعَ or لَا سَمِعَ “ He did not hear ; ” مَا سَمِعَ or لَا سَمِعَ “ It was not heard ; ” &c. It may be proper to mention that the letter أَلِف is mute at the end of the plural active فَعَلُوا ; or فُعِلُوا in the passive voice.

SECTION THIRD.

INFLEXIONS OF THE AORIST OR DOUBTFUL TENSE.

IN the active voice, the aorist, in the third person singular masculine, is invariably formed, either on the Measure *يَفْعَلُ*; as *يَسْمَعُ* “He does or will hear;” or on the Measure *يَفْعُلُ*; as *يَضْرِبُ* “He does or will beat;” or on the Measure *يَفْعَلُ*; as *يَكْرُمُ* “He is or will be generous;” &c. In the passive voice, the Measure of the aorist must be *يُفْعَلُ*: as *يُضْرَبُ* “He is or will be beaten;” (the phrase “He is beaten,” being understood to mean that “He is now, at this moment, suffering a beating;”) *يُسْمَعُ* “It is or will be heard;” (the phrase “It is heard,” being understood to imply a similar reference to present time.) The following are the inflexions of the Measure *يَفْعَلُ*, itself significant, (“He does; or will do;”) for which, the reader may at pleasure substitute the other Measures of the aorist: namely *يَفْعُلُ*, or *يَفْعَلُ*, for the active voice; or *يُفْعَلُ* for the passive voice; the inflexions of all being, in other respects, exactly the same.

FEMININE.

F E M I N I N E.				M A S C U L I N E.			
	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	
3d Person	يَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلُ	يَفْعَلُونَ	يَفْعَلَانِ	يَفْعَلُ	3d Person
2d Person	تَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلِينَ	تَفْعَلُونَ	تَفْعَلَانِ	تَفْعَلُ	2d Person
1st Person	نَفْعَلُ	نَفْعَلُ	أَفْعَلُ	نَفْعَلُ	نَفْعَلُ	أَفْعَلُ	1st Person

THESE exhibit but ELEVEN variations of Inflexion, as the reader may observe by ocular inspection; and as every inflexion begins with one or other of the letters **أَلِف** **تَاء** **يَاء** or **نُون**; so, these letters, which mark the aorist, are collected together in either of the words **أَتَيْنُ** or **نَأَيْتُ**; both commonly employed by Arabian Grammarians, whenever they have occasion to make mention of them. I deem it unnecessary, after what has been said, to inflect **يَسْمَعُ** on the Measure **يَفْعَلُ**; (**يَسْمَعَانِ**; **يَسْمَعُ**); (**يَسْمَعُونَ**; **يَسْمَعَانِ**; **يَسْمَعُ**; &c.) or **يَضْرِبُ** on the Measure **يَفْعَلُ**; or **يَكْرُمُ** on the Measure **يَفْعَلُ**; or **يَضْرِبُ** on the Measure **يَفْعَلُ**; &c. I shall therefore merely observe that the negative is commonly formed, as in the past tense, by prefixing the particles **مَا** or **لَا**: as **مَا يَضْرِبُ** or **لَا يَضْرِبُ** “He does not or will not strike;” &c.

SECTION

SECTION FOURTH.

EFFECT OF THE PARTICLES

لَمْ AND لَمَّا ON THE AORIST.

BESIDES the particles ما and لا, there are other negative particles, as لَمْ and لَمَّا, very commonly prefixed to the aorist; each of which affects, at once, the sense and the inflexions of that tense. The effect of لَمْ, on the sense of the tense, is, to restrict it to future time; and as the negative signified by that word, is not simple, but مُؤَكَّد or CORROBORATED, it is equivalent to the joint force of the terms “Certainly not:” as لَمْ يَضْرِبْ “He certainly will not beat;” &c. Its effect on the inflexions of the tense, is, to substitute نَصَب, that is to say, the vowel فَتْحَة, in the place of رَفْع, or the vowel ضَمَّة, wherever the vowel ضَمَّة happens to be applicable to the last letter of the aorist; besides which, it occasions the rejection of the final نُون, commonly termed الْأَعْرَاب, which occurs in many of the dual or plural inflexions of that tense. And this double effect on the sense, as well as the inflexions of the tense, is indifferently produced by the particle لَمْ prefixed to ALL the Measures of the aorist: as يَفْعَلُ يَفْعَلُ يَفْعَلُ for the active voice; or يُفْعَلُ يُفْعَلُ يُفْعَلُ for the passive voice; whence it follows that the inflexion of one Measure,

Measure, namely the Measure **يَفْعَلُ**, will enable the reader to inflect all the rest. I proceed, therefore, to detail the inflexions of the Measure **يَفْعَلُ** following the corroborated negative **لَنْ**.

F E M I N I N E.				M A S C U L I N E.			
	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	
3d Person.	لَنْ يَفْعَلْنَ	لَنْ تَفْعَلَا	لَنْ تَفْعَلْ	لَنْ يَفْعَلُوا	لَنْ يَفْعَلَا	لَنْ يَفْعَلْ	3d Person.
2d Person.	لَنْ تَفْعَلِينَ	لَنْ تَفْعَلَا	لَنْ تَفْعَلِي	لَنْ تَفْعَلُوا	لَنْ تَفْعَلَا	لَنْ تَفْعَلْ	2d Person.
1st Person.	لَنْ نَفْعَلَ	لَنْ نَفْعَلَ	لَنْ أَفْعَلَ	لَنْ نَفْعَلَ	لَنْ نَفْعَلَ	لَنْ أَفْعَلَ	1st Person.

THE reader will easily observe that the particle **لَنْ** converts **يَفْعَلُ** into **يَفْعَلْ**; **يَفْعَلَانِ** into **يَفْعَلَا**; **يَفْعَلُونَ** into **يَفْعَلُوا**; **تَفْعَلِينَ** into **تَفْعَلِي**; &c. but the letter **نُون** of **يَفْعَلَانِ** and **تَفْعَلِينَ** is not rejected by the particle **لَنْ**, because that letter is not the **نُونُ الْإِعْرَابِ**, but another **نُون**, employed for a different purpose of speech. As the distinction between them will be duly explained in its proper place, it is unnecessary, at present, to trouble the reader with any observations on the nature of either.

THE particle **لَمْ** commonly termed **الْجَحْدُ**, or THE LUM OF NEGATION, is a corroborated negative, having the sense of

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“ certainly

“certainly not.” It has the strange property, common also to the word **لَمَّا**, of converting the aorist to the sense of the PAST TENSE: as **لَمْ يَضْرِبْ** “He certainly did not strike;” **لَمَّا يَضْرِبْ** “He certainly never did strike;” &c. The difference of sense between the two particles consists in this: that the negation implied in the word **لَمَّا** necessarily extends through the whole period of past time, up to the very instant of its utterance; which is not necessarily, though it may be accidentally, true of the negation implied in the word **لَمْ**. I might say, for example, **لَمْ يَضْرِبْ زَيْدٌ أَمْسَ لَكِنَّهُ ضَرَبَ الْيَوْمَ** “ZYDE certainly did not beat (such a one) yesterday, but he beat (him) to-day;” whereas I could not substitute the particle **لَمَّا**, because the circumstance of his having beaten him to-day, interrupts the continuity of the negation implied. The word **لَمَّا** seems, however, to be occasionally employed in the sense of NOT YET: as **لَمَّا يَرْكَبْ** “He has not yet mounted;” addressed to a person who expects that a given individual may have just mounted his horse or his camel; &c.

THE Grammarian **أَنْدَلُسِي** (ABOO HY-YAN OF ANDALUSIA) is of opinion that there is no difference of sense between **لَمْ** and **لَمَّا**, but the received opinion is, that they differ in the manner which I have now stated; whence it happens that a negation formed by the word **لَمَّا** is usually termed **مُسْتَعْرَق** or “Inclusive of all past time;” a term derived from the infinitive **اسْتَعْرَقَ** which,

which, among other senses, signifies “To assume or lay hold of the whole of any thing.”

THE effect of **لَمْ** or **لَمَّا** on the inflexions of the aorist is, to give **جَزْم** OF THE QUIESCENT MARK, to the last letter of those inflexions to which the particle **لَنْ** gives **نَصْب**; and also to reject, like that particle, the letter **نُونُ الْأَعْرَابِ** wherever it appears. I shall inflect, as usual, the Measure **يَفْعَلُ** as it occurs in combination with the particle **لَمْ** for which the reader may substitute **لَمَّا** at pleasure; changing the Measure, also, into **يَفْعُلُ** or **يَفْعَلُ** in the active voice, or **يُفْعَلُ** in the passive voice; for the purpose of acquiring greater dexterity in the practical use and application of all.

F E M I N I N E.				M A S C U L I N E.			
	Plural.	Dual.	Singular.	Plural	Dual.	Singular.	
3d Person.	لَمْ يَفْعَلْنَ	لَمْ تَفْعَلَا	لَمْ تَفْعَلْ	لَمْ يَفْعَلُوا	لَمْ يَفْعَلَا	لَمْ يَفْعَلْ	3d Person.
2d Person.	لَمْ تَفْعَلْنَ	لَمْ تَفْعَلَا	لَمْ تَفْعَلِيْ	لَمْ تَفْعَلُوا	لَمْ تَفْعَلَا	لَمْ تَفْعَلْ	2d Person.
1st Person.	لَمْ نَفْعَلْ	لَمْ نَفْعَلْ	لَمْ أَفْعَلْ	لَمْ نَفْعَلْ	لَمْ نَفْعَلْ	لَمْ أَفْعَلْ	1st Person.

BUT though the letter **نُونُ الْأَعْرَابِ** is generally rejected after the particle **لَمْ**, it is sometimes, though rarely, retained in Poetry; for the purpose of filling up the Measure of a

verse :

verse: as لَمْ يُوَفُّوا employed instead of لَمْ يُوَفُّوْنَ, in the following verse.

لَوْلَا فَوَّارِسٌ مِّنْ نُّعْمٍ وَأَسْرَتُهُمْ * يَوْمَ الصَّلَيفَةِ لَمْ يُوَفُّوْنَ بِالْجَارِ

“HAD it not been for the horsemen of Noom (probably the name of a place, though I cannot speak with certainty on the subject, since the word may be نَعْم NA-AM or نُعْم Noom, and in either case, admits a considerable number of senses,) and their tribes, they would have proved unfaithful to their neighbours on that day of distress.”

WHENEVER the word لَمْ gives جَزْم to the aorist of a verb having a حَرْفُ عِلَّةٍ or LETTER OF INFIRMITY for its final radical, the letter of infirmity must be thrown out: as لَمْ يَخْشَ for لَمْ يَخْشِيَ “He did not fear;” لَمْ يَرْمِ for لَمْ يَرْمِي “He did not throw or shoot an arrow;” لَمْ يَغْزُ for لَمْ يَغْزُو “He did not fight against infidels in the cause of religion;” &c. The letters of Infirmary are ALIF, WAO, YA; and at a future period of the reader's progress, they will demand a considerable portion of his time and attention.

SECTION

SECTION FIFTH.

EFFECT ON THE AORIST OF لَامُ التَّأْكِيدِ

ACCOMPANIED BY THE LETTER نُونُ SUKEELA
OR KHUFEEFA.

THE letter لَامُ, moveable by the vowel FUT-HA, is very commonly prefixed to the aorist, which is followed, at the same time, by the letter Noon مُشَدَّدٌ or مُخَفَّفٌ; that is to say, DOUBLE or SINGLE; the former having the mark تَشْدِيدٌ, and being therefore termed ثَقِيلَةٌ or HEAVY; whereas the latter has no تَشْدِيدٌ, and, being also quiescent, or not moveable by a vowel point, is therefore termed خَفِيفَةٌ or LIGHT. In this predicament, the sense of the aorist is DOUBLY corroborated; first, by the letter لَامُ, commonly termed لَامُ التَّأْكِيدِ, which is prefixed to it; and, secondly, by the letter Noon double or single by which it is followed; that letter being indifferently distinguished, in either case, by the term نُونُ التَّأْكِيدِ or THE CORROBORATIVE NOON. This double corroboration is necessarily stronger than if it were single, and is therefore equivalent to MOST CERTAINLY: as لَا ضَرْبَ بَيْنَ زَيْدٍ وَرَيْدٍ. Verily, 'I do or will certainly beat ZYDE;' or, in other words, "I do or will most certainly beat him." The following are the inflexions of the aorist, formed on the Measure يَفْعَلُ, as it

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appears

appears in combination with the corroborative لام, and the letter Noon ثَقِيلَةٌ; and by changing يَفْعَل into يَفْعُل or يَفْعُل, the other Measures of the active voice, or يَفْعَل for the passive voice, every reader will be able to inflect, on the proper Measure, any one of the words يَكْرُم, يَضْرِب, يَسْمَع, يَضْرَب, &c. as they appear in combination with Noon ثَقِيلَةٌ.

F E M I N I N E.				M A S C U L I N E.			
	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	
3d Person.	لَيَفْعَلْنَ	لَيَفْعَلَانِ	لَيَفْعَلُ	لَيَفْعَلْنَ	لَيَفْعَلَانِ	لَيَفْعَلُ	1st Person.
2d Person.	لَتَفْعَلْنَ	لَتَفْعَلَانِ	لَتَفْعَلِي	لَتَفْعَلْنَ	لَتَفْعَلَانِ	لَتَفْعَلِي	2d Person.
1st Person.	لَنَفْعَلْنَ	لَنَفْعَلَانِ	لَنَفْعَلُ	لَنَفْعَلْنَ	لَنَفْعَلَانِ	لَنَفْعَلُ	1st Person.

As these inflexions are of somewhat more difficult acquirement than any of those hitherto detailed, the reader will do well to practise on every Measure, and not to read the following rules or illustrations, chiefly drawn from those inflexions, until he can run them over with the utmost facility.

R U L E F I R S T.

IN the second and third persons of both genders in the dual number, and of the feminine gender in the plural number, the letter Noon ثَقِيلَةٌ is moveable by the vowel KUS-RA; and everywhere else by the vowel FUT-HA.

R U L E

R U L E S E C O N D.

THE letter Noon ثَقِيلَةٌ moveable by the vowel كُسْرَةٌ invariably follows a quiescent ALIF; as اَيَّفَعَلَاتِ; whereas it follows one or other of the three vowel points, when it happens to be moveable by the vowel Fut-ha: as لَتَفْعَلْنَ; لَتَفْعَلْنَ; لَتَفْعَلْنَ; &c.

R U L E T H I R D.

It rejects, throughout, the letter نُونُ الْأَعْرَابِ wherever it appears: as يَفْعَلَانِ an inflexion of the simple aorist, first curtailed to يَفْعَلَا and then formed into لَيَفْعَلَاتِ with the corroborative لام, and the Noon ثَقِيلَةٌ. But it does not reject the letter Noon of يَفْعَلْنَ and تَفْعَلْنَ to which, on the contrary, it adds an Alif, (termed فَاصِلٌ or INTERVENING,) to prevent the coincidence of THREE following NOONS: as لَتَفْعَلْنَ; لَيَفْعَلْنَ.

R U L E F O U R T H.

THE following inflexions of the simple aorist, namely يَفْعَلُونَ تَفْعَلُونَ and تَفْعَلِينَ, being first curtailed into يَفْعَلُوا يَفْعَلُوا and تَفْعَلِي, by means of the rejection of the letter نُونُ الْأَعْرَابِ, afterwards lose the letters واو and ياء; and thus form لَتَفْعَلْنَ and لَتَفْعَلْنَ. But the rejection of واو and يا depends on their occurrence as quiescent letters, after their

own

own homogeneous vowels : (واء for كَسْرَة , and واو for ضَمَّة) ; for if the vowels should become heterogeneous, by the operation of the Rules of Permutation and Rejection, واو and ياء will then be retained, and rendered moveable by the homogeneous vowels. Examples: لَتَخْشَوْنَ زَيْدًا “Ye will most certainly frighten ZYDE,” (the persons addressed being of the masculine gender,) لَتَخْشَيْنَ زَيْدًا “Ye will most certainly frighten ZYDE;” (the persons addressed being of the feminine gender.) The form of the simple aorist is, in this case, تَخْشَوْنَ or تَخْشَيْنَ, originally تَخْشَيُونَ or تَخْشَيْنَ; Measures: تَفْعَلُونَ or تَفْعَلِينَ. The deviations from the Measures are occasioned by the operation of the Rules of Permutation and Rejection.

لَا مَ التَّكَايِدُ EFFECT ON THE AORIST OF

ACCOMPANIED BY THE LETTER NOON KHUFEEFA.

THE inflexions of the aorist, so accompanied, are guided and restricted by the same rules which have just been detailed as applicable to the letter NOON SUKEBLA ; with this exception, that NOON KHUFEEFA, being invariably quiescent, cannot follow a quiescent letter, because the coincidence of two quiescent letters is generally inadmissible in the Arabic Language, as will be fully explained in its proper place. There is not, therefore, in the general opinion, any such inflexions as لَتَفْعَلَانِ or لَيَفْعَلَانِ in the dual number, or لَتَفْعَلْنَانِ or لَيَفْعَلْنَانِ in the

third

third and second persons of the feminine plural; notwithstanding the fact, that these inflexions have been authorised by the Grammarian **يُونُس** and the **SCHOOLS OF KOOFA**. I proceed to detail the inflexions of the aorist corroborated by the letter **لام**, and the **NOON KHUFEEFA**, omitting those now alluded to, in which it is generally accounted defective.

F E M I N I N E.				M A S C U L I N E.			
	<i>Plural.</i>	<i>Dual.</i>	<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>	<i>Singular.</i>	
3d Person.			لَتَفْعَلْنَ	لَيَفْعَلْنَ		لَيَفْعَلَنَّ	3d Person.
2d Person.			لَتَفْعَلِينَ	لَتَفْعَلَانِ		لَتَفْعَلَنَّ	2d Person.
1st Person.	أَنْفَعَلْنَ	لَنْفَعَلْنَ	لَا فَعَلْنَ	لَنْفَعَلْنَ	لَنْفَعَلْنَ	لَا فَعَلَنَّ	1st Person.

THE negative with **NOON SUKEELA** or **KHUFEEFA**, is formed by substituting for the corroborative **لام** the negative **لا**: as **لَا يَفْعَلَنَّ** or **لَا يَفْعَلْنَ** “He certainly does not or will not do;” &c. The passive voice positive or negative, is formed, as usual, simply by converting into **ZUMMA** the vowel **FUT-HA**, applicable to the letters comprised in **أ ت ي ن**: as **لَيُفْعَلَنَّ** or **لَا يُفْعَلَنَّ**; **لَا تُفْعَلَنَّ** or **لَا تُفْعَلْنَ**; &c.

SECTION SIXTH.

INFLEXIONS OF THE IMPERATIVE AND PROHIBITIVE MODES.

THE IMPERATIVE is known in Grammar by the term **أَمْر**; as
D d opposed

opposed to the PROHIBITIVE, which is termed نَهَى. Both are equally formed from the AORIST; the former by the aid of لَامُ الْأَمْرِ or “the letter لَامُ of the Imperative Mode,” which is generally moveable by the vowel كَسْرَةٌ: as لِيَفْعَلْ “Let him do;” and the latter by the aid of لَا النَّهْيَ or “The prohibitive لَا:” as لَا يَفْعَلْ “Let him not do.” These produce, on the inflexions of the aorist, the same effect as the particle نَمْ. It is to be observed, however, that the inflexions of the imperative active, in the second person, very rarely admit the letter لَامُ الْأَمْرِ; being generally formed on one or other of the Measures اِفْعَلْ; اِفْعِلْ; or اُفْعَلْ: as اِسْمَعْ “Hear thou;” اِضْرِبْ “Beat thou;” اُكْرِمْ “Be thou generous;” &c. Before I proceed to offer any observations on the formation of the imperative, I think it necessary to exhibit the following inflexions, which the reader will do well to commit to his memory.

IMPERATIVE ACTIVE, FORMED ON THE MEASURE لِيَفْعَلْ:

F E M I N I N E.				M A S C U L I N E.			
	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	
3d Person.	لِيَفْعَلْنَ	لَتَفْعَلَا	لَتَفْعَلْ	لِيَفْعَلُوا	لِيَفْعَلَا	لِيَفْعَلْ	3d Person.
2d Person.	اِفْعَلْنَ	اِفْعَلَا	اِفْعَلِي	اِفْعَلُوا	اِفْعَلَا	اِفْعَلْ	2d Person.
1st Person.	لِنَفْعَلْ	لِنَفْعَلْ	لَا فَعَلْ	لِنَفْعَلْ	لِنَفْعَلْ	لَا فَعَلْ	1st Person.

PROHIBITIVE

PROHIBITIVE ACTIVE, FORMED ON THE MEASURE لَا يَفْعَلُ.

FEMININE.				MASCULINE.			
	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	
3d Person.	لَا يَفْعَلْنَ	لَا تَفْعَلَا	لَا تَفْعَلُ	لَا يَفْعَلُوا	لَا يَفْعَلَا	لَا يَفْعَلُ	3d Person.
2d Person.	لَا تَفْعَلِينَ	لَا تَفْعَلَا	لَا تَفْعَلِي	لَا تَفْعَلُوا	لَا تَفْعَلَا	لَا تَفْعَلُ	2d Person.
1st Person.	لَا نَفْعَلْ	لَا نَفْعَلْ	لَا أَفْعَلْ	لَا نَفْعَلْ	لَا نَفْعَلْ	لَا أَفْعَلْ	1st Person.

IMPERATIVE PASSIVE, FORMED ON THE MEASURE لِيَفْعَلْ.

FEMININE.				MASCULINE.			
	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	
3d Person.	لِيَفْعَلْنَ	لِيَفْعَلَا	لِيَفْعَلْ	لِيَفْعَلُوا	لِيَفْعَلَا	لِيَفْعَلْ	3d Person.
2d Person.	لِيَفْعَلِينَ	لِيَفْعَلَا	لِيَفْعَلِي	لِيَفْعَلُوا	لِيَفْعَلَا	لِيَفْعَلْ	2d Person.
1st Person.	لِنَفْعَلْ	لِنَفْعَلْ	لَا أَفْعَلْ	لِنَفْعَلْ	لِنَفْعَلْ	لَا أَفْعَلْ	1st Person.

It is unnecessary to inflect the prohibitive passive, which is formed from the imperative passive, simply by converting **لَا مَ الْأَمْرَ** into **لَا**. The reader will observe that **اِذْعَلْ** is the second person of the imperative formed on the Measure **لِيَفْعَلْ**; as **اُنْعَلْ** is the second person of the imperative formed on the Measure **لِيَفْعَلْ**; and thus the three verbs **اِيَسْمَعْ** "Let him hear;" **اِيَضْرِبْ** "Let him strike;" **اِيَكْرَمْ** "Let him be generous;"

generous;" may be easily inflected on the various Measures to which they belong. I proceed to detail, in the form of general rules, such observations as I am able to offer on the formation and inflexions of the imperative mode.

R U L E F I R S T.

THE vowel كَسْرَة is always accurately applicable to the letter لَامُ الْأَمْرِ, though فَتْحَة has been justified in certain specific examples by the authority of prescription: as لِيَرَّعْ for لِيرَّعْ "Let him abstain from sin;" an imperative derived from the infinitive وَرَعَ, after the rejection of the letter واو by the operation of the Rules of Permutation and Rejection.

R U L E S E C O N D.

BUT the letter لَامُ الْأَمْرِ is elegantly rendered quiescent, whenever it occurs, *first*, after the conjunctive واو AND: as وَلْيَسْمَعْ "And let him hear;" *secondly*, after the conjunctive فَ THEN: as فَدَلِّضْهُ "Then let him beat;" and, *finally*, after the word ثُمَّ AFTERWARDS: as ثُمَّ لِيَذْهَبْ "Afterwards let him go;" &c.

R U L E T H I R D.

THE imperative active, in the second person, is always formed from the aorist, by rendering the last letter quiescent, after the rejection of the first letter: as صِلْ "Join thou;" derived from

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the aorist **تَصِلْ** “Thou dost or wilt join ;” originally **تَوْصِلْ** ; Measure **تَفْعِلْ** ; &c. The letter **صا د** being here moveable, there is no occasion for **هَمْزَةُ الْوَصْلِ** or “The conjunctive Humza” (in the form of ALIF,) which occurs in the imperative **اَضْرِبْ**. For the conjunctive Humza is never introduced but for the purpose of preventing the occurrence of a quiescent letter, which is inadmissible at the beginning of an Arabic word ; and it falls out, accordingly, in the utterance of the Arabs, whenever it follows a letter moveable by any of the vowel points : as **وَاَضْرِبْ** pronounced **وَضْرِبْ** ; or **قُلْتُ اَكْرَمَ** pronounced **قُلْتُ كَرَمَ** ; &c.

R U L E F O U R T H.

THE vowel point of the letter **هَمْزَةُ الْوَصْلِ**, employed in the formation of the imperative mode, is always determined by the MEASURE of the aorist : for **يَفْعِلْ** makes the imperative **اَفْعِلْ** ; as **يَفْعِلْ** makes **اَفْعِلْ** ; and **يَفْعُلْ** makes **اَفْعُلْ** : whence it follows that the letter **عَيْن** of the aorist being **مَضْمُون** or “moveable by the vowel **ضَمَّة**,” the letter **هَمْزَةُ الْوَصْلِ** will be so too ; whereas it must be rendered **مَكْسُور** or “moveable by the vowel **كَسْرَة**,” if **عَيْن** shall receive either of the other two vowel points.

R U L E F I F T H.

THE Measures **اَفْعِلْ** **اَفْعُلْ** and **اَفْعِلْ** of the imperative,
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are sometimes, though rarely, superceded by the form of the aorist in the second person, following the particle **لَا مَ الْأَمْرُ** : as **لَتَزُرُّهُ وَلَوْ بِشَوْكَةٍ** “Button it (your shirt) though only with a thorn;” (or pin.) The word **تَزُرُّ**, originally **تَزُرُّ**; Measure **تَعْدَلُ**; is the form of the aorist, here employed, instead of the Imperative **أَزُرُّ**; Measure **أُنْعَلُ**. A similar example occurs in the phrase **لَتَأْخُذُوا مَصَافِكُمْ** “Take your places in the field of battle;” where **لَتَأْخُذُوا** supplies the place of the Imperative **خُذُوا**; originally **أَوْخُذُوا**; Measure **أَفْعَلُوا**; &c. The Arabian Grammarians have remarked a singular propriety in the combination of the aorist in the second person (**تَأْخُذُوا**) with the letter **لَا مَ الْأَمْرُ**, which is supposed to be here applicable to the third person. The command is addressed to a mixed multitude, some of them present, and others absent; and its application to the absent is supposed to be marked by the letter **لَا مَ**, while the letter **تَا** of the second person (**تَأْخُذُوا**) marks its application to the present audience also.

C O N C L U S I O N .

THE Imperative, through all its inflexions, may be followed by the letter Noon **تَعْيِلَةٌ** or **خَفِيفَةٌ** : as **لِيَسْمَعَنَّ** or **لِيَسْمَعَنَّ** “Let him certainly hear;” **أَضْرِبَنَّ** or **أَضْرِبَنَّ** “Do thou certainly strike;” **أَكْرَمَنَّ** or **أَكْرَمَنَّ** “Be thou certainly generous;” **لَاضْرِبَنَّ** or **لَاضْرِبَنَّ** “Let me be certainly beaten;” &c. It would be a waste of time to detail these inflexions, which are precise-

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ly similar to those already detailed in treating of the aorist; and I shall therefore merely observe, first, that the letter لَام is moveable, in this case, by the vowel كَسْرَة; whereas it is moveable by فَتْحَة in the aorist; and, secondly, that the letter نُون خَفِيفَة is applicable, in the imperative, to the same inflexions to which it has already been applied in the aorist. We cannot therefore say اضْرِبَان in the dual number of the imperative, just as we cannot, in the aorist, say لَيَضْرِبَان

CHAPTER FOURTH.

SECTION FIRST.

أَبْوَابُ الثَّلَاثِيِّ الْمُجَرَّدِ

CONJUGATIONS OF TRILITERAL RADICAL VERBS.

It appears, from the observations comprised in the preceding Chapter, that triliteral radical verbs are formed, in the past tense active, on some one or other of the Measures فَعَلَ, فَعِلَ, or فَعُلَ; converted, in the aorist, into يَفْعَلُ, يَفْعِلُ, or يَفْعُلُ: whence it follows that the conjugations (أَبْوَاب) should amount to the number of NINE; obtained by multiplying the THREE Measures of the aorist, into the THREE Measures of the past tense. Of this number, six only have been recognised by Grammarians as of common occurrence in the Arabic Language: namely, FIRST, فَعَلَ, يَفْعِلُ, اِفْعِلْ; as ضَرَبَ “He struck;”

يَضْرِبُ

يَضْرِبُ "He does or will strike;" اضْرِبْ "Strike thou;"
 &c. SECONDLY, اُنْعَلْ, يَنْعَلُ, فَعَلَ as نَصَرَ "He assisted;"
 اَنْصُرْ "Assist thou;" &c. يَنْصُرُ "He does or will assist;"
 THIRDLY, اِنْعَلْ, يَنْعَلُ, فَعَلَ as سَمِعَ "He heard;" يَسْمَعُ
 "He does or will hear;" اَسْمَعْ "Hear thou;" &c. FOURTHLY,
 اِنْمَعْ, يَنْمَعُ, فَعَلَ as مَنَعَ "He restrained;" اِمْنَعْ "He
 does or will restrain;" اَمْنَعُ "Restrained thou;" &c. FIFTHLY,
 اِنْحَسِبْ, يَنْحَسِبُ, فَعَلَ as حَسِبَ "He supposed;" اِحْسِبْ "He
 does or will suppose;" اِحْسِبْ "Suppose thou;" &c. SIXTHLY,
 اِنْكُرْ, يَنْكُرُ, فَعَلَ as كَرَّمَ "He was generous;" اِكْرَمْ "He is
 or will be generous;" اُكْرَمْ "Be thou generous;" &c. And
 though two of the three remaining forms are sometimes observed
 to occur in the Language; namely, اِنْفَضَلْ, يَنْفَضِلُ as فَضَّلَ "He
 excelled;" اِنْفَضِلْ, يَنْفَضِلُ "He does or will excel;" and اِنْعَلْ,
 (second persons تَنْعَلُ, تَنْعَلُ) as تَمَمْتَ "Thou didst re-
 proach;" (originally تَذَمُّمٌ) تَذَمُّمٌ "Thou dost or wilt re-
 proach;" &c. they are not held to be conjugations in their own
 right, the past tense being supposed, in either of these cases, to
 be formed on one of the six conjugations already mentioned,
 while the future tense is formed on another.

GRAMMARIANS think it desirable that the same vowel point
 should not be applicable to the medial radical of the past and
 present tenses; whence it happens that they prefer the THREE
 FIRST CONJUGATIONS, in which these tenses are distinguished by
 opposite

opposite vowel points, to the three last, in which the distinction in question does not take place. The former are therefore termed **أُمُّ الْأَبْوَابِ** “The chief or mother conjugations;” as opposed to the latter, which are termed **فُرُوع** or **BRANCHES**. The reader is aware that the passive voice, in every conjugation, is formed on the Measure **فَعِلَ** for the past tense, and **يُفَعَّلُ** for the aorist or doubtful tense. The proper conjugation of every verb is best known by consulting the dictionary, from which it will appear that the same verb often belongs to more than one conjugation. To the dictionary, therefore, I refer the reader for the decision of every question of this nature; for though the Arabs have offered some useful observations on the subject, which I shall copy in the subsequent sections of this chapter, yet those observations will be often unintelligible to the learner at this early period of his progress, and I advise him, therefore, to pass directly to the following chapter, reverting to this at a future period of greater proficiency in the knowledge of inflexion.

SECTION SECOND.

ON THE FORMATION OF THE AORIST FROM THE MEASURE **فَعِلَ**.

THE vowels **كَسْرَةٌ** and **ضَمَّةٌ** are more generally applicable than the vowel **فَتْحَةٌ**, to the medial radical of the aorist formed from the Measure **فَعِلَ**; and that too, in the general opinion, with or without reference to the occurrence of any one or

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more of the guttural letters **عَيْنَ خَاءَ حَاءَ هَاءَ هَمْزَةً** in the **مَوْزُون** or **WORD MEASURED**, from which the aorist is to be formed. Examples: **نَزَعَ** "He dug up;" Aorist **يَنْزَعُ**; **بَلَغَ** "He arrived;" Aorist **يَبْلُغُ**; &c. The occurrence of a guttural letter, as the medial or final radical of the verb, does, however, very commonly occasion the aorist to be formed on the Measure **يَفْعُلُ** with **فَتْحَةً**; in preference to **يَفْعِلُ** or **يَفْعَلُ**, with **كَسْرَةً** or **ضَمَّةً**; insomuch, that a verb inflected on the conjugation **مَنْعَ** **يَمْنَعُ** is sure to have a guttural as the medial or final radical, though it is by no means true that every verb having such a guttural, will be therefore inflected on that conjugation.

THE chances in favor of **كَسْرَةً** as opposed to **ضَمَّةً**, are generally held to be nearly equal; nor is there any reason, in the general opinion, why either, in any given example, should be adopted in preference to the other; the accuracy of both being always determined, simply by a reference to general usage. If both be supported by general usage, it is accurate, therefore, to employ either: as **نَسَقَ** "He sinned against God;" Aorist **يَفْسُقُ** or **يَفْسُقُ**; and if one only shall be so supported, we cannot accurately employ the other: as **ضَرَبَ** "He struck;" Aorist **يَضْرِبُ**; not **يَضْرِبُ**; **نَصَرَ** "He assisted;" Aorist **يَنْصُرُ**; not **يَنْصُرُ**; &c. If there be no usage to determine the question, (a case perhaps which never occurs,) the question cannot be determined at all, according to the authority of certain Grammarians, who have decided

decided against the accuracy of employing any possible form of the Aorist which is not supported by general usage. Others, as أَبُو حَيَّان and فَرَّاء, hold that the aorist may be accurately formed, in such cases, on the Measure **يَفْعَلُ** alone, according to the decision of فَرَّاء; and on either of the Measures **يَفْعُلُ** or **يَفْعَلُ**, according to the decision of أَبُو حَيَّان. There are still others who believe that the aorist should be formed, in such cases, on the Measure **يَفْعُلُ** if the verb be transitive, as **يَضْرِبُ** “He does or will beat;” and on the Measure **يَفْعُلُ** if it should be intransitive; as **يَتَعَدُّ** “He does or will sit;” &c.

I PROCEED to detail, in the form of general rules, such observations as I am able to offer on the formation of the aorist from the Measure **نَعَلَ**: but as I have already stated that the form of the aorist is very generally determined by the arbitrary authority of prescription alone, so, the best rules that can be offered on the subject, will be necessarily liable to many exceptions.

R U L E F I R S T.

VERBS of the class termed **مِثَال**, having the letters **واو** or **ياء** for the primal radical, will pretty generally form the aorist on the Measure **يَفْعُلُ**, if the past tense be formed on **نَعَلَ**. Examples: **وَجَدَ** “He found;” Aorist **يَجِدُ**; **يَسَرَّ** “It

“It became easy;” Aorist **يَيْسِرُ**; &c. The Aorist **يَجِدُ** is sometimes superceded by **يَجْدُ**; but this is generally deemed inelegant, and is perhaps peculiar to the **عَامِرِي** tribe.

R U L E S E C O N D.

BUT if a guttural letter shall occur as the medial or final radical of a **مَثَل** formed on the Measure **نَعَلَ**, the aorist will be generally formed on **يَفْعَلُ**. Examples: **وَقَعَ** “He alighted;” Aorist **يَقَعُ**; **يَعَرُ** “He lowed;” (as a goat,) Aorist **يَيْرُ**; &c. To which, however, there are many exceptions: as **وَعَدَ** “He promised or threatened;” Aorist **يَعِدُ**; not **يَعْدُ**.

R U L E T H I R D.

A VERB of the class termed **أَجُوف**, having the letter **يَاء** for the medial radical, or of the class termed **نَاقِص**, having the letter **يَاء** for the final radical, will pretty generally form its aorist on **يَفْعَلُ** if the past tense be **نَعَلَ**. Examples: **بَاعَ** “He sold;” Aorist **يَبِيعُ**; **رَمَى** “He shot an arrow;” Aorist **يَرْمِي**; &c.

R U L E F O U R T H.

BUT if a guttural letter shall occur as the FINAL radical in the case of an **أَجُوف** with **يَاء**; or as the MEDIAL radical in the case of a **نَاقِص** with **يَاء**; the aorist will then be pretty generally formed on the Measure **يَفْعَلُ**. Examples: **شَاءَ** “He wished;” Aorist **يَشَاءُ**; **سَعَى** “He ran;” Aorist **يَسْعَى**; &c.

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R U L E F I F T H.

AND even in the absence of a guttural letter, or if the guttural shall happen to be the primal radical, these verbs (at least those which are نَاقِص with the letter ياء) are sometimes inelegantly conjugated on the Measure فَعَلَ ; يَفْعَلُ . Examples: غَسِيَ “It became dark;” (the night;) Aorist يَغْسِي; ثَنَى “He doubled;” Aorist يَثْنِي; &c.

R E M A R K S.

THESE verbs are not supposed to belong to the conjugation مَنَعَ ; يَمْنَعُ ; but each belongs to two conjugations, viz. غَسَا ; يَغْسِي ; like نَصَرَ ; يَنْصُرُ ; and يَغْسِي ; يَغْسِي ; like سَمِعَ ; يَسْمَعُ ; or يَثْنِي ; يَثْنِي ; like ضَرَبَ ; يَضْرِبُ ; and يَثْنِي ; يَثْنِي ; like سَمِعَ ; يَسْمَعُ . Now if we borrow the past tense of each, from ONE of these conjugations, and the aorist of each, from the OTHER conjugation, we shall then have the form of مَنَعَ ; يَمْنَعُ : viz. غَسَا ; يَغْسِي ; and يَثْنِي ; يَثْنِي ; as already stated in the preceding rule. This operation is known in Grammar by the term تَدَاخُل , or “The interference of one conjugation with another;” from which results a THIRD conjugation, differing from either of the other two. The influence of تَدَاخُل is pretty extensive in the Arabic Language, but the verbs affected by that operation, are not admitted to belong to the NEW conjugation of which they are found to assume the form. It ought to be observed that the form غَسَا ; يَغْسُو ; implies that the

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letter

letter واو is the final radical, whereas the form يَغْسِي ; غَسِيَ implies that the final radical is the letter ياء . It is probably impossible therefore, in this example, as it certainly is, in many others, to decide between the jarring claims of the letters واو and ياء , otherwise than by admitting both to the participation of equal rights. It may be farther observed of the word غَسِيَ , that it would regularly become غَسَا in the dialect of the طَائِيَّة tribe, by the operation of a particular rule of permutation ; as نَاصِيَةٌ with them becomes نَاصَاة ; &c. This rule does not generally prevail among the other tribes of Arabia ; but if its operation gave occasion to the form غَسِيَ , then that form is not obtained by the means of تَدَاخُل as already explained.

R U L E S I X T H.

A VERB of the class termed أَجَوَف , having the letter واو for the medial radical, or of the class termed نَاقِص , having the letter واو for the final radical, will generally form its aorist on the Measure يَفْعَلُ , if the past tense be formed on فَعَلَ . Examples : قَالَ “ He spoke ; ” Aorist يَقُولُ ; غَزَا “ He fought against infidels in the cause of religion ; ” Aorist يَغْزُو ; &c. Yet the aorist will be sometimes, though rarely, formed on the Measure يَفْعَلُ , in the event of the occurrence of a guttural as the medial radical ; followed by the letter واو , as the final radical. Example : رَغَا “ He (the camel) bellowed ; ” Aorist يَرْغِي ; and more elegantly يَرْغُو ; &c.

REMARKS.

R E M A R K S.

It appears from the general tenor of some of the preceding rules, that a verb, having the letter واو for its medial or final radical, will most commonly form its aorist on يَفْعُلُ; usually converted into يَفْعِلُ in the case of a verb having the letter ياء for its medial or final radical. The reason is obvious: namely, because the sound of the vowel كَسْرَة is homogeneous with that of the letter ياء, whereas the sound of the vowel ضَمَّة is homogeneous with that of the letter واو. The vowel كَسْرَة has a tendency therefore, (as we shall see in the sequel,) to occasion the permutation of واو into ياء; as the vowel ضَمَّة has a similar tendency to occasion the permutation of ياء into واو. And to avoid the necessity of this permutation, which is of common occurrence in the Arabic Language, and always tends to confound the letters واو and ياء, insomuch that the best Grammarians are often unable to determine between them, the aorist, in either of the preceding cases, is commonly formed on the Measures to which I have now adverted. In the case of the verbs تَأْتِي “He shewed pride;” Aorist يَتَوَّه or يَتِيه; and طَاح “He perished;” Aorist يَطْوَح or يَطِيح; it is very difficult to determine whether the medial radical be واو or ياء, because يَتَوَّه and يَطْوَح indicate واو, whereas يَتِيه and يَطِيح indicate ياء. Grammarians have accordingly espoused a variety of opposite opinions on the subject, which it were tedious and unprofitable to detail here; and I shall therefore merely remark

that

that practically speaking, the most convenient opinion, (though not perhaps the most unexceptionable in point of accuracy,) is, that واو and ياء have an equal right to be considered as the medial radical in either case.

R U L E S E V E N T H.

I HAVE already stated that the Measure نَعَلَ, having a guttural for the medial or final radical, will very commonly, though not necessarily or universally, form its Aorist on يَنْعَلُ: as سَأَلَ "He asked;" Aorist يَسْأَلُ; قَرَأَ "He read;" Aorist يَقْرَأُ; &c. But if both letters shall be homogeneous gutturals, coalescing together under the sign تَشَدِيد, the Aorist will not be generally formed on يَفْعَلُ: for كَخَّ "He snored," forms the Aorist يَكْخُ; as أَحَّ "He became thirsty," forms the Aorist يَحُّ; &c. Or if the guttural shall occur as the primal radical, the Aorist will not be generally يَفْعَلُ; for عَرَفَ "He knew or distinguished," forms the Aorist يَعْرِفُ; as غَفَلَ "He was negligent," forms the Aorist يَغْفُلُ; &c.

R E M A R K S.

I HAVE already stated that every verb which belongs to the conjugation مَنَعَ; يَمْنَعُ; has a guttural for the medial or final radical, though it is by no means true that every verb having such a guttural, will be therefore inflected on that conjugation.

On the contrary, شَخَرَ "The ass brayed," forms its Aorist يَشْخَرُ; and بَلَغَ "He arrived," forms its Aorist يَبْلُغُ; though each

each presents a guttural letter, occurring as the medial or final radical. If the reader shall observe a word destitute of a medial or final guttural inflected on the conjugation مَنَعَ, يَمْنَعُ, he will therefore impute it generally, if not invariably, to the operation already described under the term تَدَاخُلُ, or “The interference of one conjugation with another.” Thus رَكَنَ “He inclined,” has two forms of the Past and Aorist tenses; namely, رَكَنَ; يَرُكُنُ; like نَصَرَ; يَنْصُرُ; and رَكِنَ; يَرُكِنُ; like سَمِعَ; يَسْمَعُ; and the combination of both produces a third; namely, رَكَنَ; يَرُكُنُ; like مَنَعَ; يَمْنَعُ. But يَرُكِنُ is derived from رَكِنَ; not رَكَنَ; whereas يَمْنَعُ is derived from مَنَعَ; not مَنَعِ; whence it follows that رَكَنَ, يَرُكُنُ, does not really belong to the conjugation مَنَعَ; يَمْنَعُ; of which, however, it assumes the form. It would be easy, but useless, to multiply the examples of this nature; and I shall therefore merely observe that as the guttural letters are of difficult utterance, so the vowel فَتْحَةٌ is of easy utterance, and therefore termed أَخَفُّ الْحَرَكَاتِ “The lightest of the short vowels;” because it is of easier utterance than كَسْرَةٌ or ضَمَّةٌ. And this is the reason assigned by Grammarians, why the Aorist, presenting a medial or final guttural, is so often formed on the Measure يَفْعَلُ; the tendency of which is, to render the word of easier utterance than if it were formed on either of the other two Measures يَفْعُلُ, or يَفْعَلُ. But this reason does not apply to the case of a guttural occurring as the first radical, as

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يَغْفُلُ; or to the coalescence of two gutturals under the sign تَشَدِيدُ; as يَكُ; because the utterance of the word, in either case, is thought to be attended with no difficulty. Still, however, it must be admitted that the formation of the Aorist on the Measure يَفْعَلُ, under the conditions described in the rules, is a matter of probable, rather than of certain occurrence.

R U L E E I G H T H.

A TRANSITIVE verb of the class termed مُضَاعَفٌ, having the medial and final radicals homogeneous, will generally form the Aorist on يَفْعَلُ, if the past tense be formed on فَعَلَ. Examples: عَدَّ "He counted;" Aorist يَعُدُّ; مَدَّ "He lengthened or prolonged;" Aorist يَمُدُّ; &c. Yet there are examples, in which the Aorist is formed on the Measure يَفْعَلُ; either necessarily, as حَبَّ "He loved;" Aorist يَحِبُّ; or optionally, as عَلَّ "He drank or gave another to drink twice;" Aorist يَعِلُّ; or more elegantly يَعُلُّ; &c. It is to be observed, however, that the verb يَحِبُّ حَبَّ is of rare occurrence in the Language; being generally superceded by its own derivative يُحِبُّ أَحَبَّ which is commonly used in the same sense.

R U L E N I N T H.

AN INTRANSITIVE verb of the class termed مُضَاعَفٌ, will generally form its Aorist on the Measure يَفْعَلُ; if the past tense be formed on فَعَلَ. Examples: نَرَّ "He fled;" Aorist يَفِرُّ; ند

زَدَّ “The cattle wandered on the road;” Aorist يَنْدُ &c.

Yet there are examples, in which the Aorist is formed on the Measure يَفْعُلُ; either necessarily, as أَبَّ “He was seized with an inclination to visit the place of his nativity;” Aorist يَبُّ; or optionally, as جَدَّ “He laboured;” Aorist يَجْدُ or more elegantly يَجْدُ; &c. It follows from the EIGHTH and NINTH rules, that the Aorist, in the cases described in those rules, is rarely formed on the Measure يَفْعُلُ; yet some examples of that kind may be found in the Language, as تَعَّ “He vomited;” Aorist يَتَعُّ; or يَتَعُّ; &c.

R U L E T E N T H.

ANY triliteral radical verb without exception, may form its Aorist on the Measure يَفْعُلُ, whenever it shall be employed for the purpose known by the term مُغَالَبَةٌ, or SUPERIORITY, to be explained hereafter, in treating of the properties of the conjugations. Example: يَضَارِبُنِي فَأَضْرِبُهُ “We beat or strike each other, but I get the better or prevail against him.” The Aorist of the verb is أَضْرَبُ, in the first person singular; here converted into أَضْرَبُ, because it is employed for the purpose signified by the term مُغَالَبَةٌ.

SECTION

SECTION THIRD.

ON THE FORMATION OF THE AORIST FROM THE
MEASURE *فَعَلَ*.

THE Aorist, in this case, is most generally formed on the Measure *يَفْعَلُ*, with *فَتْحَةٌ*: as *شَرِبَ* “He drank;” Aorist *يَشْرَبُ*; *وَجَلَ* “He feared;” Aorist *يُوجَلُ*; &c. There are many examples, however, in which it is formed on the Measure *يَفْعَلُ*; with *كَسْرَةٌ*; either necessarily: as *وَمِنَ* “He loved;” Aorist *يَمِنُ*; *وَرِثَ* “He inherited;” Aorist *يَرِثُ*; &c. or optionally: in which case, *فَتْحَةٌ* is also accurate: as *حَسِبَ* “He supposed;” Aorist *يَحْسِبُ*; or *يُحْسِبُ*; *نَعِمَ* “He lived comfortably;” Aorist *يَنْعَمُ*; or *يُنْعَمُ*; &c. The occurrence of a guttural letter rarely affects the Aorist formed from the Measure *نَعَلَ*; yet some examples of its influence have been noticed by Grammarians, such as *وَسِعَ* “It became large or ample;” Aorist *يَسِعُ*; (originally *يَسِعُ*, otherwise the letter *واو* would not fall out;) and *وَطِئَ* “He trod under foot;” Aorist *يُطِئُ*; (originally *يَطِئُ*, for the same reason;) &c.

THE Measure *يَفْعَلُ*, is never applicable to the Aorist of a verb having the past tense formed on the Measure *نَعَلَ*; yet *يَفْعَلُ* is sometimes observed to occur in the Language, being always the result of that operation already described

cribed under the term *تَدَاخُل* : as *فَضِلَ* “ He excelled ;” Aorist *يَغْضُلُ* ; *تَنَطَّ* “ He despaired ;” Aorist *يَغْنُطُ* ; *نَكَلَ* “ He punished such a one as an example to others ;” Aorist *يَنْكُلُ* ; &c. These three verbs are accurately inflected on either of the conjugations *سَمِعَ* ; or *لَصَرَ* ; and the third form of inflexion results from the combination of the other two. I have nothing more to observe on the formation of the Aorist from the Measure *فَعِلَ*.

SECTION FOURTH.

FORMATION OF THE AORIST FROM THE MEASURE *فَعِلَ*.

THE Aorist, in this case, is always formed on the Measure *يَفْعُلُ* : as *كَرُمَ* “ He was generous ;” Aorist *يَكْرُمُ* ; *شَرَفَ* “ He was noble ;” Aorist *يَشْرَفُ* ; &c. It has been generally observed that verbs of the class termed *مُصَاف* ; or of the class termed *أَجَوَف* , having the letter *ياء* for the medial radical ; are very rarely inflected on this conjugation, though some examples of their occurrence are noticed by Grammarians : such as *لَبَّبْتَ* “ You were wise ;” (second person singular masculine,) Aorist *تَلَبُّ* ; and sometimes *تَلَبَّ* by the effect of *تَدَاخُل* ; and *هَيَّوُ* “ He possessed a fine shape ;” Aorist *يَهْوُ* ; though the verb is most commonly inflected on other conjugations,

namely يَهَيَّءُ or يَهَيَّءُ هَاءُ ; &c. The verb كَانَ “He was near,” (doing so and so,) having its third person plural feminine كُنْنَ, originally كَوْنُنَ, is, from that circumstance, known to be inflected on the conjugation سَمِعَ ; and though كُنْنَ, soemtimes though rarely employed for كُنْنَ, would certainly seem to indicate كَرْمَنَ, the fact is, that the vowel ضَمَّة is here employed for another purpose ; namely, to indicate the rejection of the letter واء . It cannot, therefore, be maintained that كَانَ يَكَادُ furnishes an instance of the effect of تَدَاخُلُ because it is inflected on the Measure نَعَلَ ; نَعْلُ ; not on the Measure نَعَلَ ; نَعْلُ ; as the word كُنْنَ would seem to imply.

CONCLUSION.

THE preceding are all the observations I am able to offer on the formation of the Aorist from the Measures نَعَلَ ; نَعْلُ ; or نَعْلُ ; and the question that relates to the form of the past tense, so far as it admits of illustration at all, will be considered hereafter, when we come to treat of the properties of the conjugations. I proceed, therefore, in the following chapter, to detail the rules applicable to the formation of the tenses of those Arabic verbs, which do not belong to the triliteral radical class.

CHAPTER

CHAPTER FIFTH.

SECTION FIRST.

QUADRILITERAL VERBS, RADICAL OR AUGMENTED.

I HAVE often had occasion to allude to the operation of the rules of permutation, coalescence or rejection, to be detailed in a subsequent part of this work. Those rules are applicable, first, to the occurrence, in any given word, of the letters *HUMZA*; *ALIF*; *WAO*; or *YA*; and, secondly, to the occurrence of two homogeneous letters in the same word; as *مَرَّزَر* To PASS, for example, Measure *نُعُول*; in which the letter *راء* forms at once the medial and final radical. In either of these cases, the inflexions of a verb, whether trilateral or quadrilateral, radical or augmented, are very materially affected by the rules in question; and the reader, therefore, will not be able, until he has mastered the rules, to inflect any one of the verbs to which they are applicable.

ALL other verbs, to what class soever they may happen to belong, may, however, be very easily inflected on the Measure *نَعَل*, provided the forms of the tenses shall first be made known;

known; for whether the form of a given tense be **فَعَلَ**; as **ضَرَبَ** “He struck;” or **فَعَّلَ**; as **دَحْرَجَ** “He turned something round;” or **اسْتَفْعَلَ**; as **اسْتَنْصَرَ** “He demanded assistance;” or **تَفَعَّلَ**; as **تَدَحْرَجَ** “It revolved;” &c. the inflexions of number, gender and person, are precisely the same in every case. Thus the reader knows that the Measure **فَعَلَ**, becomes **فَعَلْتَنَ** in the second person plural of the feminine gender; whence it follows that from **ضَرَبَ**, we have **ضَرَبْتَنَ**; from **دَحْرَجَ**, **دَحْرَجْتَنَ**; from **اسْتَنْصَرَ**, **اسْتَنْصَرْتَنَ**; from **تَدَحْرَجَ**, **تَدَحْرَجْتَنَ**; &c. and the same principle is applicable to the Aorist or the Imperative, as well as to the past tense; to the passive, as well as to the active voice of every verb in the Arabic Language, without so much as a single exception.

It cannot, therefore, be necessary to detail, in this work, the inflexions of any other than the verb **فَعَلَ**, with which the reader is already acquainted; and it is my intention, accordingly, in the case of all the verbs of which I am about to treat, to state merely the FORMS OF THE TENSES and of the IMPERATIVE MODE active and passive; leaving the reader to infer the inflexions of number, gender and person, according to the principle which I have just now furnished. It should be observed, however, that the particles **لَمْ** and **لَمَّا**, and the letter **لَامُ التَّأْكِيدِ** with NOON SUKEBLA, or KHUFEEFA, are indifferently applicable to the aorist or imperative of all verbs; producing on all, the same effects

effects which the reader has already remarked in the case of their application to the aorist or imperative of the verb **فَعَلَ**.

THE Arabs, like other nations, have many neuter verbs, which cannot be accurately employed in the passive voice; but every verb, whether active or neuter, has been rendered susceptible of the passive form of the conjugation to which it belongs; and there is always a chance that it *may* assume that form, because a verb naturally neuter, may be rendered active and transitive by means of prepositions; in which case, it may be accurately employed in the passive voice: as **جَاءَ بِالْمَاءِ** “He came;” **جَاءَ** “He brought water;” **جِيءَ بِالْمَاءِ** “Water was brought;” &c. It is my intention, therefore, to detail the passive, as well as the active forms of every conjugation; without regard to the transitive or neuter character of the examples to be adduced in the way of illustration; that point being easily determined, simply by a reference to the sense of each example: as **دَحَرَاجَ** “He turned something round;” which is plainly active; **تَدَحَرَاجَ** “It turned round or revolved;” which is a neuter verb derived from the same root.

QUADRILITERAL RADICAL VERBS, termed in Grammar **الرُّبَاعِيَّاتُ**, are pretty numerous in the Arabic Language: as **بَعَثَ** “He excited;” **تَرَمَطَ** “He wrote;” **عَسَكَرَ** “He levied an army;” **تَنْطَرَ** “He built a bridge;” **دَحَرَاجَ** “He

“ He turned it round ;” &c. And as all are inflected by the same rules, so the inflexions of all may be easily inferred from the following table, in which (as in all the succeeding tables,) I have specified the masculine form of the past tense and the aorist, (third person singular ;) and the masculine form of the imperative mode, in the second person singular active and passive.

<p style="text-align: center;">أَلْرَبَاعِيّ الْمُجَرَّد</p> <p style="text-align: center;">QUADRILITERAL RADICALS.</p>						
EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
خُرجْ	يُخرجْ	خَرَجَ	ACTIVE.	فَعِلْ	يُفَعِّلْ	فَعَّلَ
لِتُخرجْ	يُدْخِرْ	دُخِرَ	PASSIVE.	لِتُفَعَّلْ	يُفَعَّلْ	فُعِّلَ

FROM the roots of this class are derived THREE (and in the opinion of some Grammarians four) conjugations of augmented quadriliterals, termed, in Grammar, مَزِيدٌ فِيهِ . Of these, the first conjugation is invariably formed on the Measure تَفَعَّلَ : as تَدَخَّرَ “ It revolved ;” تَسَرَّبَلَ “ He put on a vest ;” تَبَرَّعَ “ He put on a veil ;” &c. They are inflected according to the following table.

الْبَابُ الْأَوَّلُ مِنَ الرَّبَاعِيِّ الْمَزِيدِ فِيهِ

FIRST CONJUGATION OF AUGMENTED
QUADRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
تَدَحْرَجْ	يَتَدَحْرَجْ	تَدَحْرَجَ	ACTIVE.	تَفْعَلْ	يَتَفَعَّلْ	تَفْعَلْ
تُدَحْرَجْ	يُتَدَحْرَجْ	تُدَحْرَجَ	PASSIVE.	تَفْعَلْ	يَتَفَعَّلْ	تَفْعَلْ

VERBS of the second conjugation of augmented quadrilaterals, are invariably formed on the Measure *افْعَلَلْ* as *اِحْرَنْجِمَ* "The people assembled;" *اِبْرَنْشَقَ* "He was pleased;" or *اِعْمَرَنْكَسَ* "His hair became very black;" *اِسْلَنْطَحَ* "He fell upon his face;" &c. They are inflected according to the following table.

الْبَابُ الثَّانِي مِنَ الرَّبَاعِيِّ الْمَزِيدِ فِيهِ

SECOND CONJUGATION OF AUGMENTED
QUADRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
اِحْرَنْجِمْ	يَحْرَنْجِمْ	اِحْرَنْجِمَ	ACTIVE.	اِفْعَلْ	يَفْعَلْ	اِفْعَلْ
اَحْرَنْجِمْ	يُحْرَنْجِمْ	اَحْرَنْجِمَ	PASSIVE.	اِفْعَلْ	يَفْعَلْ	اِفْعَلْ

VERBS

VERBS of the third conjugation of augmented quadriliterals, are originally formed on the Measure **اَفْعَلَلَّ**; afterwards converted into **اَفْعَلَّ**, by the coalescence of the two last letters under the sign **تَشْدِيدٍ** as **اِكْفَهَرَّ** (originally, **اِكْفَهَرَرَّ**) “The star shone bright;” **اِقْشَعَرَّ** “His hair stood on end;” &c. They are inflected according to the following table.

<p>اَبْتَابُ الثَّلَاثِ مِنَ الرَّبَاعِيِّ الْمَزِيدِ فِيهِ</p> <p>THIRD CONJUGATION OF AUGMENTED QUADRILITERALS.</p>						
EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
اِكْفِهْرِي	يَكْفِهْرِي	اِكْفِهَرَّ	ACTIVE.	اَفْعَلِلِي	يَفْعَلِلِي	اَفْعَلَلَّ
لَتَكْفِهْرِي	يَكْفِهَرَّ	اُكْفِهَرَّ	PASSIVE.	لَتَفْعَلِلِي	يُفْعَلِلِي	اُفْعَلِلَّ

VERBS of the fourth conjugation of augmented quadriliterals are invariably formed on the Measure **اَفْعَلَّ** as **اِخْرَمَسَّ** “He was silent;” **اَجْرَمَزَّ** “The tribe assembled;” **اِزْرَمَجَّ** “He or it entered a thing, and was concealed in it;” **اَهْرَمَعَ** “He walked fast;” &c. It is to be observed, however, that **اِخْرَمَسَّ** (and so also, of all the other examples of this conjugation,) is supposed to have been originally **اِخْرَمَسَّنَّ**; the letter **نُون** being changed into **مِيم** and afterwards coalescing with the other **مِيم** under

under the sign **تَشْدِيدٌ**. In this case, the verbs of the **FOURTH** conjugation belong, in fact, to the **second** conjugation, (**أَحْرَجَ**) which is the general opinion ; but **أَبُو حَيَّان** (for what reason I cannot tell,) has assigned them a place in the class of augmented trilaterals, of which I am now about to treat.

SECTION SECOND.

AUGMENTED TRILITERALS OF THE CLASS TERMED *مُطْلَقٌ.*

THERE are TWELVE conjugations of this class; under which, are comprised all augmented trilaterals (**الْثَلَاثِي الْمُرِيدُ نِيَّةً**) not included under the term **مُلْحَقٌ**; the sense of which, I shall have occasion to explain in the following section of this chapter. The twelve conjugations in question are generally divided into two classes: the first termed **مِمَّا ثَل** or **SIMILAR**; and the second **غَيْرُ مِمَّا ثَل** or **DISSIMILAR**. The similar conjugations are those in which the letter **هَمْزَةُ الْوَصْلِ** or “The conjunctive Humza” does not occur; and the letter Humza is termed conjunctive, when employed merely for the purpose of preventing the occurrence of a quiescent letter at the beginning of a word; in which case it must be dropped in utterance, whenever the word shall happen to follow a moveable letter: as **اسْتَنْصَرَ** Is-TUN-SU-RA “He demanded assistance;” **وَاسْتَنْصَرَ** WUS-TUN-SU-RA; not **WA** Is-TUN-SU-RA; “And he demanded assistance;” &c. The letter Humza of

the word أَكْرَمَ AK-RU-MA “He honored,” and other verbs of that conjugation, is not, therefore, the conjunctive Humza; because it cannot be accurately omitted in utterance: as وَأَكْرَمَ WA AK-RU-MA; not WUK-RU-MA “And he honored;” &c. Under the class termed مُمَائِلٌ, are comprised FIVE CONJUGATIONS, distinguished by that term because they must correspond, in the number of letters, and in the number and length of every syllable, with some one or other of the quadriliteral conjugations, radical or augmented. Thus the word أَكْرَمَ, for example, corresponds, in the number of letters and syllables, with the word دَخَرَ, which is a quadriliteral radical; and the same observation is applicable to the word تَقَابَلَ, considered with reference to the augmented quadriliteral تَدَخَّرَ “It revolved;” &c.

THE FIRST CONJUGATION of the class termed مُمَائِلٌ, is invariably formed on the Measure أَفْعَلَ: as أَكْرَمَ “He honored;” أَخْرَجَ “He expelled;” أَحْمَدَ “He was praise-worthy;” أَسْلَمَ “He embraced the Moohummudan faith;” &c. The examples of its occurrence are very numerous in the Arabic Language, and they are inflected according to the following table.

أَلْبَابُ الْأَوَّلُ مِنَ الثَّلَاثِي الْمَزِيدِ فِيهِ الْمَطْلَقُ

FIRST CONJUGATION OF AUGMENTED TRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
اَكْرِمْ	يَكْرِمُ	اَكْرَمَ	ACTIVE.	اَنْعَلْ	يُفْعِلُ	اَفْعَلَ
لَتَكْرَمْ	يُكْرِمُ	اُكْرِمَ	PASSIVE.	لَتَفْعَلْ	يُفْعَلُ	اُفْعِلَ

THE SECOND CONJUGATION is invariably formed on the Measure
 as **صَرَفَ** "He changed or inflected;" **حَمَدَ** "He praised;"
نَزَلَ "He caused to descend;" &c.
 The examples of its occurrence are very numerous, and they are in-
 flected according to the following table.

أَلْبَابُ الثَّانِي مِنَ الثَّلَاثِي الْمَزِيدِ فِيهِ الْمَطْلَقُ

SECOND CONJUGATION OF AUGMENTED TRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
صَرِّفْ	يُصَرِّفُ	صَرَّفَ	ACTIVE.	فَعِّلْ	يَفْعِلُ	فَعَّلَ
لَتُصَرِّفْ	يُصَرِّفُ	صَرَّفَ	PASSIVE.	لَتَفْعَلْ	يُفْعَلُ	فُعِّلَ

THE THIRD CONJUGATION is invariably formed on the Measure
 as **ضَارَبَ** "The party beat each other;" **تَلَّ** "The
 party

party slew each other;" شَا نَمَ "The party abused each other;"
 حَارَبَ "The party fought together;" &c. The examples of
 its occurrence are very numerous, and they are inflected according
 to the following table.

أَلْبَابُ الثَّلَاثِي الْمُرِيدِ فِيهِ الْمُطْلَقِ THIRD CONJUGATION OF AUGMENTED TRILITERALS.						
EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
ضَارِبْ	يُضَارِبُ	ضَارَبَ	ACTIVE.	فَاعِلْ	يُفَاعِلُ	فَاعَلَ
لِضَارِبٍ	يُضَارَبُ	ضُورِبَ	PASSIVE.	لِتُفَاعَلَ	يُفَاعَلُ	فُوعِلَ

THE FOURTH CONJUGATION is invariably formed on the Measure
 تَكَبَّرَ as تَقَبَّلَ "He accepted;" تَعَلَّمَ "He learned;"
 "He shewed pride;" تَلَطَّفَ "He shewed kindness or mildness;"
 تَكَلَّمَ "He conversed;" &c. The examples of its occurrence are
 very numerous, and they are inflected according to the following table.

أَلْبَابُ الرَّابِعِ مِنَ الثَّلَاثِي الْمُرِيدِ فِيهِ الْمُطْلَقِ FOURTH CONJUGATION OF AUGMENTED TRILITERALS.						
EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
تَقَبَّلْ	يَتَقَبَّلُ	تَقَبَّلَ	ACTIVE.	تَفَعَّلْ	يَتَفَعَّلُ	تَفَعَّلَ
لِتَقَبَّلَ	يُتَقَبَّلُ	تُقَبِّلَ	PASSIVE.	لِتُفَعَّلَ	يُتَفَعَّلُ	تُفَعِّلَ

THE FIFTH CONJUGATION is invariably formed on the Measure
 تَفَاعَلَ as تَقَابَلَ "He confronted;" تَجَا هَلَ "He pretended
 ignorance;" تَمَارَضَ "He pretended sickness;" نَغَانَلَ "He
 pretended negligence or inattention;" &c. The examples of its oc-
 currence are very numerous, and they are inflected according to the
 following table.

أَلْبَابُ الْخَامِسُ مِنَ الثَّلَاثِي الْمَرِيدِ فِيهِ الْمَطْلَقُ FIFTH CONJUGATION OF AUGMENTED TRILITERALS.						
EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
تَقَابَلْ	يَتَقَابَلْ	تَقَابَلَ	ACTIVE.	تَفَاعَلْ	يَتَفَاعَلْ	تَفَاعَلَ
لِتَتَقَابَلْ	يُنْتَقَابَلْ	تُقَوَّبَلْ	PASSIVE.	لِتَتَفَاعَلْ	يُتَفَاعَلْ	تُقَوَّعَلْ

THE preceding are all the conjugations of the class termed مُثَالٍ;
 and of those termed غَيْرُ مُثَالٍ or DISSIMILAR, there are seven con-
 jugations, generally divided into two classes; the first termed خَماسِي
 or QUINQUELITERAL; and the second, سِدَاسِي; because they have
 six letters in the past tense. Of these seven conjugations, the first
 letter is invariably هَمْزَةُ الْوَصْلِ; and they are known by the
 term غَيْرُ مُثَالٍ or DISSIMILAR, because they differ from quadrilite-
 rals radical or augmented, either in the number of letters or syllables;

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or

or in the length of the corresponding syllables. These distinctions being very unimportant, it is enough to have noticed that they are generally recognised by Arabian Grammarians; and I shall not, therefore, treat the *غَيْرُ مِمَّا ثَل* as a new series of Arabic verbs; but merely as a continuation of the series already begun.

THE first conjugation of the *غَيْرُ مِمَّا ثَل* constitutes, therefore, the sixth conjugation of augmented trilaterals; and is invariably formed on the Measure *اِفْتَعَلَ* as *اِقْتَدَرَ* "He was powerful;" *اِجْتَنَبَ* "He went on one side; or abstained;" *اِلْتَمَسَ* "He sought;" *اِمْتَنَعَ* "He refrained;" *اِلْتَقَطَ* "He picked up;" &c. The examples of its occurrence are very numerous and they are inflected according to the following table.

أَبَابُ السَّادِسِ مِنَ الثَّلَاثِي الْمَزِيدِ فِيهِ الْمُطْلَقِ SIXTH CONJUGATION OF AUGMENTED TRILITERALS.						
EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
اِقْتَدِرْ	يَقْتَدِرُ	اِقْتَدَرَ	ACTIVE.	اِفْتَعِلْ	يَفْتَعِلُ	اِفْتَعَلَ
لِيقْتَدِرْ	يُقْتَدَرُ	اُقْتَدِرْ	PASSIVE.	لِيفْتَعِلْ	يُفْتَعَلُ	اُفْتَعِلْ

THE SEVENTH CONJUGATION is invariably formed on the Measure *اِنْغَلَقَ* as *اِنْطَلَقَ* "He went;" *اِنْكَسَرَ* "It broke;"

"It

“It shut;” انْفَعَلَ “He received or sustained an impression;” &c.

The examples of its occurrence are very numerous, and they are inflected according to the following table.

أَلْبَابُ السَّابِعِ مِنَ الثَّلَاثِي الْمُرِيدِ فِيهِ الْمُطَّلَقُ SEVENTH CONJUGATION OF AUGMENTED TRILITERALS.						
EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
انْطَلِقْ	يَنْطَلِقُ	انْطَلَقَ	ACTIVE.	انْفَعَلْ	يَنْفَعِلُ	انْفَعَلَ
لَتَنْطَلِقْ	يُنْطَلِقُ	أَنْطَلِقَ	PASSIVE.	لَتَنْفَعَلْ	يُنْفَعَلُ	أَنْفَعَلْ

THE EIGHTH CONJUGATION is invariably formed on the Measure
 إِفْعَلَّ as : إِحْمَرَّ “It was very red;” إِخْضَرَ “It was very
 green;” إِصْفَرَ “It was very yellow;” ابْلَقَّ “It was very spotted;
 &c. The examples of its occurrence are not numerous; and
 they are inflected according to the following table:

أَلْبَابُ الثَّامِنِ مِنَ الثَّلَاثِي الْمُرِيدِ فِيهِ الْمُطَّلَقُ EIGHTH CONJUGATION OF AUGMENTED TRILITERALS.						
EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
إِحْمَرْ	يَحْمَرُّ	إِحْمَرَ	ACTIVE.	إِنْعَلْ	يَفْعَلُّ	إِنْعَلَّ
لَتَحْمَرْ	يُحْمَرُّ	أَحْمَرَ	PASSIVE.	لَتَفْعَلْ	يُفْعَلُّ	أَفْعَلَّ

THE three conjugations just now detailed, are all quinqueliteral, and the four following have six letters each. Of these, the first, which constitutes the NINTH CONJUGATION of augmented triliterals, is invariably formed on the Measure *اِسْتَفْعَلَ* : as *اِسْتَخْرَجَ* "He extracted;" *اِسْتَنْصَرَ* "He demanded assistance;" *اِسْتَغْفَرَ* "He asked pardon;" *اِسْتَقْبَلَ* "He advanced;" &c. The examples of its occurrence are very numerous, and they are inflected according to the following table.

<p>اَلْبَابُ التَّاسِعُ مِنَ التَّلَاثِي الْمَزِيدِ فِيهِ الْمَطْلُوقُ</p> <p>NINTH CONJUGATION OF AUGMENTED TRILITERALS.</p>						
EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
اِسْتَخْرِجْ	يُسْتَخْرِجُ	اِسْتَخْرَجَ	ACTIVE.	اِسْتَفْعِلْ	يُسْتَفْعِلُ	اِسْتَفْعَلَ
اِسْتَنْصِرْ	يُسْتَنْصِرُ	اِسْتَنْصَرَ	PASSIVE.	اِسْتَفْعِلْ	يُسْتَفْعِلُ	اِسْتَفْعَلَ

THE TENTH CONJUGATION is invariably formed on the Measure *اِعْلَوْطَ* : as *اِجْلَوْطَ* "He travelled expeditiously;" *اِعْلَوْطَ* "He mounted a camel by the neck;" and *اِخْرَوْطَ* "He travelled expeditiously." These are perhaps the only examples of its occurrence in the Language, and they are inflected according to the following table.

الْبَابُ الْغَاشِرُ مِنَ الثَّلَاثِي الْمَزِيدِ فِيهِ الْمَطْلَقُ

TENTH CONJUGATION OF AUGMENTED
TRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
اجْلَوْنِ	يَجْلَوْنَ	اجْلَوْنَ	ACTIVE.	اَفْعَوْنَ	يَفْعَوْنَ	اَفْعَوْا
لَتَجْلَوْنَ	يُجْلَوْنَ	اُجْلَوْنَ	PASSIVE.	لَتَفْعَوْنَ	يُفْعَوْنَ	اُفْعَوْنَ

THE ELEVENTH CONJUGATION is invariably formed on the Measure
اَحَدَوْدَبْ "It was very grassy;" اِعْشَوْشَبْ as : اِنْعَوَعَلْ
اِخْلَوْتَنْ "It was full of salt;" اِمْلَوَلَحْ "He was very crooked;"
"His cloaths were very old;" &c. The examples of its occurrence
are not at all numerous, and they are inflected according to the
following table.

الْبَابُ الْخَادِي عَشْرُ مِنَ الثَّلَاثِي الْمَزِيدِ فِيهِ الْمَطْلَقُ

ELEVENTH CONJUGATION OF AUGMENT-
ED TRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
اعْشَوْشَبْ	يَعْشَوْشَبْ	اعْشَوْشَبْ	ACTIVE.	اِنْعَوَعَلْ	يَفْعَوَعَلْ	اَفْعَوَعَلْ
لَتَعْشَوْشَبْ	يُعْشَوْشَبْ	اُعْشَوْشَبْ	PASSIVE.	لَتَفْعَوَعَلْ	يُفْعَوَعَلْ	اُفْعَوَعَلْ

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THE TWELFTH CONJUGATION is invariably formed on the Measure
 اِنْفَعَال as اِحْمَار "It was very red;" اِنْهَام "It was
 very black;" اِسْمَار "It was very straw-colored;" اِكْمَات
 "The horse was bay-colored;" &c. The examples of its occurrence
 are not at all numerous, and they are inflected according to the
 following table.

أَبَابُ الثَّانِي عَشَرَ مِنَ الثَّلَاثِي الْمَزِيد فِيهِ الْمَطْلَق TWELFTH CONJUGATION OF AUGMENT- ED TRILITERALS.						
EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
اِحْمَارِ	يَحْمَارُ	اِحْمَارَ	ACTIVE.	اِنْفَعَالِ	يَنْفَعَالُ	اِنْفَعَالَا
لِتَحْمَارِ	يُحْمَارُ	أَحْمَوْرَ	PASSIVE.	لِتَنْفَعَالِ	يُنْفَعَالُ	أَنْفَعُولُ

CONCLUSION.

HAVING now detailed the twelve conjugations of augmented triliterals, it remains to point out to the notice of the reader, a few individual examples, irregularly formed on various Measures, which cannot properly be reduced to any rules. The following examples of this nature, are generally noticed by Arabian Grammarians.

سَأَلْتَهُ I ASKED HIM.

THIS word is generally thought to be formed on the Measure

وَفَعَالَتُهُ

فَعَا عَلَّتهُ ; not فَعَا يَلَّتهُ ; and does not constitute a separate conjugation, though it exhibits a form or measure peculiar to itself. The difficulty is, to account for the mark مَدَّة over the letter ALIF ; for if that mark be taken away, we shall then have سَا يَلَّتهُ “ I asked him ;” Measure نَا عَلَّتهُ ; regularly formed on the third conjugation of augmented triliterals, from the root سَيْل “ To flow as water ;” and more rarely, “ To ask a question ;” of which the letter YA is the medial radical. But there is another word, سُؤَال “ To ask a question ;” of which the letter HUMZA is the medial radical ; and this HUMZA is thought to be irregularly introduced after the letter SEEN of the word سَا يَلَّتهُ ; which is thus converted into سَا يَلَّتهُ ; Measure نَعَا عَلَّتهُ ; as already explained.

تَقَطَّعَتْ SHE OR IT CUT.

THE regular form of this word is تَقَطَّعَتْ ; Measure تُفَعَّلَتْ ; in the third person singular feminine of the past tense of the fourth conjugation. The irregularity consists in affixing a super-numerary تَا , and thus converting the word into تَقَطَّعَتْ ; Measure تَتَفَعَّلَتْ . The same irregularity occurs in the case of تَشَابَهَتْ “ She resembled ;” Measure تَفَّاعَلَتْ ; originally تَشَابَهَتْ ; Measure تَفَّاعَلَتْ . The supernumerary تَا (تَتَشَابَهَتْ) is here, however, converted into SHEEN ; after which, it coalesces with the other SHEEN under the sign تَشْدِيدِ ; and thus, the word becomes تَشَابَهَتْ .

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اِجْأَوَى THE HORSE WAS DARK BROWN.

THIS word has been supposed by some Grammarians, to constitute a separate conjugation, formed on the Measure اِنْفَعَلَى : It is generally admitted, however, to belong to the eighth conjugation اِنْفَعَلَ ; originally اِنْفَعَلَلْ ; whence it follows that اِجْأَوَى was originally اِجْأَوَى ; afterwards changed into اِجْأَوَى by the operation of one of the rules of permutation.

اِهْبَيْخَ HE WALKED POMPOUSLY OR PROUDLY.

THIS word has been generally admitted to constitute a separate conjugation, formed on the Measure اِنْفَعِيلَ . There are also other conjugations, according to the opinion of certain Grammarians, formed on various Measures : such as اِنْفَعَالٌ ; as اِرْيَانٌ “ He was ornamented ;” اِشْعَالٌ “ It flamed ;” or اِنْوَعَلٌ ; as اِكْوَهْدٌ “ He suffered hardship ;” اِكْوَالٌ “ He was little ;” or اِنْفَعُولِي ; as اِسْتَلَامٌ “ He kissed the stone ;” or اِنْفَعُولِي ; as اِدَّارَسٌ “ The party studied together ;” or اِنْفَعَلٌ ; as اِرْمَلٌ “ He wrapped himself up in a garment ;” &c. It is to be observed, however, that the words اِكْوَهْدٌ اِكْوَالٌ and اِسْتَلَامٌ have been referred, by many Grammarians, to the THIRD CONJUGATION of augmented quadrilaterals : namely اِكْفَهَرَ ; Measure اِنْفَعَلَلْ ; and that اِدَّارَسٌ and اِرْمَلٌ have been referred to اِنْفَعَلَلْ ; Measure اِنْفَعَلَلْ ; and اِنْفَعَلَلْ ; Measure اِنْفَعَلَلْ . The words اِدَّارَسٌ and اِرْمَلٌ have the Aorist اِدَّارَسٌ and اِرْمَلٌ and

and the infinitive *اِدَّارَسْ* and *اِنَّرْمَلْ*; or *اِدَّيْرَاسْ* and *اِنَّرِمَّالْ*.

اِسْتَكَانَ HE WAS HUMBLE; &c.

THIS word is generally believed to be formed on the Measure *اِسْتَفْعَلَ* of the NINTH CONJUGATION of augmented trilliterals; and has been variously derived, first, from *كَانَ* “HE WAS;” Aorist *يَكُونُ*; and, secondly, from *كَانَ* “He practised humility;” Aorist *يَكِينُ*. In the first case, it signifies “He was reduced from one state of being to another;” namely, “from a state of prosperity, to a state of adversity;” and in the second, it signifies “He was humble.” Some Grammarians, however, consider the letter SEEN as radical; in which case, it is formed on the Measure *اِفْتَعَلَ*; and ought regularly to be *اِسْتَكَنَ*; afterwards changed irregularly into *اِسْتَكَانَ*. The word *اِسْتَكَنَ* cannot however be accurately employed in the Language, and is invariably superseded by *اِسْتَكَانَ*.

SECTION THIRD.

AUGMENTED TRILITERALS OF THE CLASS TERMED *مُلْحَق*.

I HAVE already had occasion to remark that the Schools of KOOFA have assigned ALL the roots of the Arabic Language to the TRILITERAL CLASS; though many of those roots are elsewhere generally admitted to be quadriliteral: as *جَعْفَرٌ* “A small

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stream;

stream; or The name of a man;” or quinquiliteral: as جَحْمَرَشْ
 “ An old woman;” &c. But many roots, apparently quadriliteral, have yet been assigned to the trilateral class, not merely by the schools of KOOFA, but by all the writers on Arabic Grammar: as شَمَلَّ “ He hastened;” Measure فَعَّلَ; هَوَّزَ “ He trembled, or ran in a state of perturbation;” Measure فَوَّزَ; بَيَّطَرَ “ He practised as a farrier or cattle doctor;” Measure فَيَّعَلَ; &c.

Now there is very good proof that many of these roots do, in fact, belong to the trilateral class; for if we take away the servile letter YA, from the word بَيَّطَرَ, we have the trilateral root بَطَرَ “ To lay open a wound;” from which, it seems reasonable to believe that بَيَّطَرَ has in reality been formed; because the connexion between them, in point of sense, is sufficiently obvious to warrant that inference. But there are many examples of this class, in which the quadriliteral form of a given root, (as شَمَلَّ “ He hastened;”) has no apparent connexion, in point of sense, with the trilateral root, (as شَمَلَ “ It comprised;” &c.) to which, however, it has been referred; and the reference, therefore, of the one to the other, is determined, in this case, not certainly by adverting to the SENSE, but simply by adverting to the GENERAL ANALOGY of the Arabic Language; by which it appears that many trilateral roots do occasionally assume the quadriliteral form; either by doubling the final radical, (as شَمَلَّ;) or by
 other

other means (as بَيَّطَرَ,) to be fully explained in the course of this section.

BUT since the word شَمَّلَ has no apparent connexion, in point of sense, with the root شَمَلَ to which it is referred; it would be very hazardous, in my opinion, to affirm the certain accuracy of this reference; for it may be, that the word شَمَّلَ is really A QUADRILITERAL ROOT, not referable to the root شَمَلَ; with which, in its origin, it may have had no connexion at all, but that resulting from the unity (merely accidental) of the radical letters employed in the composition of either verb. This, indeed, is the natural inference to be drawn from the utter absence of that connexion between them, in point of sense, which ought to accompany their family connexion (if it has any existence) in point of etymology; but the inference in question is opposed by a contrary inference, drawn, as I have already stated, from the general analogy of the Arabic Language; and the reader is at liberty to chuse between them. In my opinion, he will do well, in every example of this nature, to adopt the decisions of Arabian writers; and it is in conformity with their decisions, (whether right or wrong is a matter of little importance in my estimation,) that I mean to determine all such questions.

A TRILITERAL root assuming the form of a quadriliteral, must be augmented by the addition of one letter: as شَمَّلَ; بَيَّطَرَ;
هُوَذَا;

هُوَ ذَلْ &c. And this letter, though not radical in the strict and proper sense of the term, (for then, the root must be quadriliteral,) is practically treated as a radical letter; because introduced, in fact, for no other purpose than that of enabling the root to assume the quadriliteral form, according to which, it must be inflected. A root, so augmented, is termed in Grammar مُلْحَقٌ بِالرَّبَاعِيِّ “Joined to quadriliterals;” or “Correlative with quadriliterals;” because it is then susceptible of all the quadriliteral forms of inflexion whether radical or augmented; though, in point of fact, it is seldom or never significant in more than one form of inflexion; sometimes, for example, in the radical form: as شَمَلَ or بَيَّطَرَ; inflected as دَخَرَجَ; and sometimes in one or other of the augmented forms: as تَجَلَّبَبَ; inflected as تَدَخَرَجَ; اِقْعَنَسَسَ; inflected as اِحْرَنْجَمَ; &c.

THE radical letters of a real quadriliteral are always represented by the Measure فَعْلَلْ ; whereas the Measure of a triliteral occurring under the form of a quadriliteral, will generally (not invariably) exhibit the letter which may have been assumed in order to the attainment of that form : as هَوَزَلْ ; Measure نَوْعَلْ ; بَيَّطَرَ ; نَبَيْعَلْ ; &c. But the man who is able to inflect فَعْلَلْ (the inflexions of which have already been detailed,) will be easily able to inflect نَوْعَلْ ; simply by treating نَوْعَلْ , in the one case, as the word فَعْلَلْ is treated in the other : as فَعْلَلِ ; يُفْعِلِلْ ; وَفَعَّلِي ; يَفْعُلُّوهُ ;

نَوْعِلٌ ; يُفَوِّعِلُ &c. And as this principle is applicable to all triliterals occurring in the form of quadriliterals, so, it cannot be necessary to detail the inflexions of these forms; because they may be easily discovered, in every instance, simply by a reference to the inflexions of those real quadriliterals (already detailed,) of which they may happen to assume the forms. I mean therefore, to state, merely, the third person singular of the past tense of each conjugation of those triliteral verbs which are found to assume the quadriliteral forms; leaving the reader to inflect such verbs according to the principle which I have just now furnished.

FORM OF THE VERB دَحْرَجَ .

TRILITERALS assuming this form, have many Measures; but SEVEN only, are of common occurrence in the Arabic Language: namely, 1st. فَعَلَلَ as شَمَلَ “He hastened;” 2d. فَوَعَلَ as هَوَذَلَ “He trembled or ran in a state of perturbation;” 3d. فَيَعَلَ as بَيَّطَرَ “He practised as a farrier or cattle doctor;” 4th. فَعَوَلَ as جَهَّوَرَ “He raised his voice;” 5th. فَعِيلَ as قَلَنَسَ “He put on a cap;” 6th. فَعَنَلَ as جَعَبَى “He threw;” &c.

To these may be added the following Measures, which are comparatively speaking of rare occurrence in the Language: namely, 1st. يَفْعَلُ as يَزِنُّ “He painted his beard with the coloring

matter of the **حِنَاء** HINNA;” otherwise termed **يُونَاء** YOORNA;
 (which is red;) 2d. **تَفَعَّلَ**; as **تَرَمَسَ** “He concealed in-
 telligence;” and **تَرَنَلَ** “He walked gracefully;” 3d. **نَفَعَلَ**;
 as **نَرَجَسَ** “He mixed (the medicine) with the flower NURGIS;”
 4th. **هَفَعَلَ**; as **هَلَقَمَ** (synonymous with **لَقَمَ**) “He swallowed
 many mouthfuls;” 5th. **سَفَعَلَ**; as **سَنَبَسَ** (synonymous with
نَبَسَ) “He spoke rapidly;” 6th. **مَرَحَبَ**; as **مَفَعَلَ** and
مَرَحَبَكَ اللَّهُ وَمَسْهَلَكَ; according to the phrase,
 “May God make matters broad and easy for you;” 7th. **فَتَعَلَ**;
 as **فَرَصَ** (synonymous with **فَرَصَ**) “He cut;” 8th. **فَهَعَلَ**;
 as **دَفَعَلَ**; as **دَفَعَلَ** “He took large mouthfuls;” 9th. **فَنَعَلَ**;
 as **طَرَمَحَ** “He became needy or poor;” 10th. **فَعَمَلَ**; as
 lengthened the building;” 11th. **فَعَلَمَ**; as **غَلَصَمَ** (synonymous
 with **غَلَصَ**) “He cut the throat of any one;” 12th. **فَعَلَسَ**;
 as **خَلَبَسَ** “He stole the heart of such a one;” 13th.
عَلَوْنَ الْكِتَابِ أَيْ عَلَاةٌ; as **عَلَوْنَ** according to the phrase,
 “He put a preface to the book;” &c. It is to be observed, however,
 that the letter **و** and not the letter **ن** of the word **عَلَوْنَ**, is
 held to be servile by many Grammarians; and, in this case, the
 verb **عَلَوْنَ** is formed on the Measure **فَعُولَ**; like the verb **جَهَّوَرَ**
 already mentioned. The words **عَلَوَانَ** or **عُنَوَانَ** are indiffer-
 ently used to signify “The beginning or preface of a book.”

THE preceding are all the measures applicable to the formation
 of trilateral verbs assuming the form of the quadrilateral **دَحْرَجَ**;

and

and I proceed, therefore, to detail the measures applicable to the formation of other trilaterals, assuming the form of the first class of augmented quadrilaterals, and therefore inflected as the verb **تَدَحَّرَجَ**.

FORM OF THE VERB **تَدَحَّرَجَ**.

TRILITERALS assuming the form of this conjugation, are generally inflected on one or other of the EIGHT following Measures: namely, 1st. **تَفَعَّلَ**; as **تَجَلَّبَبَ** “He wore a sheet or covered himself with it;” 2d. **تَفَوَّعَلَ**; as **تَجَوَّرَبَ** “He wore socks on his feet;” 3d. **تَفَيَّعَلَ**; as **تَشَيَّطَنَ** “He assumed the manners and character of a Demon;” 4th. **تَفَعَّوَلَ**; as **تَرَهَّوَكَ** “He walked with a swimming motion like that of the waves;” 5th. **تَفَعَّيَلَ**; as **تَحْمِيرَ** “His morals were bad;” 6th. **تَفَعَّلَلَ**; as **تَقَلَّنَسَ** “He put on a cap;” 7th. **تَفَعَّلَى**; as **تَجَعَّبَى** “He fell;” 8th. **تَمَفَّعَلَ**; as **تَمَسَّكَنَ** “He became poor;” **تَمَذَّرَعَ** “He wore a **مَذْرَعَة** or species of garment made of wool;” **تَمَنَّطَقَ** “He spoke;” **تَمَسَّلَمَ** “He became a Moosulman;” &c. To these may be added the verb **تَعَفَّرَتَ**, “He assumed the character and manners of an **عَفْرِيَّت** or Demon;” Measure **تَفَعَّلَتَ**; but no other verb, formed on that Measure, has been observed to occur in the Language.

FORM OF THE VERB **أَحَرَّنَجَمَ**.

TRILITERALS assuming the form of this conjugation, are generally
inflected

inflected on one or other of the three following Measures: namely, 1st. **اَفْعَلَّ**, as **اِقْعَسَسَ** “His breast protruded and his back bent inwards;” 2d. **اَفْعَلَّى**, as **اِسْلَنْقَى** “He slept on his back;” 3d. **اَفْوَعَلَ**, as **اِحْوَصَلَ** “The crop or stomach of the bird protruded;” &c. To these may be added the Measure **اَفْعَلَّا**, as **اِحْبَنَطَا** “The belly of the animal was swelled;” from the root **حَبَطَ** “The swelling of an animal’s belly in consequence of eating a certain kind of grass;” **اِحْلَنْظَا** “He slept on his back, having his feet raised high;” **اِطْلَنْغَا** “He lay on the ground;” &c. It is to be observed, however, that some Grammarians consider the last mentioned verbs as real quadriliterals, formed like **اَفْعَلَّلَ** on the Measure **اَفْعَلَّلَ** while others, maintaining their trilateral character, are yet of opinion that the last letter is YA; not HUMZA; in which case, we shall have **اِحْبَنْطَى**; not **اِحْبَنْطَا**; (and so also of all the rest,) formed like **اِحْرَنْبَى**, or **اِسْلَنْقَى**, Measure **اَفْعَلَّى** as already stated. The word **اِحْرَنْبَى** supposed to be derived from **حَرَبَ** “Fighting;” signifies “His hair stood up on end.”

FORM OF THE VERB **اِقْشَعَرَ**.

TRILITERALS assuming the form of this conjugation, are very generally inflected on the Measure **اَفْعَلَّ** as **اِبْيَضَّ** “He became white;” &c. Other Measures have been observed, however, to occur in the Language: as **اِعْثَوْجَ** “He used dispatch in conducting the affair;” Measure **اَفْعَوْلَ** **اِسْمَادَ** “He was enraged;”

enraged ;” Measure **اِسْتَلَمَ** ; **اِفْعَلَّ** “ He kissed the stone ;”
 Measure **اِفْتَعَّلَ** ; &c. The word **اِسْتَلَمَ** has nevertheless been
 supposed, by some Grammarians, (as remarked on a former occa-
 sion,) to constitute a class or conjugation of the augmented triliterals
 already described under the term **مُطْلَق** . It only remains to be
 remarked that two of the conjugations of which I have now been
 treating, namely, that formed on the Measure **اِفْعَلَّ** ; as **اِحْوَصَلَ** “
 “ The stomach or crop of the bird protruded ;” and that formed on
 the Measure **اِفْعَوَّلَ** ; as **اِعْتَوَجَجَ** “ He employed dispatch in con-
 ducting the affair ;” have not been noticed by **سَيِّمُوِيَّة** in his great
 work termed **اَلْكِتَاب** or THE BOOK ; a term assumed, perhaps, by
 way of pre-eminence ; and confirmed by the suffrage of all the Arabs,
 who hold his decisions in the highest reverence. The conjugations in
 question rest, therefore, on the authority of **خَلِيل** , another Gram-
 marian of great celebrity, who has noticed them in his work
 termed **كِتَابُ الْعَيْنِ** .

C O N C L U S I O N .

HAVING now gone through the numerous conjugations of Ara-
 bic verbs, I shall take this opportunity of submitting to my rea-
 ders a few detached rules, first, on the formation of the Im-
 perative of all verbs, to what class soever they may happen to
 belong ; and, secondly, on the formation of the aorist of all verbs,
 with the exception of those, only, which belong to the triliteral
 radical class.

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RULES

RULES FOR THE FORMATION OF THE IMPERATIVE.

R U L E F I R S T.

THE imperative active (second person singular masculine,) is invariably formed from the aorist by rendering the last letter quiescent, and cutting off the first letter; after which, nothing more remains to be done if the following or second letter shall happen to be moveable. Examples: وَضَعَ “He placed;” Aorist يَضَعُ; Imperative ضَعْ; تَعَلَّمَ “He learned;” Aorist يَتَعَلَّمُ; Imperative تَعَلَّمْ; سَمَّى “He named;” Aorist يُسَمِّي; Imperative سَمِّ; (deprived of the final Ya, by one of the rules of permutation and rejection;) &c.

R U L E S E C O N D.

BUT if the letter following the mark of the aorist, shall happen to be quiescent, the letter هَمْزَةُ الْوَصْلِ must be employed, in order to prevent the occurrence of a quiescent letter at the beginning of the Imperative: as قَتَلَ: اضْرِبْ; يَضْرِبُ; ضَرَبَ; يَقْتُلُ; أُقْتَلُ; &c. And if the penultimate letter shall happen to be مَعْمُومٌ, then the vowel ضَمَّةٌ will be also given to هَمْزَةُ الْوَصْلِ; which receives the vowel كَسْرَةٌ in every other case: as اجْتَنِبْ; يَضْرِبُ; اضْرِبْ; يَقْتُلُ; أُقْتَلُ from اجْتَنِبْ; &c.

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THE Imperative أَكْرِمْ “Honor thou,” (and so, also, of other verbs of the first conjugation of augmented triliterals,) is formed from the Aorist تُكْرِمُ; originally تَأْكُرِمُ; simply by rejecting the first letter of the aorist, and giving the quiescent mark to the last letter, according to the operation of the first rule.

RULES APPLICABLE TO THE FORMATION OF THE AORIST.

R U L E F I R S T.

THE verb, not being of the triliteral radical class, will give to the penultimate letter of its aorist active, the vowel KUS-RA; unless the first letter be ط not radical. Examples: أَكْرِمُ; يُكْرِمُ: يُدْخِرُ; دَخَرَ; يُجْتَنِبُ; اجْتَنَبَ; يُصَرِّفُ; صَرَّفَ &c. But if the first letter be ط not radical, the penultimate will receive the vowel FUT-RA. Examples: يَتَعَلَّمُ; تَعَلَّمَ: يَتَدَحَّرُ; تَدَحَّرَ; يَتَجَاهَلُ; تَجَاهَلَ &c.

R U L E S E C O N D.

THE letters comprised in the word أَتَيْنَ of the aorist, will receive the vowel ZUM-MA in the active voice, if the past tense shall consist of four letters, whether servile or radical. Examples: يُدْخِرُ; دَخَرَ; يُصَرِّفُ; صَرَّفَ; يُكْرِمُ; أَكْرِمُ: يُجْلِبُ; جَلَبَ &c. In every other case, that is to say, whether the past tense comprise MORE or LESS than four letters, the mark of the aorist active is generally مَفْتُوح as ضَرَبَ; يَضْرِبُ:

يُسْتَخْرِجُ : &c. And though the Grammarian الثَّامِنِيُّ adverts to the occasional use of يُسْتَخْرِجُ for يَسْتَخْرِجُ in the active voice, that pronunciation has not been approved, and must be considered as of rare occurrence.

R U L E T H I R D.

BUT all the Arabs, with the exception only of the people of حِجَاز, hold it admissible to give the vowel KUS-RA to three of the four letters comprised in اُتَيْنَ (the letter يَ being the exception;) first, when the verb is formed on the Measure فَعَلَ as يَعْلَمُ; عَلِمَ; and secondly, when it begins with the letter تَقَبَّلَ as اِسْتَخْرَجَ; or تَا servile; as تَقَبَّلَ; &c. They may accurately say, therefore, اِسْتَخْرَجَ; اِعْلَمَ; نَسْتَخْرِجُ; نَعْلَمَ; اِتَقَبَّلَ; in the first person singular; or تَسْتَخْرِجُ; تَعْلَمَ; نَتَقَبَّلَ; in the first person plural; or اِسْتَخْرَجَ; اِعْلَمَ; اِتَقَبَّلَ; in the second person singular; &c. The tribe of كَلْب apply the same rule to the letter يَ; and may therefore say يَعْلَمُ; &c. in the third person singular. To this rule, must be referred the verbs اِخَالُ (more elegant than اَخَالُ) I IMAGINE; اِغْصَ I AM GRIEVED OR ANGRY; اِشْقَى I AM UNFORTUNATE; &c.

R U L E F O U R T H.

NEUTER verbs, being formed on the Measure يَعْلَمُ; عَلِمَ; and having

having the letter **يَا** for the primal radical, and the letter **هَمْزَة** for the medial radical, may have ALL the letters comprised in **اَتَيْنَ** rendered moveable by the vowel **KUS-RA**. Example: **يَيْئَسُ** “He despairs;” **تَيْئَسُ** “Thou despairest;” **اَيَّئَسُ** “I despair;” **نَيَّئَسُ** “We despair;” &c. And the same rule is optionally applicable to neuter verbs formed on **عَلِمَ**, and having the letter **واو** for the primal radical: as **يَتَجَلَّ** (for **يُوجَلُّ**) “He fears;” and so, also, in the other persons of the same tense: as **تَتَجَلَّ**; **اِتَجَلَّ**; &c. The verbs **أَبَى** and **يَأْبَى** are also irregularly subjected to the occasional operation of this rule: as **تَيَّبَى**; **يَيَّبَى**; **نَيَّبَى**; **أَيَّبَى**; **تَجِبُّ**; **يَجِبُّ**; **نَجِبُّ**; **أَجِبُّ**. And so, also, are the verbs **تَلَحَّنُ**; **تَذْهَبُ** for **تَذْهَبُ**; **لَحَنَ**; **ذَهَبَ** and **تَلَحَّنُ**; &c. though such examples are of rare occurrence. Nay, the rule is sometimes, though very rarely, permitted to extend to verbs formed on **فَعَلَ**; **يَفْعَلُ**: as **نَعْبُدُ** for **نَعْبُدُ** “We worship;” &c. It only remains to be observed, that the Aorist **يُوجَلُّ** is sometimes irregularly changed into **يَتَجَلُّ**; **نَا جَلُّ**; **آ جَلُّ**; **تَا جَلُّ**; **يَا جَلُّ**: or **تَتَجَلُّ**; **اِتَجَلُّ**; **نَتَجَلُّ**; whereas there is no irregularity in changing **WAO** into **YA**, (as **تَتَجَلُّ** for **تَوَجَلُّ**), when the first letter has been previously rendered **مَدْسُور**.

* * * * *

THE third and fourth rules above detailed being of optional

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but not of necessary observance, I advise the reader to disregard them entirely; except in the single case of the word **اَخَالَ**, "I imagine," in which I have already stated **KUS-NA** to be more elegant than **FUT-NA**, though **اَخَالَ** cannot be considered as an error. In every other case, the aorist should be formed in the manner stated in the first and second rules, which are alone generally observed by the foreign students of the Arabic Language, and are certainly preferable, on account of their simplicity, to the perplexing canons by which they are followed.

CHAPTER SIXTH.

خَوَاصُّ الْأَبْوَابِ

PROPERTIES OF THE CONJUGATIONS.

It appears from the details comprised in the two last chapters of this work, that the Arabs boast of more than **FIFTY** conjugations; viz. **SIX** of the triliteral radical class; **ONE** of the class of quadriliteral radicals; **THREE** of the class of augmented quadriliterals; **TWELVE** of the class of augmented triliterals; and upwards of **THIRTY** of the class termed **مُلْحَق**, which are really triliteral, though they are found to assume the quadriliteral forms.

Now every triliteral root is susceptible of every existing form of inflexion, and they are commonly significant in several forms, as in the case of **عَلِمَ** **KNOWLEDGE**, from which are derived the verbs

verbs عَلِمَ "He knew;" أَعْلَمَ "He conveyed knowledge or information;" اِسْتَعْلَمَ "He sought knowledge or information;" عَلَّمَ "He taught; or conveyed instruction;" تَعَلَّمَ "He studied or acquired knowledge;" &c. And as the distinction of sense between these verbs, depends entirely on the properties of the conjugations, which are found to operate, not merely in the case of augmented or derivative verbs, but even in the six primitive or radical forms, (since it often happens that the same root is differently translated under two or more of the radical forms, as خَفِيَ (like عَلِمَ) "He lay hid;" خَفَى (like ضَرَبَ) "He hid or concealed somebody else;" &c.) so, it behoves the reader to make himself master of those properties, without reference to which, he can have no clear idea of the true meaning of many an Arabic verb that will occur to his notice in the course of his progress. I proceed, therefore, to detail the properties of ALL the conjugations, beginning with those having فَعَلَ for the Measure of the past tense,

بَعْضُ خَوَاصِّ فَعَلٍ بِاِفْتِحاحِ

مِنْ ضَرَبٍ وَنَصَرَ وَمَنَعَ

CERTAIN PROPERTIES OF THE CONJUGATIONS ضَرَبَ; نَصَرَ; AND مَنَعَ.

THE properties of these conjugations are too numerous to be comprised in any grammatical treatise whatever; but the following

- 1st. Property. **lowing** have been generally recorded by Arabian writers. 1st. **الأَصَابَةُ** ; or “ The **ARRIVAL** of the agent at the sense of the radical ;” which, in this case, is often significant of the name of a substance : as **جَلَدَهُ** (like **ضَرَبَهُ**) “ He flogged him with a whip, and it reached his skin ;” **بَطَنَهُ** (like **نَصَرَ**) “ He reached or hit his belly ;” **رَأَسَهُ** “ He reached or hit his head ;” &c.
- 2d. **الأَعْطَاءُ** ; by which, “ The agent **BESTOWS** the sense of the radical on a given object :” as **شَحَمَهُ** or **لَحَمَهُ** (like **مَنَعَهُ**) “ He fed him with fat ; or flesh ;” &c.
- 3d. **الْعَمَلُ** ; or “ The **FORMATION**, by the agent, of the sense of the radical :” as **جَدَرُ** (like **نَصَرَ**) “ He formed or built a wall ;” &c.
- 4th. **الْأَخْذُ** ; or “ The **ASSUMPTION**, by the agent, of the sense of the radical :” as **ثَلَاثَتَهُ** (like **نَصَرَ**) “ I assumed or took a third part of his property ;” and so, also, of the other numbers up to **TEN** : as **عَشْرَتَهُ** “ I took a **TENTH** part of his property ;” &c.
- 5th. **التَّصْيِيرُ** ; by which, “ The agent puts the object in **POSSESSION** of the sense of the radical :” as **ثَنَيْتُهُ** (like **ضَرَبْتُهُ**) “ I seconded him ; or put him in possession of the number two ;” (whereas he previously stood alone ;) and so, also, of the other numbers up to **TEN** : as **ثَلَاثَتُ الْإِثْنَيْنِ** “ I became third to the two ;” **رَبَعْتُ الثَّلَاثَةَ** “ I became fourth to the three ;” &c. It is to be observed that verbs formed from the numerals for either of the purposes specified under the 4th and 5th properties, must be inflected on the conjugation **يَمْنَعُ** ; **يَمْنَعُ** ; when the last letter happens

happens to be guttural: as رُبِعَ ; يَرْبِعُ ; from the number 4 ; سَبَعَ ; يَسْبَعُ ; from the number 7 ; and تَسَعَ ; يَتَسَعُ ; from the number 9. In every other case, they are to be inflected on the res-

pective conjugations already detailed. 6th. اَلْكَسْرُ ; or “ The 6th. Property.

BREAKING, by the agent, of the sense of the radical:” as تَغَرَّتْهُ

(like مَنَعَتْهُ) “ I broke his teeth;” &c. 7th. اَلْبُلُوغُ ; or 7th. Property.

“ The ENTRANCE of the agent, into the sense of the radical;”

as عَرُضَ (like نَصَرَ) “ He entered ” one of the names

of MECCA and MEDENA and the circumjacent territory; &c. 8th. 8th. Property.

اَلتَّعْدِيَّةُ ; or “ The conversion of a NEUTER into an ACTIVE

verb:” as خَفِيَ (like رَضِيَ; that is, عَلِمَ) “ He lay hid;”

(like رُمِيَتْهُ ; that is, ضُرِبَتْهُ) “ He hid or concealed some-

body else;” &c. 9th. اَلسَّلْبُ ; or “ The REMOVAL, by the agent, 9th. Property.

of the sense of the radical from a given object:” as خَفَا (like

ضُرِبَ) “ He removed from such a thing, the sense of obscurity

or concealment;” and consequently, “ explained it, or brought

it to light.”

بَعْضُ خَوَاصِّ عِلْمِ

CERTAIN PROPERTIES OF THE CON- JUGATION عِلْمِ.

THE properties of this conjugation are very numerous; but the following alone, have been generally recorded by Arabian Writers. 1st. اَلْكَثْرَةُ ; or “ The ABUNDANCE of the 1st. Property.

sense of the radical in a given object which is the nominative

S :

to

- to the verb;" as **كَلَّتِ الْأَرْضُ** "The earth became grassy; or
 2d. Property. **أَبْثَرَتْ**; or "The JUNCTION of
 the agent, with the sense of the radical:" as **تَرَبَّ** "He became
 3d. Property. poor;" literally, "He fell to the earth;" &c. 3d. **الرَّؤْيَا**; or
 "The SEEING, by the agent, of the sense of the radical:" as
بَقِرَ الْكَلْبُ "The dog saw the cattle, and was greatly delighted;"
 4th. Property. &c. 4th. **الْمِثَالَةُ**; or "The RESEMBLANCE of the agent
 to the sense of the radical:" as **ذُئِبَ** "He became (greedy)
 as a wolf;" synonymous with **ذُئِبَ**; Measure **كَرَّمَ**; &c.
 5th. Property. 5th. **التَّخَوُّفُ**; which indicates that "The agent FEARS the sense
 6th. Property. of the radical:" as **أَسِنَ** "He was afraid of a lion;" &c. 6th.
الصَّيرُورَةُ; which indicates that "The agent BECOMES POSSESSED
 of the sense of the radical:" as **جَرَبَ** "He had the itch;"
 7th. Property. &c. 7th. **الْمِطَاوَعَةُ**; or "SUBMISSION:" in which case, it fol-
 lows an active verb formed on the Measure **فَعَّلَ**; and indi-
 cates that the sense of the first verb, namely, **فَعَّلَ**, has taken
 effect on its object; which object is assumed as the agent of
 the second verb; both being derived from the same root: as
جَدَعَهُ فَجَدَعُ "He cut off his hand, and his hand was cut
 off;" or "submitted to the sense of the verb to cut;" &c.

It is to be observed that verbs formed on the Measure **فَعَّلَ** are
 generally of the NEUTER, and more rarely of the TRANSITIVE class;
 and they are commonly significant of SICKNESS OR HEALTH: as
مَرَضَ "He was ill;" **سَلِمَ** "He recovered his health;" &c. Or

JOY

JOY and GRIEF: as فَرِحَ "He was pleased or joyful;" حَزِنَ "He was afflicted;" &c. Or COLORS: as تَهَبَّ "It was of a whitish brown color;" شَهَبَ "It was of a mixed color in which white predominates over black;" &c. Or DEFECTS and ORNAMENTS: as عَوَّرَ "He had but one eye;" عَمِيَ "He was blind;" عَيْنَ "The pupil of his eye was large;" بَاحَ "He had open eyebrows;" &c. And in most of those senses, the Measures فَعَلَ and فُعِلَ are often used with equal accuracy: as اَدِمَ "He was brown;" سَمِرَ "He was straw colored;" خَرِقَ "He was ignorant;" عَجِفَ "He was lean;" سَقِمَ "He was ill;" &c. The verbs كَذَّرَ "He or It was muddy or disturbed;" and رَعِنَ "He was a fool;" have their medial radical moveable, indifferently, by any one of the three vowel points. It is farther worthy of remark, that the medial radical of فَعَلَ and فُعِلَ are both sometimes rendered quiescent; not necessarily, but at the pleasure of the speaker: as بَذَخَ الرَّجُلُ "The man was proud;" جَسَمَ الْفَرَسُ "The horse was strong;" &c. And sometimes, the utterance of such verbs is very various, if the medial radical be a guttural letter: as شَهِدَ or شَهِدَ or شَهِدَ or شَهِدَ "He was present;" &c.

خَاصِيَّةُ فَعَلَ بِالضَّمِّ

PROPERTIES OF THE CONJUGATION كَرَّمُ.

VERBS formed on this conjugation almost invariably denote the QUALITIES of an object; either naturally inherent in that object;

or

or such as, being originally acquired, have become inherent by the force of habit ; or such as are supposed to resemble these :
 as **صَغُرَ** “ He was ugly ;” **قُبِحَ** “ He was beautiful ;” **حَسُنَ**
 “ He was small ;” **كَبُرَ** “ He was large ;” **تَصَرَّ** “ He was short ;” **سَهَلَ** (**طَوَّلَ** originally) “ He was long ;” **طَالَ**
 “ It was soft ;” **صَعِبَ** “ It was hard ;” **نَقَّهَ** “ He was wise ;” **كُرِّمَ** “ It was impure ;” **نَجَسَ** “ He was base ;” **خَبِثَ**
 “ He was noble or generous ;” **لَوَّعَ** “ He was unworthy ;” &c.

ALL the verbs of this class are therefore neuter ; unless we except such verbs as **رَحِبَكُمُ الدُّخُولُ فِي طَاعَةِ الْكِرْمَانِيِّ** in the phrase **رَحِبَ** “ Your admission under the government of the people of Kirman has been advantageous to you ;” and **طَلَعَ**, in the phrase **إِنَّ بُسْرًا قَدْ طَلَعَ الْيَمَنُ** ; the sense of which I do not clearly understand, though **أَبُو حَيَّان** states that **طَلَعَ** is here equivalent to **بَلَغَ** or **وَصَلَ** “ He arrived ;” or perhaps “ He reached ;” in an active sense. The difficulty in the phrase consists in determining the meaning of the word **بُسْرٌ** which signifies “ Green or unripe dates ; Rain ; The Sun ; and (more rarely, I believe,) The name of a man ;” in which sense only, the Arabic phrase is intelligible to me. It is certain, however, that the verbs in question might be followed by the preposition **بِ** (**رَحِبَ بِكُمْ** ; or **طَلَعَ بِالْيَمَنِ**) in which case, they resume their natural character as neuter verbs ; and indeed, it is only when employed in some other than the literal sense, that verbs of this class ever acquire a transitive character.

باب

بَابُ حَسَبَ

THE CONJUGATION حَسَبَ :

GRAMMARIANS have assigned no properties to this conjugation ; and indeed the following are perhaps the only verbs that can be accurately inflected on it : namely, وَثِقَ “ He loved ; ” وَثِقَ “ He was firm ; ” وَثِقَ “ It accorded ; ” وَثِقَ “ He inherited ; ” وَثِقَ “ He lived pleasantly ; ” وَثِقَ “ It swelled ; ” وَثِقَ “ He became angry or filled with hatred ; ” وَثِقَ “ He was fascinated with love ; ” وَثِقَ “ He abstained from sin ; ” وَثِقَ “ He feared ; ” وَثِقَ “ He eagerly desired ; ” وَثِقَ “ He (the dog) lapped water with his tongue ; ” وَثِقَ “ He conceived enmity ; ” وَثِقَ “ He was weak ; ” وَثِقَ “ He was ill ; ” وَثِقَ “ He perished ; ” وَثِقَ “ He wished prosperity to such a one ; ” وَثِقَ “ The pregnant woman longed for something to eat ; ” وَثِقَ “ He was afflicted ; ” وَثِقَ “ He fancied ; ” وَثِقَ “ The woman’s fat was abundant ; ” وَثِقَ “ He obeyed ; ” وَثِقَ “ The fire flew from the flint ; ” وَثِقَ “ He was weak ; ” وَثِقَ “ He was a fool ; ” وَثِقَ “ It was dry ; ” وَثِقَ “ He pranced with his feet ; ” وَثِقَ “ He became wealthy ; ” &c. It is to be observed, however, that many of these verbs may be accurately inflected on other conjugations besides that to which they have here been assigned.

CONCLUSION.

الْمُغَالَبَةُ SUPERIORITY.

THERE is yet one property of the conjugation *يَنْصُرُ* ; *نَصَرَ* ; with which the reader has not been made acquainted; and I have purposely reserved it for this place, because it affects all trilateral radical verbs, to whatever class they may happen to belong. The property in question is termed *مُغَالَبَةٌ* or SUPERIORITY : and is always subservient to another property, termed *مُشَارَكَةٌ* ; applicable, as we shall see in the sequel, to the third conjugation of augmented trilaterals, of which the infinitive is formed on the Measure *مُغَالَعَةٌ* . The word *مُشَارَكَةٌ* signifies PARTICIPATION ; and a verb of the third conjugation of augmented trilaterals, subject to the operation of this property, indicates “ the participation of two or more nouns in the sense of the radical ; ” inasmuch that either noun is at once the agent and the object of the verb ; though not verbally, yet by the sense of the sentence : as *كَاتَبَنِي زَيْدٌ* “ ZYDE wrote to me and I wrote to him ; ” or in other words, “ We corresponded together ; ” and so, also, of *ضَارَ وَنَيْ زَيْدٌ* “ ZYDE and I beat each other ; ” &c. Now a given sentence of this nature, is often followed by the radical form of the verb ; employed, in this case, to determine which party prevailed in the contest ; and this is the meaning of the term *مُغَالَبَةٌ* ; or “ The prevailing of one party over the other.” But in order to indicate this prevalence, the verb, (to which soever of the six conjugations of trilateral radicals it may in reality happen to belong,) must assume the

THE accuracy of the preceding observations has been determined by the general decision of the Learned, without reference to the occurrence, or otherwise, of a guttural letter; which is supposed to make no difference in the case. The Grammarian كَسَائِي is of opinion, however, that the occurrence of a guttural as the medial radical, requires that the verb should be inflected on the conjugation مَنَع; and consequently have its medial radical in the Aorist مَفْتُوح; as يَشَاعِرُنِي نَاشِعْرُهُ with FUT-HA; not أَشْعُرُهُ with ZUMMA. And so, also, of يُفَاخِرُنِي نَافِخْرُهُ not أَفْخِرُهُ; &c. According to another opinion reported of him, we are told that he preferred مَنَع to نَصَرَ in all cases; those only excepted, in which نَصَرَ had been established by the authority of prescription.

It must be obvious to the reader that the property signified by the term مَغَالِبَةٌ is, to verbs, what the DEGREES OF COMPARISON are to adjective nouns; and as the second verb is always put into the conjugations نَصَرَ; or ضَرَبَ; &c. to which I have adverted; so, the first verb is always put into the augmented conjugation يُفَاعِلُ; فَاعَلَ; without reference to the fact of its significance, or otherwise, under that form, on any other occasion. Both verbs being derived from the same root, and the forms of either being such as I have now stated, it may be inferred, therefore, that when they come together, the second *must* be subject to the operation of the property signified by the term مَغَالِبَةٌ.

SECTION

SECTION SECOND.

خَاصِّيَّةُ الْأَنْعَالِ

PROPERTIES OF THE FIRST CONJUGATION OF
AUGMENTED TRILITERALS.

Among the properties of this conjugation, I have to enumerate,

- 1st. **التَّعْدِيَّةُ**; by which, a NEUTER verb is rendered ACTIVE: 1st. Property.
as **بَصَرَ زَيْدٌ** “ZYDE possessed the faculty of sight or vision;”
أَبْصَرْتُهُ “I saw him.” Or an ACTIVE verb is rendered transitive
to TWO objects: as **حَفَرَ زَيْدٌ نَهْرًا** “ZYDE dug a canal;”
أَحْفَرْتُهُ نَهْرًا “I caused him to dig a canal.” Or to THREE objects,
if it were previously applicable to two: as **عَلِمَ زَيْدٌ عَمْرًا فَاضِلًا**
“ZYDE knew AMR to be Learned;” **أَعْلَمْتُهُ عَمْرًا فَاضِلًا** “I
caused him to know that AMR was Learned:” &c. 2d. **التَّصْمِيمُ**; 2d. Property.
by which, the agent puts the object in POSSESSION of the sense of
the radical: as **أَقْبَلْتُ النَّعْلَيْنِ** “I fastened straps to my shoes;”
from **تَبَالٍ** “The fore-strap of an Arabian shoe, attached to the
point, and tied at the ancle;” **أَنصَلْتُ السَّهْمَ** “I pointed the
arrow; or put a point to it;” &c. 3d. **التَّعْرِيطُ** or EXPOSITION; 3d. Property.
by which, the agent EXPOSES the object to the sense of the
radical; as **أَتَيْتُ زَيْدًا** “I exposed ZYDE to slaughter;” or
“took him to the place of execution.” 4th. **الْإِعَانَةُ** or ASSIS- 4th. Property.
TANCE; by which, the agent AID^s the object in the perform-

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- ance of the sense of the radical: as **أَحْلَبْتُ زَيْدًا** "I assisted ZYDE in milking the cows or camels;" &c. 5th. **أَلْوَجَدَ اَن**; in which case, the agent FINDS or OBTAINS the sense of the radical: as **أَتَّارْتُ** "I obtained blood;" (due to me by the law of retaliation.) Or finds or obtains something to which the sense of the radical is applicable: as **أَتَخَلَّعْتُ** "I found him avaricious;" **أَتَحَدَّثُهُ** "I found him praiseworthy;" &c. 6th. **أَلَسَلْتُ**; by which the agent REMOVES the sense of the radical: as **أَشْكَيْتُهُ** "I removed or took away the cause of his complaint;" **أَتَغَرَ الْغُلَامُ** "The boy cast his teeth;" (at the usual age); &c. 7th. **أَلْمَبَاغَةُ**; or the EXCESSIVE existence of the radical sense: as **أَسْفَرَ الصَّبْحُ** "The morning was very bright;" **أَثْمَرَ النَّخْلُ** "The palm tree bore much fruit;" &c. 8th. **أَلْأَعْطَاءُ**; by which the agent BESTOWS the sense of the radical: as **أَتَمَرْتُ زَيْدًا** "I fed ZYDE with dates;" **أَتَمَرْتُ الْكَلْبَ** "I fed the dog with bones;" &c. 9th. **أَلَصَّيْرُورَةُ**; which indicates that the agent BECOMES POSSESSED of the sense of the radical: as **أَلَحِمَ** "He became fleshy." Or of something to which the sense of the radical is applicable: as **أَطْفَلَتِ الظَّبْيَةُ** "The hind had young ones;" **أَجْرَبَ** "He became possessed of camels having the itch." Or of something occurring in the SEASON, &c. signified by the radical: as **أَخْرَفَتِ النَّاقَةُ** "The camel produced young or became possessed of young in the season of autumn;" &c. 10th. **أَلَلِيَا قَةُ** or FITNESS: as **أَلْوَمَّ زَيْدٌ** "ZYDE merited censure; or was fit to be

be

be censured;" &c. 11th. **الْحَيُّونَةُ**; which indicates the **PROXIMITY OF THE SEASON** at which the agent will be fit to undergo the sense of the radical: as **أَحْصَدَ الزَّرْعُ** "The reaping season is at hand;" or "The harvest will be shortly fit to be reaped;" &c.

12th. **الْبُلُوغُ**; or the **ARRIVAL** of the agent at the sense of the radical: as **أَصْبَحَ زَيْدٌ** "ZIDE arrived in the morning;" **أَشْتَى** "He arrived in winter;" **أَعْرَقَ** "He arrived in Irak;" **أَكْدَى** "He reached land of a thick unyielding nature, not easily dug or turned up by the plow;" (such land being termed **كُدْيَةٌ** by the Arabs;) **أَعْشَرَتِ الدَّرَاهِمُ** "The dirhums (a small coin) reached or amounted to the number of TEN;" &c. 13th. **الْأَتْيَانُ**; which indicates, that the agent **COMES** with something, or **BRINGS** something, to which the sense of the radical is applicable: as **أَقَلَّ** "He came with little; or brought little;" **أَكْثَرَ** "He brought much;" **أَطَابَ** "He brought or produced eloquent discourse, or excellent food;" &c. 14th. **التَّسْمِيَةُ** or **NAMING**: by which the agent **ACCUSES THE OBJECT** of the sense of the radical: as **أَكْفَرْتُهُ** "I called him an infidel;" **أَخْطَأْتُهُ** "I accused him of error;" &c. 15th. **الدُّعَاءُ** or **PRAYER**; when the agent **PRAYS** for the object, in the sense of the radical: as **أَسْقَيْتُهُ** "I said to him **سَقَاكَ اللَّهُ** MAY GOD REFRESH YOU;" &c. It is to be observed, however, that the two last properties, being rarely applicable to this conjugation, and very commonly applicable to the second conjugation of augmented triliterals, of which the infinitive is formed on the Measure **تَفْعِيلٌ**, have been therefore

accounted

11th. Property.

12th. Property.

13th. Property.

14th. Property.

15th. Property.

accounted by some Grammarians, as examples of the use of **اِنْفَعَال** in the sense of **تَفْعِيل**; but the majority consider them as properties really belonging to the conjugation **اِنْفَعَال**; and I have thought it right to adopt this opinion, though the properties in question are of rare occurrence. 16th. **قَدْ يَلْزِمُ** It sometimes converts a TRANSITIVE into a NEUTER verb: as **حَمِدَ** 26th. Property. “He praised;” **أَحْمَدَ** “He was praiseworthy;” &c. 17th. 27th Property. **اَلْمُطَاوَعَةُ** or SUBMISSION; first, to the sense of the verb on the Measure **فَعَلَ**; as **كَبَبْتُهُ فَاَكَبَّ** “I threw him on his face, and he FELL on his face;” **قَشَعَتِ الرِّيحُ السَّحَابَ فَاَقْشَعَ** “The wind dispersed the clouds, and they were dispersed;” &c. And secondly, to the sense of the verb under the form **تَفْعِيل**: as **بَشَّرْتُهُ فَاَبَشَّرَ** “I gave him good tidings, and he received them;” **فَطَّرْتُهُ فَاَفْطَرَ** “I made him break his fast, and he broke his fast;” &c.

THE preceding are all the properties usually ascribed to the form **اِنْفَعَال**; unless we except, first, that property termed **اَلْمَوَاقِفَةُ**; by which it is occasionally employed in the sense of the radical: as **اَحْزَنَهُ** or **حَزَنَهُ** “He grieved or afflicted such a one;” **اَدْجَى اللَّيْلُ** or **دَجَا اللَّيْلُ** “The night was dark;” &c. And, secondly, that property termed **اَلْاِبْتِدَاءُ**; in which case, the radical is either not used in the Language at all; or not used in the sense of its derivative; as **اَشْفَقْتُ** “I feared;” synonymous with **شَفَقْتُ**, according to the opinion of **اِبْنُ دُرَيْدٍ**; but not so according

according to the general decision of the Learned, who believe it to have no connexion with شَفَقَةٌ KINDNESS, in point of sense*.

THE form اِنْعَال is also occasionally found to assume properties more rightfully belonging to other conjugations, such as فَعَّلَ: as اَنْ هَبَهُ or ذَ هَبَهُ “He gilded it or covered it with gold;” اَتَمَّرَ الرُّطْبُ or تَمَّرَ “The green dates became ripe;” (in which state only, they are termed تَمَّرَ.) Or تَفَعَّلَ: as اِسْتَفَعَلَ: اَخْبَى الْخِبَاءَ وَتَخَبَّاهُ “He pitched the tent.” Or اِسْتَفَعَلَ: اَعْظَمَهُ or اِسْتَرْهَبَ “He frightened such a one;” or اِسْتَعْظَمَهُ “He accounted such a man great;” &c.

خَاصِيَّةُ التَّفْعِيلِ

PROPERTIES OF THE SECOND CONJUGATION OF AUGMENTED TRILITERALS.

AMONG the properties of this conjugation, I have to enumerate, 1st. 1st. Property. اَدَّبْتُ الصَّبِيَّ “I made ZYDE happy;” فَرَحْتُ زَيْدًا: as اَلْتَّعْدِيَّةُ “I corrected the child;” عَلَّمْتُهُ حَقًّا “I taught him the truth;” &c. It is to be observed, however, that no verb formed on this conjugation can be rendered transitive to three objects. 2d. 2d. Property. نَيَّرْتُ الثَّوْبَ as اَلتَّصْيِيرُ “I marked or printed the garments

* THE phrase اَشْفَقْتُ عَلَيْهِ signifies “I feared for him;” or “My affection for him excited my fears on his account;” and in this sense, the derivative seems to be connected with the primitive, though I will not undertake to affirm the fact. The phrase اَشْفَقْتُ مِنْهُ signifies “I was afraid of him;” or “He was an object of terror to me;” and in this sense, there does not seem to be any connexion between them.

- with figures termed ذَنِيرٌ commonly, I believe, woven into the cloth; وَتَرَّتْ الْقَوْسُ "I strung the bow;" &c. 3d. أَلْبَا لَعَةً: as جَوَّلَ "He exercised his horse very much;" صَرَّحَ الْحَقُّ "The truth became very obvious;" &c. 4th. أَلَسَّلَبَ: as قَرَدْتُ الْبَعِيرَ "I loused, or removed the lice (قُرَادٌ) from the camel;" جَلَّدْتُهُ "I skinned him; or stript him of his skin;" &c. 5th. أَلَصَّيْرُورَةً: as نَوَّرَ الشَّجَرَ "The tree blossomed;" &c. 6th. أَلْبَلَّوْغَ: as خَيَّمَ "He reached his tent;" &c. 7th. أَلْأَعْطَاءَ: as عَمَلْتُهُ "I gave him his hire;" (termed by the Arabs شَوَيْدَةً) شَوَيْدَةً "I gave him baked meat;" termed by the Arabs شِوَاءَ &c. 8th. أَلتَّسْمِيَةَ: as نَسَقْتُ زَيْدًا "I called ZYDE wicked; or imputed wickedness to him;" &c. 9th. أَلدُّعَاءَ: as سَقَيْتُ زَيْدًا "I said to ZYDE, سَقِيَا لَكَ MAY GOD REFRESH YOU;" جَدَّعْتُهُ "I said to him, جَدَّعَا لَكَ MAY YOUR HANDS, EARS OR LIPS BE CUT OFF;" &c. 10th. أَلْأَلْبَاسَ: by which the agent CLOTHES the object with the sense of the radical: as جَلَّلْتُهُ "I clothed the horse with a جُلٌّ or covering;" &c. 11th. أَلتَّطْلِيَةَ: by which the agent STAINS the object with the sense of the radical: as ذَهَبْتُ السَّيْفَ "I gilded the sword; or stained it with gold;" &c. 12th. أَلتَّحَوَّلَ: or the CHANGE of the agent into the sense of the radical: as رَوَّضَ الْمَكَانَ "The place became a garden;" تَيَبَّتِ الْمَرْأَةُ "The woman became a widow;" &c. Or into something RESEMBLING the sense of the radical: as قَوَّسَ الرَّجُلَ "The man became bent like a bow;" (from age;) &c. 13th.

التحويل

التَّحْوِيلُ: or the CONVERSION of the object, by a given agent, into the sense of the radical; or something resembling the sense of the radical: as رَدَّ يَتُ الثَّوبَ “I converted the cloth into a رَدَاءُ or piece of sheeting usually thrown over the shoulders;” خَيَّمْتُ الرِّدَاءَ “I converted the رَدَاءُ into something resembling a tent;”

&c. 14th. التَّوَجُّهُ: or the TURNING of the agent towards the radical: as شَرَقَ “He turned to the East;” كَوَّفَ “He

14th. Property.

turned towards Koofa;” &c. 15th. الْأَخْتِصَارُ or ABBREVIATION:

15th. Property.

in which case, the speaker BORROWS the necessary number of letters from a given sentence, in order to form a verb which shall indicate the utterance, by the agent, of the whole sentence: as هَلَّلَ “He bore testimony to the unity of God; or repeated the Moohummudan confession of faith;” لَا إِلَهَ إِلَّا اللَّهُ “THERE IS NO GOD BUT GOD;” اِنَّا لِلَّهِ وَاِنَّا اِلَيْهِ رَاٰجِعُونَ “He repeated the phrase;” رَجَعَ “He repeated the phrase;” “Verily we are of God, and to Him we must certainly return;” &c. The reader will observe that the letters composing the words هَلَّلَ and رَجَعَ, are borrowed, for the purpose of abbreviation, from either of the sentences implied in the

significance of these verbs. 16th. التَّوَقُّيْتُ: which indicates the performance of an action by the agent, at a GIVEN TIME signified by the radical; or his going somewhere at that time: as غَلَسَ “He did something, or went somewhere, at the time signified by the term غَلَسَ; that is, a little before day light in the morning;” هَجَرَ “He did something, or went somewhere, at the time signified by the term هَاجَرَ; that is,

16th. Property.

in

- 17th. Property. in the noon-tide heat of the day;" &c. 17th. **الْإِبْتِدَاءُ** or the use of the Measure **فَعَلَ** in the first instance; that is to say, where the radical is not used as a verb, in any sense connected with that of the derivative apparently formed from it: as **بَقَّرَ** "He played at the game termed **بُقَيْرِي**;" commonly known to Arab children; **وَرَّثَ النَّارَ** "He stirred up the fire;" apparently derived from the root **وَرَاثَةٌ** INHERITANCE; with which it has no connexion by sense. 18th. **الْمَوَازِنَةُ** in which case, it corresponds, in point of sense, with its primitive: as **قَدَّرَ** or **تَمَرَّ** or **تَمَرَّ** "He valued any thing or judged of its value;" **تَفَعَّلَ** "He fed such a one with dates;" &c. Or with the Measure **تَفَعَّلَ**: as **تَدَلَّى** or **ذَلَّى** "He was near;" **تَرَسَّ** or **تَرَسَّ** "He covered himself with a shield;" &c. (**تُرْسٌ**) &c. It only remains to be added, that verbs of this conjugation are often followed by their own radicals, for the purpose of indicating the property already described under the term **سَطَا وَجْهًا** or SUBMISSION: as **عَلَّمْتُهُ نَعْلِمَ** "I taught him and he was taught or knew;" **فَرَّحْتُهُ فَرَحًا** ; "I made him joyful, and he was or became joyful;" &c.

خَاصِّيَّةُ الْمُفَاعَلَةِ

PROPERTIES OF THE THIRD CONJUGATION OF AUGMENTED TRILITERALS.

ALMOST the only property of this conjugation is that known by the term **الْمُشَارَكَةُ** or PARTICIPATION; which indicates the participation

ticipation of the agent and object of the verb; *first*, in the performance of the action signified by the verb; and, *secondly*, in the transition of that action to either noun. It follows, therefore, that though verbally one is the AGENT, and the other the OBJECT of the verb; yet, in reality, either noun is at once, by sense, the agent and the object of the same verb: as نَا ضَلَّ زَيْدٌ عَمْرًا “ZYDE and AMR mutually shot arrows at each other;” &c. This property implies a power of converting a NEUTER into a TRANSITIVE verb; but the verb will be transitive to those nouns only, which may be accurately assumed as the agent: as كَارَمَ زَيْدٌ عَمْرًا “ZYDE and AMR were mutually generous to each other;” &c. And a verb transitive in the radical form, to an object which cannot, in this form, be accurately assumed as the agent, will become transitive, in this form, to *another* object which may be accurately assumed as the agent: as جَذَبْتُ الثَّوْبَ “I pulled the clothes;” جَاذَ بْتُ زَيْدٌ أَثْوَابًا “ZYDE and I mutually pulled each other’s clothes;” &c. But the two nouns are sometimes put into the nominative case, and فَا عَلَ then corresponds with تَغَا عَلَ: as تَشَا تَمَا or شَا تَمَا “The two persons abused each other;” &c. Verbs of this conjugation are sometimes employed in a sense corresponding with that of the root: as سَفَرْتُ or سَا فَرْتُ “I travelled.” Or with that of اَفْعَلَ: as اَبْعَدْتُه or بَا عَدْتُه “I removed him to a distance;” اَشَارْتُ عَلَى الْبَلَدِ or اَشْرَفْتُ عَلَيْهِ “I approached the city.” Or with that of فَعَّلَ: as صَعَفْتُه or ضَاعَفْتُه “I doubled such a thing.” Or with that of اسْتَفْعَلَ: as اسْتَكْثَرْتُهُ or كَا ثَرْتُ الشَّيْءَ “I demanded much

of any thing;" &c. As an example of the employment of **فَاعَلَّ** in the first instance, (**لَا يَتَدَا**) the word **قَاسَى** "He suffered sorrow;" has been adduced.

خَاصِّيَةُ التَّفَعُّلِ

PROPERTIES OF THE FOURTH CONJUGATION OF AUGMENTED TRILITERALS.

Among the properties of this conjugation, I have to enumerate;

1st. Property.

أَلْمَطَاوَعَة; in which case, it generally follows the Measure as **نَعَلَ**: "I corrected him, or taught him manners, or knowledge, &c. and he was corrected." And more rarely

ad. Property.

the radical form of the verb: as **هَدَيْتُهُ فَتَهَدَّى** "I guided him to the right way and he was guided;" **تَشَعَّتِ الْقَوْمُ فَتَقَشَّعُوا** "I dispersed the tribe, and they were dispersed;" &c. 2d.

التَّكَلُّفُ; or the INDUSTRY AND PERSEVERANCE of the agent in acquiring the sense of the radical: as **تَشَجَّعَ** "He persevered in acquiring or shewing bravery;" **تَحَلَّمَ** "He persevered in the acquisition of mildness;" &c. Or in acquiring a RELATION to the sense of the radical: as **تَكَوَّفَ** "He persevered in imitating the man-

3d. Property.

ners of the people of Koofa;" &c. 3d. **التَّجَنَّبُ**; or the ABSTINENCE of the agent from the sense of the radical: as

4th. Property.

تَأْتَمَرُ "He abstained from sin;" &c. 4th. **التَّعَمُّلُ**; or the APPLICATION, by the agent, of the sense of the radical to

5th. Property.

its proper use: as **تَقَبَّصَ** "He put on a shirt;" **تَخْتَمَ** "He wore a seal ring;" **تَخَيَّمَ** "He pitched a tent;" &c. 5th.

والا تخان

أَلَا تَخَانُ; which indicates, *first*, the FORMATION, by the agent, of the sense of the radical: as نَجَّزَ الخُجْرَةَ “He formed a cell.” Or, *secondly*, the CHUSING, by the agent, of the sense of the radical: as تَحَرَّزَ عَنْ زَيْدٍ “He chose or took refuge against ZYDE.” Or, *thirdly*, the USE of an object in the sense of the radical: as تَوَسَّدَ الحَجَرَ “He took a stone for his pillow.” Or, *finally*, “the RECEPTION of an object into the sense of the radical:” as تَابَّطَهُ “He took him or it under his arm;” &c. 6th. أَلْتَدَرَّجَ; or the gradual and dilatory REPETITION of an action: as تَجَرَّعَ “He drank slowly and gradually by little and little;” تَحَفَّظَ “He committed to memory by degrees;” &c. 7th. أَلْتَحَوَّلَ: as تَهَوَّكَ “He became a Jew; or like a Jew;” تَيَمَّنَ “He became like an inhabitant of YUMUN;” تَرَجَّلَتِ الْمَرْأَةُ “The woman assumed the manners of a man;” &c. 8th. أَلَصِيرُورَةً: as تَمَوَّلَ “He became wealthy;” &c. 9th. أَلْمَوَافَقَةُ; in which case, it corresponds with the sense of the radical: as تَقَبَّلَهُ or تَبَّلَهُ “He accepted, admitted or consented to such a thing;” تَعَدَّاهُ or عَدَّاهُ “He over-stepped or went beyond such a thing.” Or with the sense of أَفْعَلُ: as تَهَجَّدَ or أَهْجَدَ “He awoke; or dispelled sleep;” which is the meaning of the radical, namely, أَجْبَلَ or تَجَبَّلَ: هُجُودٌ “He entered the mountain;” &c. Or with the sense of فَعَّلَ: as كَذَّبَهُ or كَذَّبَهُ “He accused him of falshood; or called him a liar;” تَهَجَّرَ or هَجَّرَ “He travelled in the middle of the day;” &c. Or with the sense

of

of *تَشَابَع* or *تَشَبَّعَ* as *تَفَاعَلَ* : “ He pretended satiety.” Or with the sense of *اِسْتَفْعَلَ* as *اِسْتَحْوَجَ* or *تَحَوَّجَ* : “ He demanded what he wanted ;” *اِسْتَعْظَمَهُ* or *تَعْظَّمَهُ* : “ He accounted him great ;” &c. As an example of its application in the first instance, (*لِلْاِبْتِدَاءِ*) the verb *تَكَلَّمَ* “ He spoke,” has been adduced.

خَاصِّيَّةُ التَّفَاعُلِ

PROPERTIES OF THE FIFTH CONJUGATION OF AUGMENTED TRILITERALS.

Among the properties of this conjugation, I have to enumerate,
 1st. *اَلْمُشَارَكَةُ* ; or PARTICIPATION ; as already explained in treating the properties of the third conjugation. Here, however, both nouns are verbally assumed as AGENTS of the verb, which is not generally true of the third conjugation : as *تَضَارَبَ زَيْدٌ وَعَمْرُو* “ ZYDE and AMR beat each other.” And therefore a verb requiring two objects under the form *فَاعَلَ*, will have but one object under the form *تَفَاعَلَ* : as *تَنَازَعَا الْحَدِيثَ* “ The two persons disputed about such a saying ;” *تَجَادَبَا ثَوْبًا* “ The two persons pulled each others clothes ;” &c. And if the verb under *فَاعَلَ* require one object, it will receive no object under *تَفَاعَلَ* : as *تَجَادَلَا* “ The two persons disputed together ;” *تَنَاضَلَا* “ The two persons shot arrows at each other ;” &c. It is to be observed, also, that the property of participation sometimes indicates merely the participation of both

both nouns in bringing to pass the sense of the verb: as

تَرَانَعَا حَجْرًا “The two persons by their joint efforts lifted a stone;” &c. 2d. اَلتَّخْيِيلُ; or DECEPTION: in which

2d. Property.

case, the agent endeavours to make others BELIEVE that he really possesses the sense of the radical, which, in reality, he

does not possess: as تَمَارَضَ “He pretended sickness;”

تَجَاهَلَ “He pretended ignorance;” &c. 3d. اَلْمُؤَانَقَةُ: in

3d. Property.

which case, it corresponds, in point of sense, with its own

root: as تَعَالَى or عَلَى “He was feeble;” تَوَانَى or وَنَى

“He was high;” &c. Or with the form اَنْعَلَ: as اَيْمَنَ or

تَيَمَّنَ “He entered YUMUN;” &c. 4th. اَلْمُطَاوَعَةُ: in which

4th. Property.

case, it follows فَاعَلَ occurring in the sense of اَفْعَلَ: as

بَاعَدْتُ عَنْ قَتَبًا “I removed him to a distance and he was re-

moved;” &c. As an example of its occurrence in the first

instance, (لِلْاِبْتِدَاءِ) the verb تَبَارَكَ “He was pure,” has

been adduced.

خَاصِّيَّةُ الْاِزْتِعَالِ

PROPERTIES OF THE SIXTH CONJUGATION OF AUGMENTED TRILITERALS.

Among these, I have to enumerate, 1st. اَلْمُطَاوَعَةُ: in

1st. Property.

which case, it follows the radical: as غَمَمْتُهُ فَانْغَمَّ “I grieved

him and he was grieved;” شَوَى اللَّحْمَ فَاشْتَوَى “He

baked the meat and it was baked;” &c. Or the Measure

لَوَمَةٍ فَالْتَمَامَ as فَعَّلَ “He reproached him vehemently and

he was reproached;" &c. Or **أَوْقَدَ النَّارَ فَاتَّقَدَتْ** : **أَتَعَلَ** as

2d. Property.

"He lighted the fire and it was lighted;" &c. **أَدْتَحَانَ** : as **اجْتَحَرَ** "He made a mouse hole;" **اجْتَنَبَ** "He went to one side;" **اِغْتَدَى اللَّحْمَ** "He took flesh for his food;" **اِخْتَجَرَ** "He took him in his bosom;" (from **خَجَرَ** THE

3d. Property.

BOSOM OF A MAN;) &c. 3d. **اِلْدِجْتَهَادَ** : (sometimes termed **اَللَّصْرَفُ** ; or **اَللَّصَبُّ**) that is to say, the LABOR and PERSEVERANCE of the agent in the sense of the radical : as **اِكْتَسَبَ** "He

4th. Property.

labored to acquire;" &c. 4th. **اَللَّخِيْرَ** : or the performance of an action by a given agent FOR HIS OWN SAKE : as **اِكْتَنَانَ** "He measured for himself;" **اِكْتَحَلَ** "He anointed his own eyes

5th. Property.

with collyrium;" &c. 5th. **اَلْمَوْلَانَقَةَ** : in which case, it corresponds, in point of sense, with its own radical : as **قَدَّرَ** or **اَقْدَرَ** "He valued something." Or with the form **اَتَعَلَ** : as **اِخْتَجَزَ** or **اَحْتَجَزَ** "He entered Hijaz." Or with the form **اَتَعَلَ** : as **اِرْتَدَى** or **تَرَدَّى** "He put on a sheet." Or with the form **اِتْعَا عَلَى** : as **اِخْتَصَمُوا** or **تَخَاصَمُوا** "They practised enmity against each other." Or with the form **اِسْتَفْعَلَ** : as **اِسْتَأْجَرَ** or **اِيَنْجَرَ** "He demanded hire;" &c. As an example of its occurrence **اِسْتَلَمَ** , the word **اِسْتَلَمَ** "He kissed the stone," has been adduced; being derived from the primitive **سَلَمَ** , A STONE.

خَاصِّيَةُ الْإِنْفِعَالِ

PROPERTIES OF THE SEVENTH CONJUGATION OF AUGMENTED TRILITERALS.

Among these, I have to enumerate, 1st. **أَلْزُومٌ وَالْعَلَّاجُ**; 1st. Property. which indicates that the verbs of this class must be **INTRANSITIVE** by their own nature; and significant of actions performed by the members of the body: (as the hands or feet; &c.) as **انْكَسَرَ** "It was broke;" **انْصَرَفَ** "He returned; or went back;" **انْقَطَعَ** "It was cut;" &c. The words **لَا يَنْبَصِرُ** "He does not see;" and **انْعَدَمَ** "It has been annihilated," though sometimes used, have been condemned as inaccurate by all Grammarians. 2d. **الْمُطَاوَعَةُ**; 2d. Property. in which case, it follows the radical: as **بَعَثَهُ فَأَتْبَعَتْ** "He appointed or sent him, and he was appointed or sent." And more rarely, the form **أَنْعَلَ**; 3d. Property. as **أَغْلَقْتُهُ فَأَنْعَلَتْ** "I shut it, and it was shut;" &c. 3d. **الْمُؤَانَقَةُ**; in which case, it corresponds, in point of sense, with the radical form: as **انْحَمَقَ** or **حَمَقَ** "The market was unfrequented;" **طَفِئَتِ النَّارُ وَأَنْطَفَأَتِ النَّارُ** "The fire was extinguished;" &c. Or with the form **أَنْعَلَ** as **أَخْجَزَ** or **انْجَجَزَ** "He entered Hijaz;" &c. 4th. **الْأَبْدَاءُ**; 4th. Property. as **انْطَلَقَ** "He walked or went;" &c.

It is to be observed of the verbs of this class, that the letters **يَاءٌ**; **وَاوٌ**; **رَاءٌ**; **نُونٌ**; **مِيمٌ**; **لَامٌ**

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mal radical; and in the event of their occurrence under the radical form, the verb, when it happens to be employed to denote the property termed *مُطَاوَعَة* or SUBMISSION, must be formed on the Measure *اِنْفَعَلَ*; which then supplies the place of *اِنْفَعَلَ*: *مَدَدْتُهٗ فَامْتَدَّ* "I twisted it, and it was twisted;" *نَقَلْتُهُ فَانْتَقَلَ* "I lengthened it, and it was lengthened;" *رَدَعْتُهُ فَارْتَدَعَ* "I restrained him from evil, and he was restrained;" *وَصَلَّيْتُهٗ فَاتَّصَلَ* "I joined it, and it was joined;" &c. The example *مَزَّيْتُهٗ فَانْمَازَ* "I separated it, and it was separated," is therefore anomalous; because, though the letter *مِيم* is the primal radical, it is yet formed on the Measure *اِنْفَعَلَ* for the purpose of denoting the property of SUBMISSION.

خَاصِّيَّةُ الْاِنْفَعَالِ وَالْاِنْفَعَالِ

PROPERTIES OF THE EIGHTH AND TWENTIETH CONJUGATIONS OF AUGMENTED TRILITERALS.

VERBS of the EIGHTH conjugation are commonly significant, *first*, of COLORS, and will be generally found to have a superlative sense: as *اِحْمَرَّ* "It was very red;" &c. Or *secondly*, of FAULTS OR DEFECTS: as *اِحْوَلَّ* "He squinted:" *اِعْوَجَّ* "He was crooked;" &c. They are sometimes *مُقْتَضَب*; that is to say, not formed from any SIGNIFICANT radical; or formed from a significant radical, employed in a sense wholly DIFFERENT from that which they themselves possess: as *اِنْقَطَرَّ الرَّجُلُ* "The

man

man was enraged;" &c. The technical difference, in point of sense, between the terms **اِقْتَضَاب** and **اِبْتَدَأَ** consists merely in this: that in the case of **اِبْتَدَأَ** there must be a radical form of the verb in use, though of a different sense from the derivative form; as it happens in the case of **اِسْتَلَمَ** "He kissed the stone;" as opposed to **سَلِمَ** "He was safe." Whereas, in the case of **اِقْتَضَاب**, though often synonymous with **اِبْتَدَأَ**, it is not necessary that the radical form should be in use; as it happens in the case of **اِكْفَهَرَ النَّجْمُ** "The Star shone in darkness;" as opposed to **كَفَهَرَ**, which has never been used. It follows therefore that **اِبْتَدَأَ** always implies **اِقْتَضَاب**, though the latter does not always imply **اِبْتَدَأَ**.

THE preceding observations, which I have applied to the EIGHTH, are equally applicable to the TWELFTH conjugation; and indeed the same verbs are very commonly inflected on both: as **اِحْمَارًا** "It was very red;" **اِحْضَارًا** "It was very green;" **اِحْوَالَ** "He squinted;" **اِقْطَارًا** "It was crooked;" **اِعْوَاَجًا** "He was enraged;" &c. This circumstance has given occasion to **خَلِيل**, to express his opinion that both together form but one conjugation; the Measure **اِنْعَلَّ** according to him, being a mere abbreviation of the Measure **اِنْعَالًا**. It is common to both, to have their verbs INTRANSITIVE; and they must generally double the final radical, for the purpose of coalescence under the sign **تَشْدِيدٍ** as the reader will observe, on reference to the examples already adduced. To

this remark, some few exceptions may yet be observed to occur in the Language: as أَحْوَى or أَحْوَى “The horse was dark brown;” where the last letter is permuted into ALIF; and does not therefore coalesce with the other under the sign تَشْبِيْهٌ.

خَائِيَّةٌ إِلَّا سْتَفْعَالٌ

PROPERTIES OF THE NINTH CONJUGATION OF AUGMENTED TRILITERALS.

- 1st. Property. AMONG these, I have to enumerate, 1st. أَلْطَلَبُ: or the DEMAND, by the agent, of the sense of the radical: as اسْتَكَتَبْتُ “I asked him to write;” اسْتَغْفِرُ اللَّهَ “I ask pardon of God;”
- 2d. Property. أَلِلْيَا قَةً: or the FITNESS of the agent to undergo the sense of the radical: as اسْتَرْقَعَ الثَّوبُ “The garment was fit to be mended or patched;” &c. 3d. أَلْكَيْتُونَةَ: or the APPROACH of the SEASON of the operation of the radical: as اسْتَحْضَدَ الزَّرْعُ “The season of harvest approached;” &c. 4th. أَلْوَجْدَانُ: or the DISCOVERY, by the agent, of the sense of the radical in a given object: as اسْتَكَرَّمْتُهُ “I found him generous;” &c. 5th. أَلْحِسْبَانُ: or the SUPPOSITION of the existence of the sense of the radical in a given object: as اسْتَحْسَنْتُهُ “I thought or believed such a person or thing to be good or beautiful;” &c.
- 6th. أَلْتَحَوُّلُ: or the CHANGE of the agent into the sense of the radical: as اسْتَحْجَرَ الطِّينُ “The clay became stone.” Or into something RESEMBLING the sense of the radical: as اسْتَقْوَسَ

اِسْتَقْوَسَ الْخَاجِبُ “ Her eye-brows were bent as a bow;”

&c. 7th. اِسْتَوَّطَنَهُ : اَلَا تَخَانُ “ He made such a place his 7th. Property.

home;” &c. 8th. اَلْمُطَاوَعَةُ : in which case, it follows the radi- 8th. Property.

cal : as وَسَقَّتْهُ فَاسْتَوْسَقَ “ I collected it and it was collected.”

Or the form اَحْكَمْتُهُ فَاسْتَحْكَمَ : اَفْعَلَ “ I strengthened it

and it was strengthened.” Or the form فَعَّلَ : اَنَّبْتُهُ فَاسْتَأْنَبَ “

“ I corrected him and he was corrected;” &c. 9th. اَلْمُؤَافَقَةُ : 9th. Property.

in which case, it corresponds, in point of sense, with the radical

form : as اِسْتَقَرَّ or قَرَّ “ He rested or remained stationary.” Or

with the form اَفْعَلَ : اِسْتَعْبَبْتُهُ or اَعْبَبْتُهُ “ I removed his

anger.” Or with the form فَعَّلَ : اِسْتَرْجَعَ or رَجَعَ “ He repeat-

ed the sentence اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاٰجِعُونَ VERILY WE ARE

OF GOD, AND TO HIM WE MUST CERTAINLY RETURN.” Or with the form

اَفْعَلَ : اِسْتَحْبَبْتُ or تَحَبَّبْتُ “ I pitched the tent.” Or with the

form اِفْتَعَلَ : اِسْتَكْتَرَهُ or اِكْتَمَرَ الْمَاءَ “ He demanded

much water for himself;” &c. As an example of its occurrence

اِلِلْدَبْتَدَاءِ, the verb اِسْتَعَانَ “ He shaved the hair, termed

عَانَةٌ (Pubes tum maris tum semine,) has been adduced.

خَاصِيَّةُ الْاِفْعَوَالِ

PROPERTIES OF THE TENTH CONJUGATION OF AUGMENTED TRI-LITERALS.

THERE is little to be said of the verbs of this conjugation, which
are generally مُقْتَضِبٌ : اَجْلَوْنَ “ He travelled expeditious-
ly;” اِخْرَوْطًا “ He travelled expeditiously;” &c. Though general-

ly

ly neuter, they are sometimes active: as *اعْلَوْطَ الْبَعِيرَ* “He mounted the camel by the neck;” &c. The examples of its occurrence are not numerous; and according to the opinion of some Grammarians, it possesses the two properties termed *الْمَبَالِغَةُ* or EXCESS: and *كَثْرَةُ الْفِعْلِ* or the ABUNDANT OCCURRENCE of the action signified by the verb: though these two properties are nearly akin, and may perhaps be accurately considered as the same.

خُصِيَّةُ الْإِنْفِعِيَالِ

PROPERTIES OF THE ELEVENTH CONJUGATION OF AUGMENTED TRILITERALS.

- THE verbs of this class are not very numerous; yet they are found to possess a good many properties; such as, 1st. *الْمَبَالِغَةُ* or EXCESS: as *اجْشَوْشَبَ* or *اخْشَوْشَبَ* “It was very coarse;” &c. 2d. *الْمُطَاوَعَةُ*: in which case, it follows the radical form: as *اَتَنَيْتُهُ* “I turned it, and it was turned;” &c. 3d. *الْمُؤَانَقَةُ*: in which case, it corresponds, in point of sense, with the radical form: as *احْلَوْلَى* or *حَلَا* “It was sweet.” Or with the form *اَفْعَلَ*: as *اخْشَوْشَنَ* or *اَخْشَنَ* “He possessed coarse clothes;” &c. Or with the form *تَفَعَّلَ*: as *تَخَشَّنَ* or *اخْشَوْشَنَ* “He wore coarse clothes; or spoke harshly;” &c. Or with the form *اسْتَفْعَلَ*: as *اسْتَحْلَيْتُهُ* or *احْلَوْلَيْتُهُ* “I thought such a thing sweet;” &c. 4th. *الْاِقْتِصَابُ*: as *اِذْ لَوَى* “He stole away in disgrace;” Primitive *الرَّطَبَ* “He plucked the dates;” &c. It is to be observed, however, that some Grammarians

marians derive it from the Primitive **ذَلَّ** DISGRACE; in which case, it belongs to another conjugation. Verbs of this class are generally neuter: as **إِغْدَوْدَنَ** “The grass was of a dark green color;” **اِنْفَعَوْعَمَ** “The channel was full;” &c. but sometimes active: as **اِعْمَرَوْرَيْتُ الْفَرَسَ** “I mounted the bare-back of the horse;” that is to say, “without a saddle;” &c.

* * * * *

I HAVE now gone through the properties of the twelve conjugations of augmented trilaterals; and have only farther to remark that the examples of all are sometimes ACTIVE; and sometimes NEUTER; with the exception only of **اِنْفَعَال**; **اِنْفَعَال**; and **اِنْفَعَال**; on which, no transitive verbs have ever been formed. I proceed, in the following section, to treat the properties of QUADRILITERAL VERBS; and of TRILITERALS assuming the quadriliteral forms; beginning, as usual, with the radical class; of which the infinitive is formed on the Measure **فَعْلَلَة**.

SECTION THIRD.

خَاصِّيَّةُ الْفَعْلَلَةِ

PROPERTIES OF THE QUADRILITERAL RADICAL CLASS.

VERBS of this class are TRANSITIVE or NEUTER; and they have several properties; among the number of which, the following have been generally remarked by Grammarians. Ist. 1st. Property.

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- as **قَرَمَصَ** : **قَرَمَصَ** : as **قَرَمَصَ** : “He dug a hole for pigeons;” or “entered the hole;” termed by the Arabs **قَرَمَصَ** or **قَرَمَصَ** ;
- ad. Property. &c. 2d. **أَلَمَّا ثَلَّةَ** or RESEMBLANCE : as **عَقَرَبَ الشَّيْءَ** “He twisted something into the form of a scorpion;” &c. 3d.
- 3d. Property. **أَلَمَّا ثَلَّةَ** or ABBREVIATION : as **بَسَمَلَ** “He repeated the sentence **بِسْمِ اللَّهِ** In the name of God;” **حَمَدَنَ** “He repeated the sentence **أَنْحَمِدُ لِلَّهِ** Praise be to God;” &c.
- 4th. Property. 4th. **أَلَمَّا وَعَةَ** : in which case, it follows the form **فَعَلَّلَ** ; which is its own form; that is to say, the verb must be repeated; being first employed in an active, and afterwards in an intransitive sense: as **غَطَرَشَ اللَّيْلُ بَصَرَهُ فَعَطَرَشَ** “The night hid its eyes and they were hid;” &c.

خَاصِيَّةُ التَّعْلُّلِ

PROPERTIES OF THE FIRST CONJUGATION OF AUGMENTED QUADRILITERALS.

- THESE are not numerous, and the following have alone been generally noticed by Grammarians.
- 1st. Property. 1st. **أَلَمَّا وَعَةَ** : in which case, it follows the quadrilateral radical form: as **دَحَرَ جُنَّةً فَتَدَحَرَ** “I turned it round and it revolved.”
- ad. Property. 2d. **أَلَمَّا وَفَقَةَ** : in which case, it corresponds, in point of sense, with the radical form: as
- 3d. Property. **تَغَدَّ مَرَّ** or **عَدَّ مَرَّ** “He called aloud;” (from anger;) &c. 3d. **أَلَا قَتَضَابَ** as **تَهَيَّرَ سَسَ** “He strutted or walked gracefully;” of which, the radical form has never been used in the Language.

خَاصِيَّةُ

خَاصِيَّةُ الْإِفْعَلِ

PROPERTIES OF THE SECOND CONJUGATION OF AUGMENTED QUADRILITERALS.

THE verbs of this class are generally, or almost invariably, NEUTER; and very few properties have been ascribed to them.

Among these, I shall notice; 1st. *اَلْمَبَالِغَةُ* or EXCESS: as 1st. Property.

“He hastened;” &c. 2d. *اَلْمُطَاوَعَةُ*: in which 2d. Property.

case, *اِفْعَلَلُ* follows the radical *فَعَّلَ*: as *ثَقَّرْتَهُ فَاتَعَجَّرَ* 3d. Property.

“I poured out the water and it was poured out;” &c. 3d. Property.

اِعْرَضَ نَقَطًا: as *اَلْاِتِّصَابُ* of which, the radical form has never been used. As an example of the occasionally transitive sense of this conjugation, the following verse has been adduced; but the probability is, that each of the two verbs comprised in it, ought to be followed by some preposition, which is understood, though not verbally expressed; and, in this case, both verbs must be assigned to the intransitive class.

اَتَيْتِ اَرَى النُّعَاسَ يَغْرُنْدِيْنِيْ

اَطْرُدُهُ عَنِّيْ وَيَسْرُنْدِيْنِيْ

“VERILY I perceive that sleep overpowers me; I drive it off, but it still overpowers me.”

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خَاصِّيَةُ الْإِنْعِلَالِ

PROPERTIES OF THE THIRD CONJUGATION OF AUGMENTED QUADRILITERALS.

THESE are nearly the same with the properties of the preceding conjugation : as *إِزْلَعَبَ السَّيْلُ* “The torrent was very great;” *طَلَمًا نَتَمَّ فَاطْمَأَنَّ* “I pacified him and he was pacified;” *اِكْفَهَرَ النَّجْمُ* “The Star appeared or shone in the midst of darkness;” &c. Of this last verb, I have already observed that the radical form *كَفَهَرَ* has never been observed to occur in the Language. As an example of the property termed *الْمُرَاثَقَةُ*, the words *جَرَّمَزَ* and *اَجَرَّمَزَ* “The tribe assembled or collected together;” have been adduced.

أَحْكَامُ الْمُتَحَقِّقَاتِ

PROPERTIES OF TRILITERAL VERBS ASSUMING THE FORMS OF QUADRILITERALS.

ALL that can be said on this subject may be comprised in the compass of a single sentence ; since such verbs are supposed to possess THE VERY SAME PROPERTIES with those verbs of the quadrilateral class, of which they are found to assume the forms.

C O N C L U S I O N.

I HAVE now detailed the most remarkable properties of each conjugation ; but the reader would form a very erroneous estimate
of

of the truth, who should be thence led to infer, that no conjugation has any properties but those, merely, which I have detailed. On the contrary, many conjugations have more properties than can be comprised in any Grammatical treatise whatever ; but the nature of others will be easily inferred from those which have already been adduced : as أَشْهَرَ “ He remained in a given place for a month ;” أَتَمَّرَ “ He waited or expected the rising of the Moon ;” صَيَّفَنِي “ It served or sufficed for me during the summer ;” تَشْتَى or شَتَّى “ He passed the winter at any given place ;” تَقَمَّرَ “ He hunted by Moon-light ;” تَغَرَّبَ “ He came from the West ;” دَجَجَ “ He called around him the tame fowls saying, دَجْ دَجْ or CHICK CHICK ;” عَرَّجَنَ الثَّوْبَ “ He marked the clothes with figures resembling a crooked stick or branch, termed عَرَجُون by the Arabs ;” عَسَلَجَتِ الشَّجَرَةُ “ The tree put forth its tender shoots, termed عَسَلُوج by the Arabs ;” &c. &c.

AND, on the other hand, it must be remarked, that as there is no criterion but that of GENERAL USAGE, by which to determine the significant forms of every root ; so the precise significance of every form, is also determined by general usage. We cannot, therefore, derive أَنْصَرَ or نُصِّرَ from the root نَصَرَ “ He assisted ;” &c. because general usage has determined otherwise ; and if we derive أَعْلَمَ “ He caused to know ;” from the root عَلِمَ “ He knew ;” it is merely, because general usage is here

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in our favor. The Grammarian أَخْفَشَ was wrong, therefore, according to the general decision of the Learned, in stating his opinion that أَخَالَ may be derived from خَالَ “He thought;” أَحْسَبَ from حَسِبَ “He supposed;” أَرَى from رَأَى “He saw;” &c. just as أَعْلَمَ is derived from عَلِمَ : because, in most of the cases of this nature, we are not permitted to reason by analogy; and must be guided implicitly by general usage, which condemns the accuracy of all these verbs, never hitherto employed in the Language.

AND on the same principle, we must employ the verbs أَذْخَلَ “He caused to enter;” أَذْهَبَ “He caused to go, or took away;” &c. in the sense here imputed to either, which has been confirmed by general usage; whence it follows that we cannot use أَذْهَبَ, for example, in the sense of أَزَالَ الذَّهَابَ “He put an end to his going, or caused him to stop;” or عَرَّضَ لِلذَّهَابِ “He exposed him to the act of going;” though the two properties termed السَّلْبُ or DEPRIVATION; and التَّعْرِیضُ or EXPOSITION; are both common properties of the conjugation to which it belongs. General usage, therefore, and nothing else, determines, at once, the SIGNIFICANT FORMS of every root; and the PRECISE SENSE in which, alone, those forms can be accurately employed in the Language.

It is a principle of Arabic Grammar, that augmented verbs of
every

every class should generally denote SOMETHING MORE than the bare sense of the roots from which they are formed; for if the radical **فَعَلَ** were generally synonymous with the augmented **أَفْعَلَ** or **فَعَّلَ** for example; it must follow, as a matter of necessity, that the augmented forms would be of no use. Accordingly, the letter **هَمْزَة** of the form **أَفْعَلَ**; and the doubled medial of the form **فَعَّلَ**; (and so also of other conjugations;) are thought, in various examples, to denote one or other of the various properties already ascribed to those conjugations: as **الْتَّعْدِيَة**; (otherwise termed **الْتَّنْقِل**); **الْتَّعْرِيق**; **الْصَّيْرُورَة**; &c. But as **مُؤَانَقَة** is a property of most conjugations, it must be admitted that augmented verbs are sometimes (perhaps not unfrequently, used in a sense exactly corresponding with that of the root. In this case, it may be affirmed, on general principles, that the radical form should receive the preference; for, *cæteris paribus*, there can be no reason why the radical should give place to its own derivative, when both are really synonymous terms. Yet if general usage be more favorable to the latter, it will commonly supercede the radical form; for the dominion of usage cannot be controlled, though its influence I think, in many cases, may be reasonably accounted prejudicial to the true perfection of speech.

Thus usage, for example, as we have already seen, condemns the formation of **أَخَانَ** from the root **خَانَ**; and sanctions the formation

formation of **أَعْلَمَ** from the root **عَلِمَ**; yet **أَخَالَ** would signify “He caused to suppose:” as **أَعْلَمَ** signifies “He caused to know;” and every Arab would so understand it. The tendency of usage, in this and a multitude of other cases, is therefore to cramp the comprehensive genius of the Arabic Language, which provides amply for the formation of derivatives of every kind; and as analogy is permitted, in other instances, to operate in defiance of general usage, so Grammarians, perhaps, would have done well to affirm instead of rejecting the opinion of **أَخْفَشَ**, by whom **أَخَالَ** has been supported.

THE influence of usage, on the properties of the conjugations, has been also, I think, highly unfavorable to the theoretic excellence of the Arabic Language: for the theory of the Language seems to be that the properties of every conjugation should be entirely peculiar to itself. The corruption of the theory, incident to practice, and in Language perhaps inseparable from it, has probably occasioned, in process of time, the assumption of properties by one conjugation, which were originally intended to belong to another; and thus it happens that the same properties are now more or less common to many conjugations, though the original properties peculiar to each, may yet be traced by adverting to the comparative frequency of their occurrence.

In the formation of a perfect system of speech, the properties of
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the conjugations would doubtless be carried to a great extent; because nothing can be more finely imagined, or more conducive to brevity and force of expression, than that comprehensive system by which we are enabled, as it were, to derive from every root a hundred verbs, significant of as many actions, somehow or other connected with the root. But in order to derive the utmost possible advantage from the system, it should seem that the same properties ought not to be applicable to more than one conjugation; and that the number of conjugations ought to be multiplied (among the Arabs a very simple operation,) rather than that of the properties applicable to each*.

In this case, the number of both being nearly commensurate, each conjugation would be restricted to ONE, or at least to a FEW definite properties, entirely peculiar to that conjugation; and applicable to it by the force of analogy, rather than the arbitrary authority

* THE reader is aware that the inflexions of all Arabic verbs are precisely the same; because the distinction between one conjugation and another, is very happily thrown, not on the inflexions, but on the form or body of the verb itself. The Measure تَفَعَّلَ, for example, presents the form of an existing conjugation; and by changing the letter تَ for ثَ or any other letter of the alphabet, as تَفَعَّلَ; &c. the Arabs might have formed, if necessary, more than twenty new conjugations, not one of which is to be found in the Language as it now exists. It is plain therefore, as stated in the text, that they might, and in my opinion they ought, to have multiplied the number of existing conjugations; assigning but a few properties to each, and not permitting the same properties to be expressed by more than one conjugation.

of usage, which is often at variance with general principles, because it proceeds on no principle but that of caprice.

If these observations be founded in truth, it follows that the properties of the conjugations, as they now exist in the Arabic Language, are subject to the imputation of important defects; yet we cannot refuse to admire a system of speech which, like this of Arabia, will be always found to aspire at the highest order of excellence; and to point out, even in its very failures, the means by which it may be attained.

CHAPTER SEVENTH.

SECTION FIRST.

DEFINITION OF THE INFINITIVE.

THE INFINITIVE is known in Arabic Grammar by the term **الْمَصْدَر** **THE SOURCE**; because it is, in fact, the great source of derivation; without which, there would be no such thing as VERBS, PARTICIPLES and other ATTRIBUTIVES. It is defined by Grammarians to be THE NAME OF AN EVENT; **اسْمٌ حَدَثٌ**; and may assume a great variety of measures or forms, many of them common to other nouns. It is impossible therefore, in many cases, to discover an infinitive by adverting to its FORM; and those who desire to recognise its occurrence, must be compelled to determine the question by having recourse to this definition.

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THE NAME OF AN EVENT is properly opposed to THE NAME OF A SUBSTANCE; known in Grammar by the term **مَجْزُوءٌ** FROZEN or CONGEALED. And so comprehensive are these terms, that with a few exceptions, they will be found to embrace ALL the possible substantive nouns that can be imagined to exist in speech. The exceptions to which I allude, chiefly or entirely consist of nouns significant of the names of any portion of TIME OR SPACE: as A MONTH; A YEAR; A MILE; &c. or of objects, the nature of which, though we know their existence, is placed beyond the reach of our faculties; as MIND; SOUL; SPIRIT; &c. Such nouns are not properly the names of events; nor can they be accurately included under the term substance; (though we sometimes speak of spiritual substance;) yet they are well described by the term **مَجْزُوءٌ** FROZEN or CONGEALED, because they do not generally give birth to derivatives of any kind. There is another species of practical substantive nouns, which I shall shew in the sequel to be real attributives; as FRIEND OF FOE; SERVANT; SLAVE; TYRANT; VICTIM; &c. &c. but with these and other similar exceptions, I may venture, I think, to assume the proposition that “a great majority of all the substantives of every Language, if not significant of the name of a substance, must denote the name of an event*.”

THE name of a substance may be generally known as the

* Nouns have been divided in Europe into two classes, termed “*Notæ rerum quæ permanent;*” and “*Notæ rerum quæ fluunt;*” two phrases unquestionably, I think, intended to designate the name of a SUBSTANCE, as contradistinguished from the name of an EVENT.

direct

direct object of some of the senses : as MAN ; HORSE ; TOWN ; CITY ; GOLD ; IRON ; AIR ; SILVER ; &c. And the name of an event is known, on the contrary, merely by the observation of its occurrence : as LOVE or HATRED ; JOY or GRIEF ; VIRTUE ; VICE ; HUNGER ; &c. In either case, we have nothing more than a simple substantive ; but the former has a steady, insulated or independent existence in nature ; whereas the latter is often transitory, and can, at any rate, have no existence, except in combination with those objects from which in nature it is wholly inseparable, though the case is otherwise in human speech.

The EXPLOSION OF GUN-POWDER for example, is an event obviously of a transitory nature ; the occurrence of which, suddenly perceived, is instantly followed by its extinction. And though LOVE and HATRED may acquire the permanency of fixed habits, and consequently operate on the mind for ever ; they are properly assigned to the class of EVENTS, since either may be succeeded by the other, which may in its turn give place to INDIFFERENCE. But the word ETERNITY, which, like other attributes, is plainly the source of a neuter verb, does not apparently denote an event ; and in order to include such nouns in the class of infinitives, it might be well, perhaps, (though I leave the question to be determined by the judgment of the reader,) to extend the Arabian definition of a مَصْدَر, to every noun which is the name of an ATTRIBUTE ; since every attribute is not an EVENT.

THE

THE name of a substance is not necessarily the source of derivation, because it is not necessarily connected with derivatives of any kind. We hear the word HORSE for example, and recognise it as the name of a noble and useful animal, from which certain derivatives might be conveniently formed, such as PONEY; DEALER; JOCKEY; or GROOM. But the HORSE is not the source of the PONEY, nor has either any necessary connexion with the derivatives DEALER; JOCKEY; or GROOM. The primitive, in this case, is therefore connected with its own derivatives, merely by the loose ties of convenience; and as the Arabs refuse to apply the term اشتقاق to this species of derivation, they have therefore defined a جَا مِدَّ to be a word لَا يَشْتَقُّ وَلَا يَشْتَقُّ مِنْهُ, which is itself not derivative, and from which no derivatives are formed."

BUT the name of a substance may become, in time, the name of an event; as "TO FIRE A HOUSE, OR SET IT ON FIRE;" "TO WATER A FIELD, OR IRRIGATE THE SOIL;" &c. and in this case, it acquires all the properties of an infinitive or مَصْدَر, termed by the Arabs مُشْتَقٌّ مِنْهُ or "A word from which derivatives are formed." Now the term EVENT will easily guide us to the nature of the infinitive, and of those derivatives which are formed from it; and being the most important of the parts of speech, it will therefore merit particular attention:

THE name of an event, considered without reference to its oc-

E e e

currence,

currence, is not an infinitive properly speaking, but an **اِسْمٌ مَصْدَرٌ** “ A verbal noun ;” or “ Noun from which the infinitive proceeds.” The infinitive itself, is the same, or sometimes another form of the noun, employed to denote “ the OCCURRENCE of the event ;” and having, therefore, the same government which may happen to belong to the corresponding verb. In the case of a neuter verb for example, the infinitive may accurately govern the nominative ; and the accusative also, if the verb be transitive : as **ضَرْبُ زَيْدٍ عَمْرًا** “ The beating of AMR by ZYDE ;” &c. But though the nouns ZYDE and AMR here assume the same cases which would be required by the corresponding verb : as **ضَرَبَ زَيْدٌ عَمْرًا** “ ZYDE beat AMR ;” yet one or other of these nouns (it matters not which,) is commonly put into the genitive case : as **ضَرْبُ زَيْدٍ عَمْرًا** “ The beating of AMR by ZYDE ;” **ضَرْبُ اللَّصِّ اَلْجَلَّادُ** “ The beating of the thief by the executioner ;” &c.

BUT as the other noun, being the AGENT, always retains the nominative case, it is clear that the infinitive governs the nominative ; and as the other noun, being the OBJECT, always retains the accusative case, it is clear that it governs the accusative too. And though, as a common substantive noun, it also governs the genitive case, yet this circumstance does not at all affect the accuracy of the preceding observation, namely, that “ every infinitive, as an infinitive, has the same government with its own verb”. The **اِسْمٌ مَصْدَرٌ** or NOUN OF THE INFINITIVE, considered

ed as distinct from the infinitive itself, has, on the contrary, no government but that of the genitive case, which belongs to all substantive nouns; and thus, the difference between them is plainly that which exists between the substantive LOVE, and the infinitive LOVING; or TO LOVE; either of which may accurately govern the accusative case, and might have reasonably governed the nominative too, had not the idiom of our Language determined otherwise.

I HAVE stated that the infinitive, among the Arabs, is sometimes distinguished by its form from the **اسْمُ مَصْدَرٍ**; as **حَلْفٌ** SWEARING and **حَلْفٌ** AN OATH; but more commonly, the same form of the noun is indifferently employed in both senses: as **ضَرْبٌ** “BEATING or A BLOW;” &c. And as it may be connected, by means of the relation of the genitive case, with the AGENT or OBJECT of its own verb; so the phrase **ضَرْبُ زَيْدٍ** “The beating of ZYDE,” clearly admits of two senses; *first*, the sense of the active voice, when it so happens that ZYDE is the agent or BEATER; and, *secondly*, the sense of the passive voice, (THE BEING BEATEN OF ZYDE,) when ZYDE happens to be the object or person BEATEN.

To determine which of these two senses may be intended on a given occasion, we must therefore have recourse to the context alone; for if I speak, for example, of “the love of women;” it will

will depend entirely on the subsequent use of the prepositions *for* or *by* their sweet-hearts, &c. whether they are the agents or objects of the verb. And this aptitude of an Arabic infinitive (and of the verbal nouns in every other tongue) to assume an active sense when connected with an agent, and a passive sense when connected with an object, (in the absence of an agent,) by means of the relation of the genitive case, is the true reason why the Arabs have invented no distinctive form to express the infinitive in the passive voice; insomuch that ضَرْب signifies "BEATING OR BEING BEATEN;" قَتْل "SLAYING OR BEING SLAIN;" &c.

If these observations shall be well understood, the reader will easily comprehend the true nature of an Arabic infinitive, which has no inflexions of tense or time, and consequently does not, like the various tenses of a Latin infinitive, refer the occurrence of a given event to past, present, or future time. And though many of the derivatives formed from it, are practically speaking substantive nouns, they are really attributive in my opinion, and by a necessary consequence a species of adjective nouns. The word مَقْتَل "The time or place of slaughter," for example, is practically speaking a substantive noun; yet it is not properly an arbitrary name, but plainly, I think, a descriptive epithet; indiscriminately applicable to any time or place in which SLAUGHTER may be committed.

AND

AND though it becomes a substantive in the usage of Speech, by the necessary omission of the substantive noun to which, as an attributive, it must be applicable, the reason of the fact will be obvious to those who consider that the expression of the substantive must be generally superfluous, *first*, because we know, a priori, that it must be significant of a given TIME OR PLACE, in which slaughter may have been committed; and, *secondly*, because the context, in the absence of the substantive noun, will generally enable us to determine between them.

If we except, therefore, the single case of the derivation of one infinitive from another: as اخراج EXPULSION, derived from the primitive خروج GOING OUT, I am disposed to believe that all derivatives formed from an infinitive are really attributive by their own nature; and consequently, VERBS, PARTICIPLES, OR EPITHETS; though not ADJECTIVE NOUNS, for reasons to be fully detailed hereafter. From the infinitive قَتَلَ SLAUGHTER, for example, we derive the active participle قَاتِل A SLAYER, which is an attributive applicable to the agent of the verb; the passive participle مَقْتُول SLAIN, which is an attributive applicable to the object of the verb; the verb itself, through all its forms: as قَتَلَ HE SLEW; قُتِلَ HE WAS SLAIN; &c. which is plainly attributive, since it imputes the commission or sufferance of slaughter to a given object or substantive noun; the اسْمُ الظَّرْفِ or NOUN OF TIME OR PLACE; and the اسْمُ الْآلَةِ or NOUN OF INSTRUMENT; as مَقْتَل “The time or place of slaughter;”

F f f

مقتال

مُقْتَال “The instrument of slaughter;” two practical substantive nouns, but real attributives by their own nature, because they are plainly descriptive of a given time, place or instrument, *IN*, or *WITH* which, slaughter may have been committed.

It appears, therefore, that all derivatives formed from an infinitive, impute the sense of that infinitive to a given object or substantive noun with which it is somehow or other connected; and the relation between the one and the other seems to be that of necessary connexion, since all are mutually implied by each. We can have no idea of the event signified by the word قَتَلَ without reference to ALL the derivatives here formed from that little word; and, on the contrary, we can have no idea of the sense of any one of its derivatives, unless we understand the primitive too. And though, in the case of a *JAMID*, as فَرَس A HORSE, from which we derive فَرَسَان A HORSEMAN, the sense of the derivative certainly includes that of the primitive, without reference to which it would be unintelligible, the converse of the proposition cannot be maintained; since the idea entertained of the word HORSE is perfectly intelligible without reference to any other word. Here, then, we have an obvious distinction between the two kinds of derivation to which I have adverted; namely, that traced to the name of an *EVENT*; and that traced to the name of a *SUBSTANCE*; but though the term اشتقاق is commonly applicable to the former alone, it is sometimes employed in the more extended sense of the term صَوْرَغ to indicate “Derivation of any kind.”

HAVING

HAVING now defined the nature of the idea signified by an Arabic infinitive, it is obvious to remark that the accidental form of a given infinitive may, in a given Language, prevent its becoming the source of a verb. The Arabs, for example, have no verbs of the quinqueliteral class; whence it follows that no quinqueliteral noun can be the source of an Arabic verb. A quinqueliteral noun significant of the name of an event or the name of an attribute, though an infinitive on principles of General Grammar, will not, therefore, be an infinitive in the technical Language of Arabic Grammar, since it cannot possibly be the source of a verb. And if there be no infinitive or مَصْدَر of the quinqueliteral class, it follows, a fortiori, that there can be no مُشْتَق of the same class, (in the ordinary sense of the term مُشْتَق,) since the latter is always derived from the former.

ACCORDINGLY all quinqueliteral nouns have in fact been assigned to the class termed جَامِد, without the least reference to the sense which they are formed to denote; and though some of them, for aught I know to the contrary, may be found to possess the sense of infinitives, as others are certainly simple attributes; yet they are most generally significant of the name of a substance; and consequently JAMIDS, not merely in the technical Language of Arabic Grammar, but with reference to the reason and common sense of the case. I now proceed to detail the rules and measures applicable to the formation of primitive infinitives of the triliteral radical class.

SECTION

SECTION SECOND.

الْمُصَدَّرُ الْمِيمِيُّ مِنَ الثَّلَاثِيِّ الْمُجَرَّدِ

*THE MUSDUR TERMED MEEMEE OF TRILITERAL
RADICAL VERBS.*

THE six conjugations of triliteral radical verbs have two kinds of the infinitive; the first being termed مِيمِي, because it must begin with the letter مِيم; and the second being simply termed the infinitive or مُصَدَّر, because it has no characteristic of this nature. Both are of equally common occurrence in the Language, but while the form of the latter depends on the authority of prescription alone, that of the former is determined by the following general rules.

R U L E F I R S T.

THE infinitives of this class are generally formed on the Measure مَفْعَل (or sometimes مَفْعَلَةٌ); applicable, by analogy, to the six conjugations of all triliteral radical verbs; with the exception, only, of those noticed in the following rules. Examples: مَقْتَلٌ SLAYING; مَضْرَبٌ BEATING; مَفْرٌ (originally مَفْرَر) FLEEING; &c. &c.

R U L E S E C O N D.

VERBS of the class termed مِثَال, having the letter وَاو for the primal radical, will form this species of the infinitive on the

Measure

Measure مَفْعِل or sometimes مَفْعَلَة; *first*, if the final radical be not infirm; and, *secondly*, if it be not homogeneous with the medial radical. Examples: مَوْعِدٌ or مَوْعِدَةٌ PROMISING; مَوْجِلٌ FEARING; مَوْضِعٌ PLACING; &c. But if the final radical shall be an infirm letter, or if it shall happen to be homogeneous with the medial radical, the infinitive will then be formed on مَفْعَل or sometimes مَفْعَلَة: as مَوْعِي COMMITTING TO MEMORY; مَوْلِي BEING NEAR; مَوَدَّة (originally مَوَدَّة) FRIENDSHIP; &c.

R U L E T H I R D.

IN the case of a مِثَال having the letter واو for the primal radical, that letter may or may not fall out in the aorist. It will generally fall out on the Measure يَفْعَل as يَعِد (originally يَوْعِد) “He does or will promise;” but not so, on the Measure يَفْعَل as يَوَجِل “He does or will fear;” &c. If it fall out, then the infinitive termed مِثْمِنِي, will be formed according to the preceding rule. If it shall not fall out, then either of the Measures مَفْعَل or مَفْعِل may be formed with equal accuracy; but the former alone has the sense of the infinitive, the latter being the مَوْجِل or NOUN OF TIME OR PLACE. Examples: مَوْجِلٌ FEARING; مَوْحِلٌ “The time or place of fear;” مَوْحِلٌ BEING MUDDY; مَوْحِلٌ “The time or place of being muddy;” &c. This rule has received the sanction of the Grammarian جَوْهَرِي the author of the صَحَاح; but other Grammarians form the infinitive according to the preceding rule, whether the letter واو falls out in the aorist or not.

R U L E F O U R T H.

IN the general opinion of the Learned, an أَجُوف having the letter يا for the medial radical, always forms the infinitive on مَفْعَلٌ, and the اِسْمُ الظَّرْفِ on مَفْعِلٌ, if the aorist be formed on يَفْعِلُ. Examples: مَبَاعٌ SELLING; مَبِيعٌ “The time or place of selling;” مَغَابٌ BEING ABSENT; مَغِيبٌ “The time or place of absence;” &c. But some Grammarians maintain that either form may be accurately employed in the sense of the infinitive; and others as أَبْرَحِيَّان of Andalusia, believe, that prescription alone determines the question; since we cannot, according to him, substitute مَعِيشٌ for مَعَاشٌ LIVING; nor can we substitute مَحَاضٌ for مُحِيطٌ “The struggling of a deer under the knife of the butcher;” &c. In the opinion of جَوْهَرِي, both forms may be accurately employed in either sense: as مَعَاشٌ or مَعِيشٌ LIVING; or “The time or place of living;” &c.

C O N C L U S I O N.

CERTAIN infinitives of this class are sometimes irregularly formed on مَفْعَلٌ; as مَكْرُمٌ “Being generous or noble;” مَعُونٌ “Giving assistance;” مَاؤُكُ “Sending a message;” &c. Or مَفْعِلٌ; as مَكْبِرٌ “Being great;” مَرْجِعٌ “Returning;” &c. Or مَفْعِلَةٌ; as مَعْرِفَةٌ “Knowing;” مَغْفِرَةٌ “Forgiving;” مَعْدَرَةٌ “Accepting an excuse or apology;” &c. Or مَفْعَالٌ; as مَقْدَارٌ synonymous with مَقْدَرَةٌ “Power;”

er;" &c. Others are formed, indifferently, on **مَفْعَلٌ** or **مَفْعِلٌ**;
 or **مَفْعَلَةٌ** or **مَفْعِلَةٌ**: as **مَحْمَدَةٌ** "Praising;" **مَدَامَةٌ** "Cen-
 suring;" **مُعْجِرٌ** or **مُعْجِرَةٌ** "Being weak or helpless;" **مُظْلِمَةٌ**
 "Committing tyranny;" **مُعْتَبَةٌ** "Conceiving anger;" **مُحْسِبَةٌ**
 "Supposing;" **مُضِنَّةٌ** "Parsimony;" &c. There are yet
 others, in which the medial radical admits, indifferently, any one
 of the three vowel points: as **مَهْلِكٌ** or **مَهْلِكَةٌ** "Perishing;"
مَقْدُورَةٌ "Power;" **مَأْرُوبَةٌ** "Wanting;" &c. &c.

I SHALL only farther observe that the presence or absence of the
 final **ū** in the Measures **مَفْعَلٌ** or **مَفْعَلَةٌ**; **مَفْعِلٌ** or **مَفْعِلَةٌ**;
 is not supposed to alter these Measures; because **ū**, in theory
 at least, seems to be a mere termination which may be retained
 or rejected at pleasure. But though this is perhaps the true
 original theory of the Language, the retention or rejection of
 the letter **ū** seems, at this day, in many examples, to depend
 on the authority of prescription alone, insomuch that it can nei-
 ther be accurately retained nor rejected in opposition to the dic-
 tates of that arbitrary power. I now proceed to detail the
 Measures applicable to the formation of the simple infinitive
 of verbs of the triliteral radical class.

SECTION

SECTION THIRD.

أَوْزَانُ الْمُصَادِرِ مِنَ الثَّلَاثِي الْمَجْرَدِ

MEASURES OF THE SIMPLE INFINITIVE OF TRILITERAL RADICAL VERBS.

THESE Measures are very numerous, insomuch that there are more in the Language, in all probability, than have been hitherto noticed by any Grammarian. They are divided into two classes; namely, those which denote, simply, the occurrence of a given event; and those which denote the EXCESSIVE occurrence of a given event; being therefore termed *أَوْزَانُ السَّبَاغَةِ* or “Measures of the infinitive in the superlative degree.” The difference between them, though clearly established in many examples, has been contested in many others; insomuch that the same form of the infinitive which is accounted superlative by certain Grammarians, is not, by others, admitted to belong to the superlative class. I shall therefore distinguish three classes of triliteral infinitives; the FIRST comprising those which are simple according to the opinion of all Grammarians; the SECOND comprising those which are simple according to the general opinion of the Learned, opposed, however, by the opinion of certain Grammarians of eminence who believe them to belong to the superlative class; and the THIRD comprising those assigned to the superlative class by the concurring testimony of all the Arabs.

ALL

ALL the forms of each class which I have been able to collect in the Language will be found, accordingly, in the following tables; together with a single example of each form, which the reader will do well to commit to his memory. For though some of the forms are very rarely observed to occur, insomuch that they may never meet the eye of the Learner in any other than a Grammatical treatise, there are others of constant use in the Language, such as نَعْلُ ; نَعْلُ ; نَعْلُ ; &c. of which the examples are almost innumerable. To multiply the number of such examples would therefore be a task of no difficulty; but one illustration is as good as many, and in this work, I have no room for any unnecessary illustrations at all.

As many of the forms about to be detailed are common to infinitives and other nouns, as فَرَسٌ A HORSE, which is a JAMID formed on the Measure كَرَمٌ GENEROSITY, an infinitive of the triliteral radical class; it is obvious to observe that the mere form of a noun will often furnish a very imperfect criterion by which to determine its place among the parts of Speech. On the contrary, the man who desires to analyse accurately, must be always guided, as an ultimate criterion, by a reference to the sense as well as the form; and if the measure and the sense shall be found at variance, the former must always give way to the latter, because the distinctive nature of the parts of Speech would still continue to be unquestionably true, though the distinctions of form were altogether lost. The following are the three tables of triliteral infinitives of the radical class.

H h h

TABLE

TABLE FIRST.

SIMPLE INFINITIVES.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
Shewing the right way.	هُدًى	فَعْلٌ	12	Slaughter.	قَتَلَ	فَعْلٌ	1
Shewing mercy.	رَحْمٌ	فَعْلٌ	13	Sinning against God.	فَسَقٌ	فَعْلٌ	2
Being good.	صَلَحٌ	فَعَالٌ	14	Expressing gratitude.	شَكَرٌ	فَعْلٌ	3
Standing.	قِيَامٌ	فَعَالٌ	15	Shewing mercy.	رَحِمَةٌ	فَعْلَةٌ	4
Asking.	سُؤَالٌ	فَعَالٌ	16	Seeking any thing lost.	نَشَدَةٌ	فَعْلَةٌ	5
Having a fine face.	صَبَاحَةٌ	فَعَالَةٌ	17	Being turbid.	كُدْرَةٌ	فَعْلَةٌ	6
Worship.	عِبَادَةٌ	فَعَالَةٌ	18	Being joyful.	فَرَحٌ	فَعْلٌ	7
Arriving suddenly.	فَجَاءَةٌ	فَعَالَةٌ	19	Playing.	لَعِبٌ	فَعْلٌ	8
Walking gently.	نَبِيبٌ	فَعِيلٌ	20	Prevailing.	غَلَبَةٌ	فَعْلَةٌ	9
Deception.	خَدِيعَةٌ	فَعِيلَةٌ	21	Stealing.	سَرَقَةٌ	فَعْلَةٌ	10
Expecting.	رَقُوبٌ	فَعُولٌ	22	Being little or young.	صِغَرٌ	فَعْلٌ	11

MEASURE 22 فَعُولٌ. This is a very rare form of the infinitive, inasmuch that the Shykh الرضى has declared it to be applicable only to five Examples : namely, رَقُوبٌ Expecting, وَتُونٌ The being lighted of a fire. To these سَيِّبُونٌ has added a sixth, namely, قَبُولٌ Acceptance.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
Causing one to despair of obtaining any thing.	حِرْمَانٌ	فَعْلَانٌ	35	Entrance.	دُخُولٌ	فُعُولٌ	23
Shewing gratitude.	شُكْرَانٌ	فُعْلَانٌ	36	Necessity.	ضُرُورَةٌ	فُعُولَةٌ	24
Leaping.	نَزْوَانٌ	فَعْلَانٌ	37	Difficulty.	صُعُوبَةٌ	فُعُولَةٌ	25
Knowing or Distinguishing.	عِرْفَانٌ	فَعْلَانٌ	38	Worship.	عُبُودِيَّةٌ	فُعُولِيَّةٌ	26
The enmity of a wife to her husband.	فُرُكَانٌ	فُعْلَانٌ	39	Complaining.	شَكْوَى	فَعْلَى	27
Understanding.	فَهَامِيَّةٌ	فَعَالِيَّةٌ	40	Remembering.	ذِكْرَى	فَعْلَى	28
Living.	عَيْشُوشَةٌ	فَعْلُولَةٌ	41	Returning.	رُجْعَى	فَعْلَى	29
Being eternal.	دَائِمُومَةٌ	فَيَعْلُولَةٌ	42	Walking fast, (as a camel.)	خَطْفَى	فَعْلَى	30
Hesitation of Speech.	لُكْنُونَةٌ	فُعْلُولَةٌ	43	Walking fast.	خَيْطَفَى	فَيَعْلَى	31
Living pleasantly.	رُفْهَنِيَّةٌ	فُعْلَنِيَّةٌ	44	Walking heavily.	خَوَزَلَى	فَوَعْلَى	32
Walking heavily.	خَيْرَلٌ	فَيَعْلٌ	45	Being unfaithful.	خَنْسَرَى	فَنَعْلَى	33
Being a chief.	سُودٌ دٌ	فُعْلٌ	46	Shewing enmity.	شَنَانٌ	فَعْلَانٌ	34

MEASURE 23 فُعُولٌ. This is a common Measure of the infinitive, but the vowel Zuma of the primal radical is sometimes converted into Kusra, in the case of an أَجُوف having the letter يا for the medial radical: as رُيُوحٌ originally زُيُوحٌ Removing to a distance, &c.

Measure 42 فَيَعْلُولَةٌ. The Example دَائِمُومَةٌ was originally دَائِيُومُومَةٌ.

MEANING.	EXAMPLES.	MEASURE.		MEANING.	EXAMPLES.	MEASURE.	
Perishing.	تَهْلِكَةُ	تَفْعُلَةٌ	54	Being steady or grave.	تَيَقُّورٌ	فَيْعُولٌ	47
Perishing.	تَهْلُوكٌ	تَفْعُولٌ	55	Being mad.	عِلَوزٌ	نَعُولٌ	48
Repelling.	تُدْرَأُ	تُفْعَلُ	56	Separation.	هَجْرٌ	فِعْلٌ	49
Standing.	قَائِمٌ	نَاعِلٌ	57	Being angry.	أَزَنْدٌ	أَفْعَلٌ	50
Speaking nonsense.	لَاغِيَةٌ	فَاعِلَةٌ	58	Censuring.	إِرْزِيزٌ	إِفْعِيلٌ	51
Knowledge.	مَشْعُورٌ	مَفْعُولٌ	59	Taking pleasure.	أُزْبِيٌ	أُنْعُولٌ	52
Lying.	مَكْدُوبَةٌ	مَفْعُولَةٌ	60	Playing.	أَلْعُوبَةٌ	أُنْعُولَةٌ	53

Measure 47 فَيْعُولٌ. The Example تَيَقُّورٌ was originally وَيَقُّورٌ; the letter Wao being changed into Ta

Measure 52 أُنْعُولٌ. The Example أُزْبِيٌ was originally أُزْبُويٌ; the letter Wao being changed into Ya, and the vowel ZUMMA into KUSMA.

REMARKS.

R E M A R K S.

THESE are all the measures I have been able to collect for the first table ; but the four last measures, namely, **فَاعِلٌ**, **فَاعِلَةٌ**, **مَفْعُولٌ**, **مَفْعُولَةٌ**, exhibit forms more generally applicable to the participles, active and passive, than they are to the infinitive mode of the verb. It becomes necessary, therefore, to offer a few observations on each of these measures ; with regard to which, Grammarians have entertained various opinions.

THE word **قَائِمٌ** STANDING, the only example ever adduced of an infinitive formed on the Measure **فَاعِلٌ**, has been cited by **أَبُو حَيَّانٍ** as **قُمْ قِيَامًا** for **قُمْ قَائِمًا** : “ Stand a standing ;” the verb being here followed by ITS OWN COGNATE, (termed by the Arabs **مَفْعُولٌ مُطْلَقٌ**,) which is the infinitive used as a substantive noun : as when we say in English “ He dreamt a dream ;” “ He rode a ride ;” “ He died an ignominious death ;” &c. But as there is no other example of an infinitive formed on this measure, Grammarians are generally unwilling to assign **قَائِمٌ** to the class of infinitives ; and have therefore very generally declared it to be an active participle, used however in the sense of the infinitive, as the latter, in its turn, may be often observed, in every Language, to supply the place of the active participle. Thus A DRUDGE, in English, commonly means “ one who performs offices of drudgery ;” as A PURGE, means “ that which occasions purging ;”

ing ;” whereas both nouns, in their literal sense, are plainly the names of the actions themselves, here used to supply the place of the agents or active participles, regularly formed by adding **R**: as **DRUDGER** ; **PURGER** ; &c. So, also, in the Arabic Language, the infinitives **عَدْلٌ** JUSTICE, and **صَوْمٌ** FÁSTING, may supply the place of the active participles : as **زَيْدٌ عَادِلٌ** for **زَيْدٌ عَادِلٌ** “ ZYDE is just ;” **عَمْرٌ وَصَائِعٌ** for **عَمْرٌ وَصَائِعٌ** “ AMR is fasting ;” &c. But though the examples of this nature are very numerous, their accuracy is determined, in every instance, by the arbitrary authority of prescription alone ; whence it follows that we cannot use **عَاشِقٌ** LOVE, in the sense of **عَاشِقٌ** A LOVER, because we have not the authority of general usage in our favor.

THE Measure **فَاعِلَةٌ** is the regular form of the active participle in the feminine gender ; but many infinitives appear to occur on this measure, besides that cited in the text : as **لَا غِيَةَ** “ Speaking nonsense ;” **بَاقِيَةٌ** “ Duration ;” **فَاقِيَةٌ** “ Following a person ;” **عَاقِيَةٌ** “ Being in safety ;” **فَاصِلَةٌ** “ Separation ;” **دَالَّةٌ** (originally **دَالِلَةٌ**) “ Shewing the road ;” &c. Two of these occur in the following examples drawn from the KOOR-AN : namely, **هَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ** meaning “ Do you see any such thing as life or duration for them ;” **لَيْسَ لَوْتَعَتِهَا كَذِبٌ** meaning “ There is no falshood with regard to its occurrence ;” namely, the occurrence of the day of judgment ;

ment; or, in other words, "it will certainly occur." But some Grammarians maintain the participial character of these nouns, in which case, *مِنْ نَفْسٍ بَاتِيَةٍ* means *مِنْ نَفْسٍ بَاتِيَةٍ* "Do you see any one of them alive?" as *كَانَ بَعْدَهُ* means *كَانَ بَعْدَهُ* "There is no falsifier of its occurrence."

THE Measures *مَفْعُولٌ* and *مَفْعُولَةٌ* exhibit the regular forms of both genders of the passive participle; but in the opinion of the Grammarians *أَخْفَشَ* and *فَرَّأَ* they are often infinitives: as *كَذَبَ مَكْذُوبًا* "He knew a knowing;" *شَعَرَ مَشْعُورًا* "He lied a lying;" &c. each verb being here followed by its own cognate, according to the preceding explanation of that term. In the opinion of *سَيِّبَوِيَّة* they are not infinitives, but rather a species of adjective nouns, descriptive of a given TIME in which the event signified by the infinitive may happen to occur. In this case *شَعَرَ مَآثِرًا* means *شَعَرَ مَآثِرًا* or *شَعَرَ مَآثِرًا* "He knew at the time of knowing;" as *كَذَبَ مَكْذُوبًا* means *كَذَبَ مَكْذُوبًا* "He lied at the time of lying;" &c. It is only necessary to add that the infinitive, in every Language, is often used in the sense of the passive participle; as PAINTING for a PICTURE OF THING PAINTED; BUILDING for a HOUSE or SOMETHING BUILT; &c. So, also, the Arabs say *دِرْهَمٌ صَرَبٌ* "A coined Dirhum;" where *صَرَبٌ* occurs in the sense of *مَصْرُوبٌ*; but though the examples of this kind are pretty numerous, their accuracy must be supported, in every

every instance, by a reference to the authority of general usage. We cannot therefore use *عَشَقَ* Love, in the sense of *مَعْشُوقٌ* LOVED, because it is not supported by general usage; but an English lover may apply the term "My love" to his mistress, because, with us, the infinitive Love has acquired the sense of the passive participle.

TABLE SECOND.

*SIMPLE INFINITIVES ASSIGNED BY SOME GRAMMARIANS
TO THE SUPERLATIVE CLASS.*

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
Swinging the hands in walking; or The excess of it.	مَطِيطِي	فَعِيلِي	7	Passing bounds; or The excess of it.	غُلَوَاءُ	فُعَلَاءُ	1
Swinging the hands in walking; or The excess of it.	مُطِيطِي	فُعِيلِي	8	Expectation or Delay; or The excess of either.	طُلَوَاءُ	فُعَلَاءُ	2
Speaking nonsense; or The excess of it, in delirium or in sleep.	اَهْجِيرِي	اَفْعِيلِي	9	Firmness in battle; or The excess of it.	بِرَاكَاءُ	فَعَالَاءُ	3
Speaking nonsense; or The excess of it, in delirium or in sleep.	اَهْجِيرَاءُ	اَفْعِيلَاءُ	10	Firmness in battle; or The excess of it.	بِرُوكَاءُ	فَعُولَاءُ	4
Rejoicing; or The excess of it.	سَارُورَاءُ	فَاعُولَاءُ	11	Swinging the hands in walking; or The excess of it.	مَطِيطَاءُ	فَعِيلَاءُ	5
Knowing; or The excess of it.	مَشْعُورَاءُ	مَفْعُولَاءُ	12	Swinging the hands in walking; or The excess of it.	مُطِيطَاءُ	فُعِيلَاءُ	6

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
Being great; or The ex- cess of it.	جَبْرِيَّةٌ	فَعْلِيَّةٌ	18	Being an- gry; or The excess of it.	بَغْضَةٌ	فَعْلَةٌ	13
Being great; or The ex- cess of it.	جَبْرَوْتُ	فَعْلَوْتُ	19	Being an- gry; or The excess of it.	بَغْضَاءٌ	فَعْلَاءٌ	14
Being great; or The ex- cess of it.	جَبْرَوْتُ	فَعْلَوْتُ	20	Being great; or The ex- cess of it.	جَبْرَوْرَةٌ	فَعْلَوْرَةٌ	15
Being great; or The ex- cess of it.	جَبْرَوْتِي	فَعْلَوْتِي	21	Being great; or The ex- cess of it.	جَبْرَوْرَةٌ	فَعْلَوْرَةٌ	16
Being great; or The ex- cess of it.	جَبْرِيَاءٌ	فَعْلِيَاءٌ	22	Being great; or The ex- cess of it.	جَبْرِيَّةٌ	فَعْلِيَّةٌ	17

TABLE THIRD.

أَوْزَانُ الْمُبَالَغَةِ

MEASURES OF THE INFINITIVE IN THE SUPERLATIVE
DEGREE.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
The excess of prevail- ing.	غَلَبِيٌّ	فَعْلِيٌّ	6	Excessive exercise.	تَجَوَّالٌ	تَفَعَّالٌ	1
The excess of prevail- ing.	غَلَبَةٌ	فَعْلَةٌ	7	The excess of shewing the road.	دَلِيلِيٌّ	فَعِيلِيٌّ	2
The excess of prevail- ing.	غَلَبَةٌ	فَعْلَةٌ	8	The excess of distin- guishing.	خَصِيصَاءٌ	فَعِيلَاءٌ	3
Coming ve- ry sudden- ly.	بَغْتَةٌ	فَعْلَةٌ	9	The excess of cutting.	تَقْطَاعٌ	تَفَعَّالٌ	4
The excess of silence.	سَاكُوتَةٌ	فَاعُولَةٌ	10	The excess of falshood.	كَذَّابٌ	فَعَّالٌ	5

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REMARKS

REMARKS ON TABLE THIRD.

MEASURE 1st. تَفْعَالٌ. In the opinion of سَيِّبَوِيَّة, this Measure is applicable, by analogy, to all infinitives of the triliteral radical class, whenever they are used in a superlative sense: as تَهْدَارُ "The excess of speaking nonsense;" تَلْعَابُ "The excess of playing;" تَرْكَادُ "The excess of repulsion;" &c. The Shykh الرَّضَوِيُّ, on the contrary, though he admits the frequency of its occurrence in the Language, maintains that the authority of prescription is indispensably necessary to the accuracy of its employment in every instance. The Grammarian فَرَّاءٌ and the schools of Koorfa, believe, on the other hand, that تَفْعَالٌ is another form of تَفْعِيلٌ, the regular infinitive of the second conjugation of augmented triliterals, of which مَبَا لَغَةٌ or EXCESS, is one of the properties; as the reader will perceive on reverting to the chapter in which those properties are treated. In this case, تَرْكَادُ is the original form of تَرْكَادُ; as تَكْرَارٌ is the original form of تَكْرَارٌ; &c.

THERE is another Measure, not included in the Table, namely, تَفْعَالٌ as تَبْيَانٌ EXPLANATION; which is believed by سَيِّبَوِيَّة to be an irregular form of the Measure تَفْعِيلٌ, of the second conjugation of augmented triliterals. In this case, تَبْيِينٌ is the regular form of the infinitive تَبْيَانٌ; and as EXCESS is a property of that conjugation, it may possibly signify "The excess of explanation."

nation." ABOO HY-RAN believes تَبَيَّانٌ and تَلَقَّاءٌ to be simple substantive nouns, used however in the sense of infinitives; and the Grammarian عَلَمٌ is of opinion that they are irregular forms of the Measure تَفْعَالٌ in the preceeding table; and ought therefore to have been تَبَيَّانٌ and تَلَقَّاءٌ; had not the authority of usage determined otherwise.

THE Measure تَفْعَالٌ with كُسْرَةٌ is of rare occurrence in the Arabic Language; insomuch that Grammarians have discovered but SIXTEEN words of any kind, commonly formed on that Measure: namely, تَبَيَّانٌ EXPLANATION; تَلَقَّاءٌ MEETING; نَهْوَاءٌ A PORTION OF THE NIGHT; تَمْسَاحٌ A CROCODILE; or FLATTERER; تَلْغَافٌ A GARMENT FOLDED ABOVE; تَلْقَامٌ A HASTY SWALLOWER; تَجْفَافٌ AN IDOL; or PICTURE; تَجْفَافٌ A RUBBING CLOTH; employed to wipe off the perspiration of horses; تَمْرَاقٌ A PIGEON HOUSE; تَقْصَارٌ A NECKLACE; or COLLAR; تَلْعَابٌ A GREAT PLAYER; تَنْبَالٌ SHORT or DWARFISH; تَبْرَاكٌ; تَعْشَارٌ; تَرْبَاعٌ; The names of three places; تَضْرَابٌ an attributive descriptive of the TIME in which the event signified by its primitive ضَرْبٌ may fitly occur: as أَتَتْ النَّائِلَةُ عَلَى تَضْرَابِهَا "The camel came at a time when she was fit to be leaped by the male." To these examples may, however, be added the word تَمْشَاءٌ WALKING, on the authority of the قَامُوسٌ.

MEASURE 2d. نَعْيِلِي. This Measure sometimes denotes the

excess,

excess, not of its primitive, but of the derivative formed on the Measure **تَفَاعُلٌ**, which is the infinitive of the fifth conjugation of augmented trilaterals. Thus **رَمِيًّا** signifies **كَثْرَةُ التَّرَامِي** “The excess of shooting arrows at each other;” as **حَجِيزِي** signifies **كَثْرَةُ التَّحَاجُزِ** “The excess of mutually refraining from the fight.” They say, **كَأَنْتَ بَيْنَ الْقَوْمِ رَمِيًّا ثُمَّ صَارُوا إِلَيَّ حَجِيزِي** meaning “The tribe shot arrows at each other in great abundance, and afterwards refrained very much from the fight.” The words **فَخِيرِي** “The excess of boasting;” and **قَتِيئِي** “The excess of tale-bearing;” furnish examples of the Measure **فَعِيلِي** which is of rare occurrence in the Language, and applicable by the authority of prescription alone. Yet some few Grammarians maintain the accuracy of its application by analogy to all the infinitives of the trilateral radical class. Some of its examples receive with equal accuracy, the letter ALIF, MUMDOODA or MUKSOORA: as **خَصِيصًا** or **خَصِيصِي** “The excess of distinguishing;” and **كِسَائِي**, in opposition to the general opinion, admits the substitution of Alif **مَمْدُودَةً** for Alif **مَقْصُورَةً** in all the examples of the superlative class: as **فَخِيرَاءُ** or **فَخِيرِي**; **قَتِيئَاءُ** or **قَتِيئِي**; **دَلِيلَاءُ** or **دَلِيلِي** &c.

SECTION

SECTION FOURTH.

RULES APPLICABLE TO THE FORMATION OF SIMPLE INFINITIVES OF THE TRILITERAL RADICAL CLASS.

THE occurrence of an infinitive on any one or more of the numerous measures which have just been detailed, is very generally determined by the authority of prescription ; and the Dictionary, therefore, will furnish a better criterion for the decision of all such questions, than the resources of Grammar can possibly supply. The usual industry of the writers on Arabic Grammar has, nevertheless, been directed to the elucidation of this subject with some tolerable share of success ; and the result of their enquiries has furnished the matter from which I have compiled the following rules.

RULE FIRST.

VERBS significant of ARTS, TRADES, PROFESSIONS, OR STATION, &c. to whichever of the six conjugations they may happen to belong, will generally form the infinitive on the Measure **فَعَالَةٌ**. Examples : **تِجَارَةٌ** “ Trading as a merchant ; ” **عِبَارَةٌ** “ Interpreting dreams ; ” **زِرَاعَةٌ** “ Cultivating the soil ; ” **كِتَابَةٌ** “ Writing ; ” **صِيَاغَةٌ** “ Practising the trade of a goldsmith ; ” **خِيَاطَةٌ** “ Practising the trade of a taylor ; ” **إِمَارَةٌ** “ Being a chieftain ; ” **بِشْيَانَةٌ** “ Being a chieftain ; ” &c. But some of them admit

also: as دَلَّالَةٌ “Shewing the road;” وَلايَةٌ “Obtaining power.” And so, also, according to the opinion of some Grammarians, of نَقَّابَةٌ “Being a ruler;” أَمَّارَةٌ “Being a chieftain;” &c. Nay both forms are applicable to all the examples of this class according to the authority of سيبويه who maintains that نَعَالَةٌ is the form of the infinitive or مَصْدَرٌ; whereas نَعَالَةٌ is the form of the اسْمُ or “Simple substantive noun.”

R U L E S E C O N D.

VERBS significant of SOUND sometimes form the infinitive on the Measure نَبَّأَحُ as صَيَّاحٌ “Calling aloud;” نَبَّأَحُ “The barking of a dog; or lowing of a deer;” &c. But more commonly on the Measure نَعَالٌ as صَرَاحٌ “Calling aloud;” نَبَّأَحُ “The barking of a dog;” بُغَامٌ “The lowing of a camel, bull, or deer;” نَعَاتٌ “The croaking of a raven;” نَهَاتٌ “The braying of an ass;” &c. Or on the Measure نَعِيلٌ as ضَجِيحٌ “Crying aloud;” هَدِيرٌ “The lowing of a camel;” صَهِيلٌ “The neighing of a horse;” صَغِيرٌ “The singing of a bird;” نَعِيبٌ “The crowing of a cock or a raven;” &c.

R U L E T H I R D.

VERBS significant of FLIGHT or EXCITEMENT pretty generally form the infinitive on the Measure نَعَالٌ. Examples: شَرَّادٌ “Running
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ning away;" ضَرَابٌ "The coition of camels or other animals;" جَرَانٌ "The being restive of cattle;" طِمَاحٌ The being restive of cattle;" &c.

R U L E F O U R T H.

VERBS significant of PAIN or DISEASE pretty generally form the infinitive on the Measure نَعَالٌ if the past tense be not formed on فَعَلَ. Examples: سَعَالٌ "Coughing;" ذُؤَارٌ "The swimming of the head;" &c. But if the past tense be formed on فَعَلَ, the infinitive will then be نَعَلٌ: as وَرَمٌ "Swelling;" وَجَعٌ "Suffering pain;" &c. The Measure نَعَالٌ, applicable to verbs significant of SOUND, PAIN, or DISEASE, is sometimes convertible with the Measure نَعَالٌ: as نَحْوَاتٌ "Crying for assistance;" سَوَافٌ "Being sick or unwell;" &c.

R U L E F I F T H.

VERBS significant of COLOR generally form the infinitive on the Measure نَعْلَةٌ: as حُمْرَةٌ "Being red;" خَضَرَةٌ "Being green;" سُمْرَةٌ "Being straw colored;" كُدْرَةٌ "Being turbid or muddy;" &c. And verbs significant of MOTION, PERTURBATION, AGITATION, &c. form the infinitive on نَعْلَانٌ: as خَفَقَانٌ "Palpitation of the heart;" or "The irregular motion of a species of vapour often mistaken for water at a distance;" دَوْرَانٌ "Running;" جَرِيَانٌ "Flowing;" غَلِيَانٌ "Boiling;" نَزْوَانٌ "Leaping;" &c.

R U L E

R U L E S I X T H.

TRANSITIVE verbs not significant of any of the senses adverted to in the preceding rules, are most likely to form the infinitive on نَعْلُ if the past tense be formed on either of the Measures نَعَلَ or نَعِلَ. Examples: ضَرَبَ "Beating;" تَتَلَّ "Slaughter;" نَعِلَ "Praise;" &c. And intransitive verbs, under the same circumstances, will commonly form the infinitive on the Measure نَعُولُ if the past tense be نَعَلَ. Examples: دَخَلَ "Entrance;" جَلَسَ "Sitting;" سَجَدَ "Prostration;" جَلَسَ "Sitting;" رَكَعَ "Bending the body;" &c. Or on the Measure نَعِلُ if the past tense be نَعِلَ. Examples: فَرَحَ "Rejoicing;" مَرَضَ "Sickness;" طَرَشَ "Deafness;" &c.

R E M A R K S.

THE preceding rule, though generally received, and confirmed by the authority of سَبْبُورِي and أَخْفُش, is not implicitly admitted by أَبُو الْعَبَّاسِ ابْنُ الْحَاجِّ who believes that نَعَلَ, being intransitive, and having an infirm letter either as the medial or final radical, will rarely form its infinitive on the Measure نَعُولُ and more commonly on the Measure نَعِلُ: as صَوَّمَ "Fasting;" مَشَى "Walking;" &c. Or نَعَالَ: as تَيَّامَ "Standing;" &c. Or نَعَاءُ: as نَمَاءُ "Growing;" &c. For though the Measure نَعُولُ is sometimes, in this case, observed to occur: as غَيَّبَ "Absence;" دَنَا "Proximity;" &c.

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he remarks that it is awkwardly applicable to such nouns, and therefore generally superseded in the Language. *FURRAA*, on the other hand, states that whether the verb be transitive or neuter, the past tense being *نَعَلَ*, and the Measure of the infinitive unknown to the speaker, he will be justified in forming the latter on *نَعْلٌ* by the dialect of *HIJAZ*; and on *نُعُولٌ* by the dialect of *NUJD*.

R U L E S E V E N T H.

THE past tense of the verb being *نَعَلَ*, the prevailing form of the infinitive is *نَعَالَةٌ*: as *كِرَامَةٌ* “Generosity;” *شَرَانَةٌ* “Nobility;” *خَبَانَةٌ* “Baseness;” *قَبَاحَةٌ* “Vice; or Ugliness;” *فَصَاحَةٌ* “Eloquence;” &c. Yet *نَعْلٌ نَعْلٌ نَعَالٌ* and *مَعْلٌ* are, in this case, very frequently observed to occur: as *جَمَالٌ* “Beauty;” *حُسْنٌ* “Beauty;” *كَرَمٌ* “Generosity;” *عِظَامٌ* “Greatness;” &c.

R U L E E I G H T H.

THE past tense being *نَعَلَ*, the infinitive is never formed on the Measures *نُعْلٌ* or *نَعْلٌ*; except in the case of verbs termed *نَاِصٌ*, having the letters *WAO* or *YA* for the final radical, which generally form the infinitive on one or other of these two Measures. Examples: *هُدًى* “Shewing the road;” *سُرًى* “Travelling by night;” *قَرًى* “Hospitality;” *قِلًى* “Enmity;” &c.

R U L E N I N T H.

THE past tense being **فَعَلَ** and the Measure of the infinitive **فَعْلٌ**, the Aorist must be generally **يَفْعَلُ**: as **طَلَبٌ** “Asking;” Verb **طَلَبَ**; **يَطْلُبُ**; &c. But there are some exceptions to this rule: as **جَلَبٌ**; from **الْجَرْحُ** “The wound began to heal;” Aorist **يَجْلِبُ**; **غَبْنٌ** “Cheating a purchaser;” or “Stupidity of understanding;” Aorist **يَغْبِنُ**; **غَلَبٌ** “Prevailing;” Aorist **يَغْلِبُ**; &c. The word **غَلَبٌ** occurs in the following verse of the Kooran: **هُم مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ** “They (the Persians,) after prevailing over them (the Grecians,) will soon be conquered in their turn;” if we read **سَيَغْلَبُونَ**: or “They (the Grecians,) after being conquered by them (the Persians,) will soon prevail in their turn;” if we read **سَيَغْلِبُونَ** in the active voice. FURRAN, however, thinks it probable that **غَلَبٌ** is here a contraction for **غَلَبَةٌ** which is the more ordinary form of the infinitive; as **عَدٌ** is a contraction of **عِدَّةٌ** “A promise,” in the following verse.

إِنَّ الْخُلَيْطَ أَجَدُّ وَالْبَيْنَ فَا نَجَرَدُ
وَأَخْلَفُواكَ عِدَّ الْأَمْرِ الَّذِي وَعَدُوا

“VERILY these insincere friends were determined to leave thee, and now they are gone! They have broken the pledge of their faith to thee.”

SECTION

SECTION FIFTH.

الْمَرَّةُ وَالتَّوَعُّ مِنَ التَّلَاثِيِّ الْمَجْرَدِ

THE INFINITIVE RESTRICTED TO UNITY OR SPECIES.

THE preceding infinitives are capable of restriction to the sense of UNITY; in which case they are termed *الْمَصْدَرُ لِلْمَرَّةِ* or “The infinitive of UNITY;” as *ضَرَبْتُ ضَرْبَةً* “I struck ONE blow.” Or they may be so restricted as to denote the event under SOME ONE of many specific forms in which it may be occasionally observed to occur; being termed, in this case, *الْمَصْدَرُ لِلتَّوَعُّ* or “The infinitive of SPECIES;” as *جَلَسْتُ جَلْسَةً* “I sat down in a CERTAIN SPECIFIC POSTURE;” &c. The following rules regulate the formation of the infinitive employed in either of the senses to which I have now adverted.

R U L E F I R S T.

THE infinitive, being restricted to the sense of UNITY, must be formed on the Measure *تَعْلَةٌ* (whatever may have been its original form;) provided the last letter shall not be ت servile. From *ضَرَبٌ* “Beating,” we have therefore *ضَرْبَةٌ* “A blow;” or “One beating;” from *شُغْلٌ* “Employment,” *شَعْلَةٌ* “A single employment;” from *دُخُولٌ* “Entering,” *دَخَلَةٌ* “A single entrance;” from *اْتِيَانٌ* “Coming,” *اْتِيَةٌ* “A single coming;” &c. Examples: *دَخَلْتُ دَخَلَةً* “I entered once;”

خُرُوجَةٌ

أَتَيْتُهُ أَتَيْتَةً “ I came to him once;” خَرَجْتُ خُرُوجَةً “ I went out once;” لَقِيتُهُ لَقِيَةً “ I met him once;” &c. But the two last examples are very commonly, perhaps generally, superceded by the phrases أَتَيْتُهُ إِتْيَانَةً “ I came to him once;” لَقِيتُهُ لِقَاءً “ I met him once;” in which, the infinitives إِتْيَانٌ and لِقَاءٌ are irregularly permitted to retain the original forms.

R U L E S E C O N D.

THE preceding rule is applicable, in the general opinion, even to those infinitives which end in the letter ت servile: as دَرَيْتُ دَرِيَةً “ I comprehended, one comprehending;” كَرَّمْتُ كَرَمَةً “ I sought (it) once;” نَشَدْتُ نَشْدَةً “ He was generous on one occasion;” بَغَى بُغْيَةً “ He desired (it) one desiring;” كَدِرَ كَدْرَةً “ It was dirty or muddy for once;” &c. But the celebrated ابْنُ الْحَاجِبِ and others, have directed us, in this case, to retain the original form of the infinitive, without alteration of any kind; in which case, دَرَايَةٌ; نَشْدَةٌ; كَرَامَةٌ; must supercede the form فَعْلَةٌ in the preceding examples, to which many others might be easily added.

R U L E T H I R D.

THE مَرْثَةٌ being formed on فَعْلَةٌ, the نَوْعٌ must be formed on فَعْلَةٌ: as جَلَسَتْ “ One sitting;” جَلَسَةٌ “ A peculiar mode of sitting;” and thus we say جَلَسَةُ الْمُلُوكِ “ The sitting or posture of kings,” for example. And the مَرْثَةٌ being left to retain

retain its original form, the **نَوْع** must retain its original form ; in which case, the forms of all being precisely the same, the context must determine the difference of sense. Example : **رَجِمَ رَحْمَةً** “ He shewed mercy ; ” the word **رَحْمَةً** being the simple infinitive, because there is no context from which to infer the **نَوْع** or the **مَرَّة**. **رَجِمَ رَحْمَةً وَاحِدَةً** . “ He shewed mercy on one occasion ; ” **رَجِمَ رَحْمَةً حَسَنَةً** “ He shewed a beautiful or pleasing species of mercy ; ” &c.

SECTION SIXTH.

مَصَادِرُ الرُّبَاعِيِّ الْمَجْرَدِ وَغَيْرِهِ

TRILITERAL OR QUADRILITERAL INFINITIVES NOT HITHERTO TREATED.

I PROPOSE, in this section, to consider the formation of all the infinitives not hitherto treated : and these comprise : FIRST, infinitives of the quadriliteral radical class ; SECONDLY, those triliteral infinitives of the class termed **مُلْحَق**, which assume the form of quadriliteral radicals ; THIRDLY, the various classes of augmented quadriliterals ; FOURTHLY, the triliterals which assume the forms of these ; and, FINALLY, the various classes of augmented triliterals. It would be very tedious, however, to adopt this arrangement in treating the rules applicable to the formation of the infinitive in each class ; for though the measure of the infinitive differs in each, there are many classes, triliteral

N n n

and

and quadriliteral, in which it is formed by the application of the same rule. It will be convenient, therefore, to forget for the present, the distinction of classes to which I have adverted; and to consider all the infinitives in question, as distinguished from each other, merely by the number of letters that may happen to occur in the past tense of their respective verbs.

Now the past tense may comprise **FOUR LETTERS**, which forms the **FIRST** division; or it may comprise **MORE** than four letters, in which case the first letter must be **ل** servile, which forms the **SECOND** division; or **فَهَزَةُ التَّوَصُّلِ**, which forms the **THIRD** and **LAST**. The verbs comprised under the first division, are, *first*, quadrilaterals of the radical class: as **دَحَرَاجَ** “He circulated;” Measure **نَعَلَلَّ**: *secondly*, trilaterals of the class termed **مُتَحَقِّق**, which have the quadriliteral radical form: as **حَوَّقَلَّ** “He was old and impotent;” Measure **فَوَّعَلَّ**: and, *finally*, augmented trilaterals, termed **مُطَلِّق**, of the first, second, and third conjugations: as **أَكْرَمَ** “He honored;” Measure **أَنْعَلَّ**: **عَلَّمَ** “He instructed;” Measure **نَعَلَّ**: and **قَاتَلَ** “The tribe committed mutual slaughter;” Measure **فَاعَلَّ**. The following rules will shew the regular form of the infinitive in each of these classes, as well as those irregular forms on which some of them are occasionally found to occur.

FIRST

FIRST DIVISION.

R U L E F I R S T.

QUADRILITERAL radicals and those trilaterals termed مُلْحَق which assume the quadriliteral radical form, have the infinitive regularly derived from the past tense, simply by adding the letter ت. It follows, therefore, that فَعَلَّ will make the infinitive نَفْعَلَّةٌ : as فَعَلَ makes نُوعِلَّةٌ ; فَيَعْلُ ; فَيُعِلَّةٌ ; فَعْنَلُ ; فَعَنْلَةُ : فَعَلَاً ; فَعْلَاءَةٌ &c. &c. Examples : دَحَرَ حَجَةً “Circulating;” حَوَّلَهُ “Being old and impotent;” بَيَّطَرُهُ “Practising the trade of a farrier or cattle doctor;” تَلَنَسَّهُ “Putting on a cap;” جَعَبَاهُ “Throwing;” &c. This rule is universally applicable to all the verbs comprised under it; but some of them have other forms of the infinitive, irregularly applicable, by the authority of prescription, to those examples in which they are found to occur. The following are some of the forms to which I allude :

فَعَلَّالٌ فَعَلَّالٌ فَعَلَّالٌ فَعَلَّالٌ

All these forms may be illustrated by the verb زَلَزَلَ "He shook any thing severely;" which forms its infinitive زَلْزَالٌ and زَلْزَلَةٌ. It is to be observed, however, that the form

* According to the authority of the **اَرْتِشَاف** the verb **زَنْزَلَ** has yet another irregular form of the Infinitive, namely **زَنْزِيدُ**, Measure **فِعْلِيلٌ**; but this form is not recorded in the **قَامُوسِ**.

فعلا

نَعْلَالٌ is of rare occurrence; and نَعْلَالٌ is chiefly applicable to verbs of the class termed مُضَاعَف; as زَلَزَلَ; of which the characteristic is, that the FIRST radical is homogeneous with the THIRD; as the SECOND is, with the FOURTH radical. That it is not entirely restricted to verbs of that class, may be evinced by the examples دَحْرَاجٌ “Circulating;” حَيْقَالٌ “Being old and impotent;” سَوَّهَافٌ “Nourishing a child;” or “Providing it with good food;” &c. In the opinion of جَوْهَرِي the form نَعْلَالٌ is properly the infinitive; as opposed to نَعْلَالٌ which is the substantive noun: as تَلْقَالٌ “Agitating violently;” تَلْقَالٌ “Violent agitation;” &c. This proposition, so far as I know, has not been sanctioned or condemned by any other Grammarian. As another example of the form تَعْلِيلٌ, the word قَرَّ قَرِيرٌ “The cooing of a dove;” or “The rumbling of the belly;” may be adduced.

THERE are yet other forms of the infinitive, which these verbs are sometimes irregularly found to assume: namely:

تَعْلِيلٌ تَعْلِيلٌ

All these forms may be illustrated by the verb قَرَّ نَصَّ followed by its own COGNATE, which the reader knows to be the infinitive used in the sense of a substantive noun; as when we say in English “He dreamt a dream;” &c. Example: قَرَّ نَصَّ الْقَرَّ نَصَّ or قَرَّ نَصَّ الْقَرَّ نَصَّ “He sat on his hips; his knees, encircled by his arms, being close up to his belly.” The cognate is left untranslated by me, because it adds nothing to the sense of the sentence, and cannot be translated

without

without violation to the idiom of the English Tongue. It will be observed that any one of the three vowel points may be here applied to the first letter; but there are many examples in which only one vowel point is admissible: as *قَرَطَبِي* “Throwing a man on his back;” *تَهَقَّرِي* “Retreating backwards without wheeling round;” &c. The same vowel point which is given to the first, must be also given to the third letter; and the use of Alif *مَقْصُورَةٌ* or *مَمْدُودَةٌ* is determined by the authority of prescription alone.

R U L E S E C O N D.

THE form of the past tense being *أَنْعَلَ* that of the infinitive must be *أَتَبَلَ*: *أَكْرَمَ* as *أَتَبَلَ*: as *أَكْرَمَ* “He honored;” *أَتَبَلَ* “He approached;” *أَسْلَمَ* “He embraced the Moohum-mudan faith;” *أَقَرَّ* “He confirmed;” *أَقْرَارٌ* &c. To this rule there are no exceptions; or to speak more accurately, the infinitive, in this class, has no irregular forms at all, unless the following shall be so considered: *أَقَرَّ نَقَرَةً وَتَقَرَّارًا* “He confirmed a confirming.” It will be observed that the verb *أَقَرَّ* is here followed by its own cognate; namely: *تَقَرَّارٌ* or *تَقَرَّةٌ*; and as the verb and the cognate are generally formed on the same conjugation, these forms, namely: *تَقَرَّةٌ* (originally *تَقَرَّرَةٌ*) Measure *تَفْعِلَةٌ*; and *تَقَرَّارٌ*, Measure *تَفْعَالٌ*; have been thought, by some Grammarians, to belong irregularly to this conjugation. I am of opinion that they belong to the conjugation *فَعَّلَ* of which I shall presently have occasion to treat; and it is

certain, at least, that though the verb and the cognate generally belong to the same conjugation, the contrary is often observed to occur: as **أَنْبَتَ نَبَاتًا** “It grew a growing;” **أَعْطَى عَطَاءً** “He gave a giving;” **أَقْرَضَ قَرْضًا** “He lent a lending;” (of money;) **أَغْلَقَ غُلْقًا** “He shut a shutting;” **تَبَتَّلَ إِلَٰهَ تَبَتُّلًا** “He relinquished the world and devoted himself to God;” &c.

R U L E T H I R D.

THE form of the past tense being **فَعَلَ** that of the infinitive is regularly **تَفْعِيلٌ**; provided the final radical shall neither be **WAO**, **YA**, nor **HUMZA**. Examples: **صَرَّفَ** “He inflected;” **تَصْرِيفٌ**; **بَدَّلَ** “He exchanged;” **تَبْدِيلٌ**; **عَظَّمَ** “He honoured;” **تَعْظِيمٌ**; **مَثَّلَ** “He exemplified;” **تَمَثِيلٌ**; &c. But if the final radical be **WAO** or **YA**; the infinitive, in this conjugation, is regularly formed on **تَفْعِلَةٌ** as **تَزْكِيَةٌ** “Purification;” **تَثْنِيَةٌ** “Doubling;” &c. And if the letter **HUMZA** be the final radical, either measure may be regularly employed with equal accuracy, according to the general opinion of Grammarians: as **تَخْطِئُ** or **تَخْطِئَةٌ** “Accusing any one of error;” **تَهْنِئُ** or **تَهْنِئَةٌ** “Congratulating;” &c. But **SEEBUWYH** believes the Measure **تَفْعِلَةٌ** to be alone regular in this case; and therefore condemns the general use of the other Measure, namely: **تَفْعِيلٌ**; whereas **تَفْعِيلٌ** has, in its turn, received the sanction of certain Grammarians who think it inadmissible, except by the authority of prescription, to apply the Measure **تَفْعِلَةٌ** to any infinitive of this class, having the letter **HUMZA** for the final radical.

BUT

BUT the Measure **تَفْعِيلٌ** sometimes, though rarely, gives place to **تَفْعَالٌ**: as **تَمْثِيلٌ** or **تَمَثَالٌ**; **تَكْرِيرٌ** or **تَكَرَّارٌ**; &c. And it is sometimes applied irregularly, to the formation of infinitives having the letters **WAO** or **YA** for the final radical: as **تَأْتِي** for **تَأْتِيَةٌ** “Making an outlet for water;” **تَنْزِي** for **تَنْزِيَةٌ** “Causing motion;” &c. The word **تَنْزِي** occurs in the following verse: **فَهِىَ تَنْزِيٌّ دَلَّوْهَا تَنْزِيًّا كَمَا تَنْزِي شَهْلَةٌ صَبِيًّا** “She (the camel) dandles the bucket (on her back,) as an old woman dandles a child.”

THE Measure **تَفْعُلَةٌ** is not very uncommonly, though irregularly, applicable to infinitives of this class which have neither **WAO**, **YA**, nor **HUMZA** for the final radical: as **تَكْرِمَةٌ** “Honoring;” **تَجْرِبَةٌ** “Putting to the proof;” **تَقْدِمَةٌ** “Giving precedence;” **تَفْرِقَةٌ** “Dispersing;” **تَعِزَّةٌ** “Giving strength;” **تَغْرَّةٌ** “Falling into danger or ruin;” &c.

THERE is yet another Measure, namely **فِعَالٌ**, on which these infinitives are sometimes formed: as **كَلَّمْتُهُ كَلًّا مَّا** “I conversed with him;” **حَمَلْتُهُ حِمًّا لَا** “I bore up the load;” **كَذَّبُوا بَايَا تَنَا كَذًّا بَا** (or, as some read it **كَذَّا بَا**) “They have ascribed falshood to my word;” or “denied the truth of it,” a quotation which the reader will easily refer to the KOORAN.

RULE

R U L E F O U R T H.

THE form of the past tense being **فَاعَلَ** that of the infinitive is regularly **مُفَاعَلَةٌ** : as **تَاتَل** “The tribe committed mutual slaughter;” **خَاَصَمَ : مُقَاتَلَةٌ** “The tribe evinced mutual enmity;” **مَضَارَبَةً : ضَارَبَ : مُخَاصَمَةٌ** “The tribe beat each other;” **مُوَاصَلَةٌ** “The tribe met or joined each other;” &c. But the verbs of this class have FOUR irregular forms of the infinitive ; namely :

فَعَالٌ فِيعَالٌ فَعَّالٌ فَعَّالٌ

The form **فَعَالٌ** is of common occurrence : as **تَتَّال** “Mutual slaughter;” **مِرَّاءٌ** “Disputing together;” **ضَرَّابٌ** “Beating each other;” **جَوَّارٌ** “Residing in the neighbourhood of each other;” &c. But it is rarely applicable to any verb having the letter YA for the primal radical, though some examples of the kind may be found in the Language : as **يَاوَمَ يَوْمًا** “He furnished such a one with a daily subsistence;” &c. The remaining forms may be illustrated by the words **تَيْنَّالٌ** “Mutual slaughter;” Measure **مِرَّاءٌ : فِيعَالٌ** “Disputing together;” Measure **جَوَّارٌ : فَعَّالٌ** “Residing in the neighbourhood of each other;” Measure **جَاوَرٌ : فَعَّالٌ** as **جَاوَرُ مَجَاوَرَةٍ وَجَوَّارٌ وَجَوَّارٌ** “The tribe resided in the neighbourhood of each other;” &c. It is to be observed, however, that **جَوَّارٌ** is here more elegant than **جَوَّارٌ** ; and that all the three Measures to which I have now adverted, may be considered as of rare occurrence.

SECOND

SECOND DIVISION.

I now proceed to consider the infinitives of the **SECOND DIVISION** ; of which the characteristic is, that they have **MORE** than four letters in the past tense; the first being the letter **ت** servile. Under this class are comprised, **FIRST**, augmented quadrilaterals of the first conjugation: as **تَدَحَّرَجَ** “It revolved;” Measure **تَفَعَّلَ**: **SECONDLY**, augmented trilaterals of the class termed **مُتَحَكِّن**, which are found to assume the form of this conjugation; and of these, the reader will remember that there are **EIGHT** or **NINE** classes: as **تَجَلَّبَبَ** “He wore a sheet;” Measure **تَفَعَّلَ**: **تَجَوَّرَبَ** “He wore socks;” Measure **تَفَوَّعَلَ**; &c. and, **FINALLY**, the third and fourth conjugations of augmented trilaterals of the class termed **مُطَلَّق**; as **تَعَلَّمَ** “He acquired knowledge;” Measure **تَفَعَّلَ**: **تَجَاهَلَ** “He pretended ignorance;” Measure **تَفَاعَلَ**: &c.

The Measure **تَفَعَّلَ** has **ONE** or perhaps **TWO** irregular forms of the infinitive; namely **تَفَعَّالٌ**: as **تَكَلَّمَ تَكَلَّامًا** “He conversed;” **تَحَمَّلَ تَحَمُّلًا** “He bore up the load;” &c. and **فَعَلَّةٌ** (according to the opinion of **ABOO HY-YAN**;) as **تَخَبَّرَ خَيْرَةً** “He chose a chusing;” **تَطَيَّرَ طَيْرَةً** “He took a bad omen;” &c. The Measure **تَفَاعَلَ** has one irregular form of the Infinitive; namely **تَفَاعُلٌ**: as **تَطَاعَنَ طَاعِنًا**

“He threw a spear;” &c. to which it may be added that the verb تَفَاوَتْ “It was distant,” forms its Infinitive تَفَاوُتٌ; the letter Wāw being indifferently moveable by any one of the three vowel points; a circumstance entirely peculiar to that verb, in which Wāw should be regularly moveable by the vowel ZUMMA alone.

IN all the verbs of this division, the infinitive is regularly formed from the past tense, simply by rendering the penultimate moveable by the vowel ضَمَّة as تَدَحَّرَجَ “It revolved;” تَدَحْرُجُ: تَجَلَّبَبَ “He wore a sheet;” تَجَوَّرَبَ: تَجَلَّيَّبُ “He wore socks;” تَعَلَّمَ “He acquired knowledge;” تَعْلَمُ: تَجَاهَلَ “He pretended ignorance;” تَجَاهُلُ &c. And there are no irregular forms of the infinitive applicable to the verbs of this class, with the exception of those which have just been detailed.

THIRD DIVISION.

THE infinitives of the THIRD DIVISION are those which, having هَمْزَةٌ الْوَصْلُ for the first letter, have MORE than four letters in the past tense; and under this class are comprised, FIRST, augmented quadrilaterals of the second conjugation: as اِحْرَنْجَمَ “The tribe assembled;” Measure اِنْعَنَلْ: SECONDLY, the trilateral correlatives of that conjugation: as اِنْعَنَسَ “He receded or retired;” Measure اِنْعَنَلْ: THIRDLY, augmented quadrilaterals

quadrilaterals of the third conjugation: as اَشْعَرَ "His hair erected itself;" Measure اَفْعَلَّ: FOURTHLY, the trilateral correlatives of that conjugation: as اَبْيَضَّ "He became white;" Measure اَفْعَلَّ: FIFTHLY, the sixth and all subsequent conjugations of augmented trilaterals of the class termed مُطْلَق: as اِكْتَسَبَ "He labored to acquire any thing;" Measure اِفْتَعَلَ; &c. and, FINALLY, a few verbs of uncertain classification: as اِسْتَدَمَّ "He kissed the stone;" Measure اِفْتَعَلَ: or formed on Measures peculiar to themselves: as اِفْهَيْخَ "He walked pompously or proudly;" Measure اِفْعَيْلَ: &c.

IN all these, the infinitive is regularly formed from the past tense, simply by giving the vowel KUSRA to the third letter; and by introducing a quiescent ALIF before the last letter: as اِحْرَنْجَمَ "The tribe assembled;" Infinitive اِحْرَنْجَامُ; &c. But though the rule is very simple in itself, the variety of classes to which it is applicable, may possibly be the occasion of some perplexity; and I think it necessary, therefore, to break it into the following rules of detail, in order to abridge the labor of my readers,

R U L E F I R S T,

THE verb اِحْرَنْجَمَ of the second conjugation of augmented quadrilaterals, makes its Infinitive اِحْرَنْجَامُ; Measure اِفْعِنْدَلُ. And the following are examples of its correlatives: namely اِتْعَنَسَسَ "He receded;" Infinitive اِتْعَنَسَاسُ; Mea-

sure

sure **اِسْلَنْقَى** : **اِنْعَدَلُ** “He slept on his back;” Infinitive
اِحْوَنَصَلُ : **اِنْعَدَلُ** ; Measure **اِسْلَنْقَاءُ** “The crop or stomach of
the bird protruded;” Infinitive **اِحْوَنَصَالُ** ; Measure **اِنْوَنَعَالُ** ;
اِحْبَنْطَأُ “The animal’s belly swelled;” Infinitive **اِحْبَنْطَأُ** ;
Measure **اِحْبَنْطَاءُ** : &c. To which some have added **اِخْرَمَسَ**
“He was silent;” Infinitive **اِخْرَمَسَ** : **اِخْرَمَسَ** “The tribe
assembled;” Infinitive **اِخْرَمَسَ** : **اِخْرَمَسَ** “He or It entered
something so as to be entirely concealed in it;” Infinitive
اِهْرَمَعَ “He walked fast;” Infinitive **اِهْرَمَعَ** : **اِهْرَمَعَ** ;
all formed on the Measure **اِنْعَدَلُ** ; perhaps originally
اِهْرَمَعَ . It is to be observed, however, that the word **اِهْرَمَعَ**
sometimes irregularly forms its Infinitive **اِهْرَمَعَ** ; Measure
اِهْرَمَعَ ; &c.

R U L E S E C O N D .

THE verb **اِكْفَهَرَ** of the third class of augmented quadrili-
terals, makes the Infinitive **اِكْفَهَرُ** ; Measure **اِنْعَدَلُ** . And
the following are examples of its correlatives : namely **اَبْيَضَّ**
“He became white;” Infinitive **اَبْيَضَّ** ; Measure **اِنْعَدَلُ** ;
اَطْمَئَنَّ “He was tranquil;” Infinitive **اَطْمَئَنَّ** ; Measure
اِنْعَدَلُ : &c. To which some have added **اِعْتَوَجَّ** “He
conducted the affair with dispatch;” Infinitive **اِعْتَوَجَّ** ;
Measure **اِنْعَدَلُ** : **اِسْمَأَدَ** “He was enraged;” Infinitive
اِسْمَأَدَ ; Measure **اِنْعَدَلُ** : **اِسْمَدَ** “He kissed the
stone;” Infinitive **اِسْمَدَ** ; Measure **اِنْعَدَلُ** : &c. But verbs

of

of this class sometimes form the infinitive irregularly, on the Measure *فَعْلِيلَةٌ*: as *اِقْشَعْرَارٌ* or *تَشَعَّرِيرَةٌ* “The being erect of the hair;” *اِطْمِئْنَانٌ* or *طُمَأْنِينَةٌ* “Tranquillity;” *اِشْرَاقٌ* or *شَرَأُ بَيْبَةٍ* “Stretching the neck to look at any thing;” &c.

R U L E T H I R D.

AUGMENTED triliterals having five letters in the past tense, are those of the SIXTH, SEVENTH, and EIGHTH conjugations; and of these, the infinitive is invariably formed according to rule: as *اِقْتَدَرَ* “He possessed power;” Infinitive *اِقْتَدَارٌ*; Measure *اِنْطَلَقَ*; *اِنْطَلَقَ* “He went or walked;” Infinitive *اِنْطِلَاقٌ*; Measure *اِنْفَعَالٌ*; *اِحْمَرَّ* “He was very red;” Infinitive *اِحْمَارٌ*; Measure *اِنْفَعَالٌ*; &c. To these examples may be added *اِدَّخَلَ* (originally *اِدَّخَجَ*); Measure *اِدْتَعَلَّ*; “He entered any thing and was concealed in it;” Infinitive *اِدِّمَاجٌ*; Measure *اِدْتَعَالٌ*; and *اِجْأَوَى* “He was dark brown;” Infinitive *اِجْئِوَاءٌ*; &c. The verb *اِدَّخَجَ* is supposed by some, to constitute a separate conjugation, formed on the Measure *اِدْتَعَلَّ*; Infinitive *اِدْتَعَالٌ*; and not an example of the SIXTH conjugation, formed on the Measure *اِفْتَعَلَ*; Infinitive *اِفْتِعَالٌ*. So, also, the verb *اِجْأَوَى*, generally believed to belong to the EIGHTH conjugation *اِفْعَلَّ*; Infinitive *اِفْعِلَالٌ*; has been supposed, by some Grammarians, to constitute a separate conjugation, formed on the Measure *اِفْعَلَّى*; Infinitive *اِفْعِلَاءٌ*.

R U L E F O U R T H.

AUGMENTED triliterals, having six letters in the past tense, are those of the 9th, 10th, 11th, and 12th conjugations; and of these, the infinitive is invariably formed according to rule: as

اِسْتَنْصَرَ "He demanded assistance;" Measure
 اِجْلَوَّانَ "He travelled expeditiously;" Measure
 اِعْشَوْشَبَ : اِنْعَوَّالُ "He reached a place of remarkable verdure;" Measure
 اِعْشِيشَابُ : اِنْعِيعَالُ "He was very red;" Measure
 اِحْمِيرَارُ : اِنْعِيَالُ &c.

R U L E F I F T H.

There are yet other verbs, not easily classed, of which the infinitive is formed by the operation of the same rule: as اِهْبَيْحَ

"He walked pompously or proudly;" Measure اِنْعِيَلُ ; Infinitive اِهْبِيحَ ; Measure اِرْيَانُ : اِنْعِيَالُ "He was ornamented;" Measure اِشْعَالُ "It was lighted;" Measure اِنْعِيَالُ : Infinitives اِرْيَمَانُ ; and اِشْعِيَالُ ; Measure اِنْعِيَالُ : "He suffered hardship;" Measure اِكْوَالُ "He was little;" Measure اِكْوَالُ ; Infinitives اِكْوَدَانُ ; and اِكْوَدَالُ ; Measure اِنْعَوَلُ : "He hastened;" Measure اِنْعَوَلُ : Infinitive اِنْعَوَلُ : "He wrapt himself up in a garment;" Measure اِنْعَعَلُ ; Infinitive اِرْمَالُ : Measure اِنْعَعَلُ : "The party studied together;" Measure اِنْعَعَالُ : Infinitive اِنْعَعَالُ : Measure اِنْعَعَالُ : Infinitive اِنْعَعَالُ : &c.

&c. It is to be observed, however, that **أَرْمَلُ**; Measure **أَشْعَلُ**; and **أَدَّارُسُ**; Measure **أَتَاعُلُ**; are also infinitives of these two verbs; and that circumstance has given rise to an opinion that the letter HUMZA is here in exchange for **تَا**; in which case, the original forms must have been **تَرْمَلُ** and **تَدَّارُسُ**; Measures **تَفْعَلُ** and **تَفَاعُلُ**. The verb **أَهْبَيْخَ**, noticed above, has one irregular form of the infinitive: namely **هَبَيْخَى**; Measure **تَعْيَلَى**.

SECTION SEVENTH.

الْمَصْدَرُ الْمَبْنِيُّ وَالتَّنَوُّعُ وَالْمَرْفَعُ مِنْ غَيْرِ التَّلَاثِي الْمَجْرَدِ

WE are yet to treat of three kinds of the Infinitive, indifferently derived from all verbs; but formed, in the case of triliteral radicals, by certain rules which have already been detailed. It remains, therefore, to detail the rules applicable to these infinitives when derived from verbs not of the triliteral radical class; and as the rules are fortunately very simple, they may be acquired with very little trouble.

RULE FIRST.

THE form of the passive participle of every verb not being of the triliteral radical class, may be accurately employed in the sense of the infinitive; in which case, it is termed **مَصْدَرٌ مَبْنِيٌّ** or "An infinitive of the class termed **MABNĪY**;" because it

must

must begin with the letter **MEEM**. The forms of the passive participle of all such verbs will be made known hereafter; and in the mean time, I think it necessary to observe that every verb, whether active or neuter, admits the form, (though not the sense of the passive participle;) and consequently the **مَصْرُفٌ** termed **MEEMEE**, as just now explained. Examples: **أَكْرَمَ** “He honored;” Infinitive **مُكْرَمٌ**: **صَرَّفَ** “He inflected;” Infinitive **مُصْرَفٌ**: **تَاتَلَ** “The tribe committed mutual slaughter;” Infinitive **مُتَاتَلٌ**: **انْطَلَقَ** “He went;” Infinitive **مُنْطَلَقٌ**: **دَحَرَ** “He turned something round;” Infinitive **مُدْحَرَجٌ**: **تَدَحَّرَ** “It revolved;” Infinitive **مُتَدَحَّرٌ**: &c. &c. The form of the passive participle, as we shall see in the sequel, may be also used as a **NOUN OF TIME OR PLACE**; whence it follows that **مُكْرَمٌ** may signify “The time or place of honoring;” and so, also, of every other example of the same nature.

R U L E S E C O N D.

THE infinitives of **UNITY** and **SPECIES**, being formed from verbs not of the triliteral radical class, are obtained by adding the letter **U** to the regular form of the simple infinitive. Examples: **تَدَحَّرَ** “It revolved once; or in a certain way;” **أَكْرَمَ** “He honored once; or in a certain way;” **انْطَلَقَ** “He went once; or in a certain way;” &c. But if the simple infinitive shall happen to end in the letter **U** it will exhibit no variety of form, either in the case of the **نَوْع**

or

or the مَرَّة; and the difference of sense must then be determined, merely by adverting to the context alone. Examples: كَرَجَ نَ حَرَجَةً "He turned something round; or turned it once round; or turned it round in a certain way;" قَاتَلَ مَقَاتِلَةً "The tribe committed mutual slaughter; or did so once; or did so in a certain way;" &c. But the infinitive of SPECIES is sometimes irregularly formed on the Measure فَعْلَةٌ; even when derived from verbs not of the trilateral radical class: as اَعْتَمَّ عَمَةً for اَعْتَمَّ اَعْتِمَامَةً "He wore a turban;" اِخْتَمَرَتْ خِمْرَةً for اِخْتَمَرَتْ اِخْتِمَارَةً "She wore a veil;" &c.

CONCLUSION.

I HAVE now detailed, at great length, all the rules that relate to the formation of Arabic infinitives of every kind; yet before I relinquish the subject entirely, I am compelled to solicit the reader's attention to a very few miscellaneous observations on some of the measures applicable to the formation of trilateral infinitives of the radical class. The reader is aware that most of those measures are common to infinitives and other nouns; but THREE of them are regularly applicable by analogy to nouns of a certain species; and these, therefore, I am now to detail.

نُعَالُ نُعَالَةٌ نُعَالٌ

THE Measure نُعَالُ is commonly applied to THE BROKEN PORTIONS OR FRAGMENTS OF ANY THING: as نُتَاتُ "A fragment;"

حُطَامٌ “A fragment;” ذُتَانٌ “A fragment;” &c. The Measure فُعَالَةٌ is applicable by analogy, and commonly applied, *first*, to nouns significant of nastiness : as نُخَامَةٌ “Snot;” &c. and, *secondly*, to small portions separated from any larger body : as قُلَامَةٌ “A nail pairing;” قُطَارَةٌ “The droppings of a barrell;” قُطَاعَةٌ “The chippings of any thing;” قُرَاضَةٌ “Filings;” سِلَالَةٌ “The selected part of any thing;” &c. The Measure فِعَالٌ is very generally employed to signify A MARK OR BRAND set on any part of the body of an animal; as عَلَاطٌ “A broad mark on the neck of a camel;” كَشَاحٌ “A mark applied to an animal behind the short ribs;” جَنَابٌ “A mark on the side of an animal;” عِرَاضٌ “A broad mark on the hips of an animal;” &c. The same measure is also occasionally observed to denote the TIME of the occurrence of a given event signified by the primitive; in which case, it is often convertible with the Measure فَعَالٌ : as صِرَامٌ “The time of cutting dates;” قَطَافٌ “The time of cutting grapes;” &c. I now proceed to detail, in their order, the DERIVATIVE NOUNS of the Arabic Language, known in Grammar by the term مُشْتَقَّاتٌ, because they are usually derived from an Arabic Infinitive.

CHAPTER EIGHTH.

SECTION FIRST.

أَلْمُشْتَقَّاتِ O R D E R I V A T I V E S.

THE term مُشْتَقٌّ is properly opposed to the term مَصْدَرٌ, being applicable to every derivative formed from the latter. These derivatives are generally divided into NINE CLASSES; of which, three are verbs; because every tense or mode of the verb, namely, the PRETERITE, AORIST, and the IMPERATIVE, is thought to form a class by itself. Of derivative nouns there are SIX CLASSES, all properly formed from the infinitive; and two of these have certain CORRELATIVES, known in Grammar by the term مُلْحَقَاتِ. The correlatives in question are so termed, because they coincide, in point of form, with those derivatives to which they are annexed; and thus نَاصِرٌ A HORSEMAN, being derived from the name of a substance, by a rule applicable to the formation of the active participle or name of the agent, from verbs of the triliteral radical class, is therefore correlative with that participle, of which it is found to assume the form.

I SHALL detail, in various sections of this chapter, the rules applicable to the formation of each class of derivative nouns, and of those correlatives to which I have adverted; but before I proceed

ceed to furnish the details in question, I think it necessary to offer a few observations on the nature of an **اسم** or SUBSTANTIVE, as opposed to ATTRIBUTIVES of every kind.

SECTION SECOND.

ON THE ATTRIBUTIVE CHARACTER.

I KNOW no definition of a substantive noun, except that it denotes the arbitrary name of an object ; the term “ object,” being employed in its most comprehensive sense, so as to include every object, whether of sense or mental contemplation, to which it is possible to assign a name.

ACCORDING to this definition of the term, the word FOUR is a substantive noun ; for though employed as an adjective in our Language, it is merely the arbitrary name of a certain number of units ; just as the word POUND for example, is the arbitrary name of as many ounces as go to a pound. It is accordingly employed by the Arabs as a substantive noun : as **أَرْبَعَةُ رِجَالٍ** “ Four (of) men ;” a form of construction applicable, also, to some of the higher numbers of our own Language : as “ a million of men ;” “ a billion of men ;” and other examples of the same nature.

THERE are yet other words, employed as attributives in many Languages, which seem to be real substantive nouns : such as

ALL ;

ALL; EACH; EVERY; MANY; MUCH; FEW; SOME; &c. For if it be asked what is the meaning of the word FEW? I believe it must be answered that this word is an indefinite term; a substantive noun or name applicable sometimes to a larger, and sometimes to a smaller number of units; as SEVEN; EIGHT; or NINE for example. Accordingly, the nouns of this class are often practically treated as substantive nouns: as in the Latin phrase MULTUM PECUNIE "Much (of) money;" and other examples of the same nature.

WITH the exception of these and other nouns of which the character may be disputed, common substantives are divided into those which denote the name of a substance: as MAN; STONE; CITY; HORSE; MARE; SAND; &c. and those which denote the name of an attribute or an event: as VICE or VIRTUE; LOVE or HATRED; PAINTING; SCULPTURE; BUILDING; &c. And in either case, it seems to me that there is nothing attributive in a real substantive, which is merely the arbitrary name of an object, without reference to its qualities at all.

For though the word MARE, for example, is the name of a SHE-HORSE, and therefore conveys to the mind of the hearer the idea of an attributive, namely SHE or FEMALE; it seems to me that this attributive is not *expressed* by the word MARE, but merely *results*, in the nature of things, from our knowledge that the

term **MARE** is not the arbitrary name of horses in general, but only the arbitrary name of that part of the species which may happen to belong to the female sex. So, also, the word **MAN** conveys by inference a great many attributes: namely, all the attributes imputable to man; such as that he is an animal; endued with reason; responsible for his actions; &c. &c. yet the word **MAN** is merely the arbitrary name of the animal, and the attributes in question are not signified by that word, but only inferred from our knowledge of the nature and character of man.

AN attributive, under which term I include verbs, participles, adjectives, and epithets, must be **DERIVATIVE** by its own nature, though it may be a **PRIMITIVE** in any given tongue. The word **WISE**, for example, happens to be a primitive in our Language, but as it is equivalent to the genitive case of the substantive **WISDOM**, as “A wise man” or “A man of wisdom;” so, it denotes a more complex idea than that signified by the substantive **WISDOM**, from which, therefore, it should be derived.

AN attributive is derived, first, from the name of a substance: as **فارس** A **HORSEMAN**, formed from its primitive **فَرَس** A **HORSE**; and, secondly, from the name of an event: as **عاشق** A **LOVER**, formed from its primitive **عَشَق** **LOVE**. An attributive derived from the name of a substance, will be found, in various examples, to denote a considerable number of specific relations

relations to the primitive ; such as that of an OWNER to his PROPERTY ; a DEALER to the article in which he DEALS ; a HERDSMAN to the FLOCK committed to his charge, &c. There is nothing in the nature of these attributives by which they can be distinguished from the corresponding nouns of our own Language ; and I proceed, therefore, to consider the more important class of verbs, participles, adjectives, and epithets, which trace their origin to the name of an event.

OF all the attributives employed in Speech, it seems to me that the VERB is the first in the order of reason : for it must be true that a man *is* good, before he can merit the appellation of “ a good man ;” and there can be no such thing as a lover and his mistress, until either LOVES or IS LOVED by the other. It behoves us, therefore, before we consider the nature of other attributives, to discover the true definition of a verb.

Now the definition of a verb is very simple in my opinion, notwithstanding the arguments held on the subject ; for there is nothing essential to the verbal character but merely this : that “ it shall be derived from a given infinitive, for the purpose of imputing the sense of the infinitive to a given object or substantive noun, in such a manner as to form a predication or perfect sentence, whether conveying assertion or not :” as JAMES LOVETH ; or DOES HE LOVE ? JOHN SLEEPETH ; or DOES HE SLEEP ? and other examples of the same nature.

I HOLD

I HOLD therefore (in opposition to the opinion of Arabian writers,) that TIME IS ACCIDENTAL NOT ESSENTIAL to the verb; yet verbs have everywhere assumed the accident of time, because it is indispensably necessary, in the case of a proposition which is sometimes true and sometimes false, (as "JAMES sleepeth;" &c.) to mark the PERIOD of its truth or falshood, by having recourse to the various tenses of the verb. But in the case of a proposition eternally true, as "The whole is greater than a part;" &c. the restrictions of time are of no use; nay, they are positively injurious in my opinion, because they lead to a suspicion that the proposition is not eternally true. No man says that the whole is NOW greater than a part, because the whole is ALWAYS greater than a part; and this is the true meaning of the simple proposition "The whole is greater than a part," in which the word IS, is not understood to have an exclusive reference to present time.

THAT predication is essential to the verbal character is a fact which admits of no dispute; but the attributive character is also essential to the nature of a perfect verb, as when we say of the DEITY that HE IS or EXISTS. In this example, the word IS, forms the predicate of the proposition HE IS; the force of which might be otherwise expressed by means of the phrase "He is extant." The word IS, therefore, sometimes does, and sometimes does not comprise the force of the adjective EXTANT; and in the latter case,

case, it is termed by the Arabs **AN IMPERFECT VERB**, because it has obviously lost the attributive character which is essential to the nature of a perfect verb.

THE office which it performs is plainly that of a mere connective, or mark of predication; and like other connectives, it must be assigned to the class of particles; of which the characteristic is, that they perform the connective offices of speech, and cannot, therefore, be accurately assumed as the subject or the predicate of any proposition. As the word **وَ** marks the relation of the genitive case, ("a man of wisdom;" "a man of virtue;" &c.) so, the word **يَا**, in all the examples of this nature, marks the relation of simple predication; but it retains the same reference to **TIME**, **NUMBER**, and **PERSON**, which belonged to its character as a perfect verb; and is therefore termed by Logicians **أَدَاةُ زَمَانِيَّةٌ** or "A particle having a reference to past-present or future time;" as opposed to other particles, which have not, generally, any reference to time.

VERBS are either transitive or neuter; and a transitive verb, in the active voice, predicates the **TRANSITION** of its own infinitive from a given agent to a given object: as "**JAMES loveth JOHN**;" &c. The same verb, in the passive voice, predicates the transition of its own infinitive to a given object, which then supplies the place of the agent, since it becomes the nominative to the

T t t

passive

passive verb : as “JOHN is loved;” or “JOHN is loved by JAMES;” &c. This predication having taken place, either noun is immediately vested with a new character; namely that of the AGENT or OBJECT of the verb. And as the operations of Language will often require that this character should be described, so, it is described accordingly, by the active participle LOVER, a term applicable to the agent of the verb; or by the passive participle LOVED, a term applicable to the object of the verb.

HERE, then, we have a true account of the nature of active and passive participles, to which there is nothing essential but merely this, that they shall be descriptive of the agent or object of a transitive verb. But time, though not essential, is, or might be accidental to all active and passive participles; because it is easy to conceive three inflexions of the word LOVER, for example, (and so also of the word LOVED,) significant of past, present and future time.

A NEUTER verb predicates the EXISTENCE of its own infinitive in a given object assumed as the nominative; as when we say of a man, that HE IS JUST; WISE; VIRTUOUS; &c. And this predication having taken place, the nominative acquires a new character, described by the simple adjective noun : as when we speak of “a just, wise, or virtuous man;” &c. It may be inferred, therefore, that simple adjectives are, to neuter verbs, what the active and passive participles are to verbs of the transitive class; and with this exception, it seems

to me that there is no reasonable distinction between them. For there is no tense of a transitive verb, which might not possess a corresponding participle active or passive ; nor any tense of a neuter verb, which might not possess a corresponding simple adjective noun. As we have past, present and future participles, we might, therefore, have past present and future adjectives ; for though I know of no Language, in which adjectives have been inflected into the past, present and future tenses, it is easy to conceive three inflexions of the word GOOD, for example, significant of GOOD NOW ; GOOD FORMERLY ; and GOOD at any FUTURE period of time.

If the division of verbs into NEUTER and TRANSITIVE were completely satisfactory, it would be wholly unnecessary, in my estimation, to offer any farther observations on the character by which we distinguish a participle, as opposed to a simple adjective noun. For the distinction between them is always determined by the nature of the verbs from which they are derived ; insomuch that a perfect classification of verbs, implies, also, a perfect classification of all participles and adjective nouns. But unfortunately, we have no perfect classification of verbs ; since each of the terms NEUTER and TRANSITIVE is plainly applicable to a great multitude of verbs essentially distinguished by their own nature.

We derive transitive verbs for example, not only from nouns significant of ACTIONS performed, as BEATING ; BUILDING ; PAINTING ; &c.
but

but also from PASSIONS or mere affections of the mind : as LOVE ; HATRED ; or ESTEEM ; &c. But the nominative to a verb of the first class performs, not suffers the sense of the infinitive : as “ I beat JOHN ;” or *inflict* on JOHN the action signified by the verb TO BEAT ; whereas the nominative to a verb of the second class feels or suffers the sense of the infinitive : as “ I love JOHN ;” or *feel* for JOHN, the sensation signified by the verb TO LOVE. The epithets LOVER and BEATER, though active participles, are not, therefore, active participles of the same class ; just as the verbs TO LOVE and TO BEAT, though both transitive, are not transitive in the same sense.

So, also, we apply indiscriminately the term NEUTER to many verbs essentially distinguished by their own nature ; some being significant of ACTIONS performed ; as TO BREATHE ; TO GAMBLE ; &c. and others, of PASSIONS and STATES or modes of existence : as “ To be just ; wise ; virtuous ; angry ;” &c. the word ANGRY being obviously derived from the substantive ANGER, which, (like the substantive LOVE,) is significant, not of an ACTION performed ; but of a PASSION or mere affection of the mind.

Now the term LOVER, as I have already noticed, is very plainly distinguished from the term BEATER ; though both, being derived from transitive verbs, are therefore said to be active participles ; but there is no obvious distinction between the term LOVER which is an active participle, and the term ANGRY which is an adjective noun,
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because both, being derived from passions or mere affections of the mind, are equally descriptive of him who feels them. A **LOVER**, means a man who feels the sensation of love; as **AN ANGRY MAN**, means a man who feels the sensation of anger; and though I do not mean to affirm that they are absolutely nouns of the same class, I am clearly of opinion that the distinction between them is merely that which exists between **AN EPITHET** and **AN ADJECTIVE NOUN**, to be fully explained in the course of this chapter.

If the preceding observations be founded in truth, it may be inferred, therefore, first, that the distinction between two active participles is often *more* obvious than the distinction between an active participle and an adjective noun; secondly, that this distinction always depends on the nature of the events signified by the primitive from which either may have been derived; thirdly, that the classification of events into neuter and transitive is really imperfect in its own nature, being founded chiefly on the usage of Speech, with little regard to the nature of things; and, finally, that it would be desirable (if it shall be found practicable,) to supercede this classification by means of another, to be determined, not by a reference to the arbitrary usage of a given Language, but merely on principles of abstract truth.

It would require, however, a very labored, and perhaps a very metaphysical disquisition, to arrange verbs into their proper classes,

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considered with reference, merely, to the nature of the ideas which they are formed to denote ; and though I am of opinion that such an arrangement can alone determine the true nature of all participles, as contradistinguished from each other, as well as from simple adjective nouns, I dare not venture to undertake the task. It is sufficient, under the disadvantage of conscious inability, to have proposed the enquiry to the attention of others ; and I proceed, therefore, to a more important branch of the present discussion, namely, that which relates to the **DISTINCTIVE CHARACTER** of an **EPITHET**, as contradistinguished from an **ADJECTIVE NOUN**.

OF EPITHETS AS OPPOSED TO ADJECTIVE NOUNS.

AN EPITHET is, to an adjective noun, what the word **FOOL** is, to the word **FOOLISH** ; and every adjective in our Language might have possessed a corresponding epithet. For **WISISH** might have been opposed to **FOOLISH**, as **WISE** might have been opposed to **FOOL** ; and in this case, the word **WISE**, being an epithet, not an adjective noun, would have been therefore applicable to **MEN** and **WOMEN**, but not certainly to **THINGS** or **ACTIONS**, any more than the word **FOOL**. And though the word **WISE** is no epithet, but an adjective directly opposed to **FOOLISH**, and consequently applicable, with equal accuracy, to **men**, **women**, and **things** or **actions**, a little attention to the nature of epithets, as contradistinguished from adjective nouns, will clearly demonstrate the truth of the proposition maintained by me: namely, that “every ad-
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jective (and every participle) in our Language might have possessed a corresponding epithet."

THE epithet **FOOL** is constantly employed as a substantive noun; insomuch, that we never speak of "a fool man" or "a fool woman," though we say of men and women that they are fools. But it is really attributive by its own nature, since it imputes folly to **MÉN** and **WOMEN**; and the substantive noun, which is necessarily omitted after this epithet, may be accurately inserted after many others: as when we speak of **A SAILOR BOY**; **A SERVANT GIRL**; or, in the Language of **SHAKESPEAR**, "**THE REMAINDER BISCUIT** after a voyage."

THE necessary omission of the substantive noun after many epithets, as **FOOL**; **KNAVE**; **TRAITOR**; &c. must be ascribed, therefore, to the arbitrary dominion of general usage: for the insertion of the substantive, were it consistent with the idiom of our Language, would often tend to dispel obscurity by restricting the epithet to either sex. There is no reason therefore, but that of usage, why we might not speak of **A FOOL MAN** or **A FOOL WOMAN**; and assuming the accuracy of these phrases, I shall endeavour to determine the nature of the distinction which would still exist between the epithet and the corresponding adjective noun.

Now the distinction between them, though very material, would certainly be reduced to this point: namely, that both being indifferently

ently applicable to MEN and WOMEN, the adjective alone would still continue to be accurately applicable to THINGS or ACTIONS. In other words, it would be optional with us to speak of FOOL MEN or FOOL WOMEN; or FOOLISH MEN or FOOLISH WOMEN; but we must still continue to speak of FOOLISH THINGS or ACTIONS, not of FOOL THINGS or ACTIONS, because there is nothing in the nature of the epithet FOOL, to authorise its application to ACTIONS at all. We cannot say of actions that they are FOOLS, though it may be that they are very FOOLISH; and if we say of men and women that they are FOOLS, the imputation of folly is certainly stronger than if they were stated to be merely FOOLISH.

THESE are the only circumstances by which the epithet FOOL is essentially distinguished from the adjective FOOLISH; and they amount merely to this, that the *relation* to folly, which is completely *indefinite* in the adjective noun, becomes *specific* in the corresponding epithet. Thus FOLLY has one relation to men and women, and another relation to things or actions; but the adjective FOOLISH is equally capable of conveying either, because it does not *define* the nature of the relation expressed by itself, and is consequently applicable to all nouns having any imaginable relation to folly. The epithet FOOL defines, on the contrary, the nature of the relation expressed by itself; which is that of the *existence* of folly in a given object or substantive noun; and if we desire to determine the substantive nouns to which this epithet may

may be applied, we have only to ask the simple question, where is folly observed to exist?

BUT folly can have no existence in THINGS or ACTIONS, because these are mere inanimate nouns, equally incapable of wisdom or folly, since either attribute implies intelligence. And as intelligence, an attribute of rational beings, has no existence, in this earth, except in the minds of intelligent agents; that is to say, of MEN and WOMEN; so, it follows, that the epithet FOOL can be applicable only to men and women, which is exactly consistent with the facts of the case.

So applied, it indicates the *existence* of folly in their minds, as *extension* exists in material objects; and is therefore distinguished from the adjective FOOLISH, in which, the relation to folly is left undefined. The adjective FOOLISH is consequently applicable, with equal accuracy, first, to MEN and WOMEN, in whose minds folly may be observed to exist; and, secondly, to ACTIONS and other inanimate nouns, which indicate the folly of intelligent agents. And though I have admitted that the epithet FOOL conveys a stronger and harsher imputation of folly than can be conveyed by the adjective FOOLISH, considered as applicable to men and women; the reason of the fact is plainly to be found in the *specific* or *indefinite* nature of the relation signified by either noun.

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BUT since the difference between them consists merely in the nature of the relation expressed by either, there is no doubt that every adjective in our Language might have possessed a corresponding epithet; for it is easy to conceive the transmutation of every adjective into a real epithet, significant of that specific relation implied by the *existence* of a given attribute in its proper object or substantive noun.

YET it is not necessary to the character of an epithet that the relation signified should be that of **EXISTENCE**; for, on the contrary, if the relation signified be truly *specific*, not *indefinite*, it will still be an **EPITHET**, not an **ADJECTIVE**, of whatever nature the relation may be. If we suppose the word **FOOLISH**, for example, to be exclusively applicable to **HUMAN ACTIONS**, and never applicable to **MEN** and **WOMEN**; then, I say that it must be an **EPITHET**, like the word **FOOL**, which is exclusively applicable to **MEN** and **WOMEN**, and cannot be applied to actions at all. And the reason is obvious: namely, because the relation to folly, though different in kind, is equally *specific* in either case. Do we consider folly under the relation which it bears to **MEN** and **WOMEN**? Then, in the case which I have supposed, we must necessarily employ the word **FOOL**. Do we consider folly under the relation which it bears to **HUMAN ACTIONS**? Then, in the case which I have supposed, we must necessarily employ the word **FOOLISH**. It is plain, therefore, not merely that every adjective in our Language might have pos-

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essed a corresponding epithet ; but that the *same* attribute which gives birth to an adjective, (as WISDOM or FOLLY, for example,) might give birth to a *numerous family* of epithets ; each epithet being employed to denote some one or other of those *specific* relations, which are left by the adjective entirely undefined.

Now a perfect family of such epithets would certainly supersede the use of the adjective noun ; for we should never speak of AN ANGRY MAN on the one hand, and AN ANGRY OBSERVATION on the other hand, were it not for the poverty of our Language, which does not furnish *two* epithets significant of the different *specific* relations of anger to *each* of these two substantive nouns. And though it is probable that the relations of this nature are more numerous than the epithets by which they are typified in any Language, or, in other words, that no Language possesses, universally, a perfect family of such epithets ; yet the absence of these does not imply the *necessity* of having resource to adjective nouns, because the want of adjectives, in a given Language, might be compensated by other means.

SUPPOSE, for example, the adjective WISE were an epithet, directly opposed to the epithet FOOL. Then, I say, that we could no more speak of A WISE LAW, than we can now speak of A FOOL LAW ; but we might still speak of A LAW OF WISDOM, which is exactly equivalent to A WISE LAW ; because the relation

lation signified by the genitive case is completely *indefinite* in every Tongue. It is plain, therefore, that the business of Language might still go on, first, though all adjectives were converted into epithets; and, secondly, though epithets were not sufficiently numerous, (as perhaps they cannot be sufficiently numerous in any Language,) to express every *possible* specific relation that can be conceived to exist between the primitive and other substantive nouns.*

LET us now suppose, for the sake of argument, the sudden conversion of all the adjectives of our Language into epithets, significant of that specific relation implied by the *existence* of a given attribute in its proper object or substantive noun. In this case, it would be nonsense to speak of A WISE LAW, for the reasons which have already been fully explained; but we might still speak of A GOOD LAW; OR A GOOD MAN; A GOOD DINNER; OR

* I cannot undertake to determine *all* the means by which the use of adjectives might be superceded in a given Language. The expedient of having recourse to the genitive case, would certainly answer in many cases; but it is yet probable that the universal application of that expedient would be attended with much inconvenience. Accordingly, the Persians, who have very few adjective nouns, seem to have supplied the absence of these by having recourse to the invention of COMPOUND EPITHETS; but the Arabs have scarcely any compound epithets, and very few adjective nouns. The Arabs, however, have, or might have, a great multitude of simple epithets, all derived from the same root; for as every root is susceptible of every possible form of inflexion, so, it may give birth to a great multitude of verbs. And as many of these as may be significant, will necessarily give birth to the usual attributives; each attributive being significant of a given specific relation to the root. These circumstances render it probable that there are ample means in the Arabic Language, to compensate the absence of adjective nouns.

A GOOD HOUSE; &c. because the primitive GOODNESS does not exclusively signify VIRTUE, which constitutes the goodness of rational beings; but denotes, on the contrary, the desirable qualities of *any* given object, of whatever nature the object may be.

It is plain, therefore, that the sense of the adjective good is always determined by that of the following substantive noun; or, in other words, that the adjective good is a general term; under which is comprised an unlimited number of specific adjectives; as COMMODIOUS, when we speak of “a good house;” PALATABLE, when we speak of “a good dinner;” VIRTUOUS, when we speak of “a good man;” BEAUTIFUL, when we speak of “a good face;” and sometimes RESPONSIBLE in the Language of merchants, who certainly commit no error at all, when they speak of “a good man upon change.”

THE word GOOD, whether considered as an adjective or an epithet, will be therefore applicable to the *same* substantive nouns: first, because “a good action” may signify an action which indicates the GOODNESS or VIRTUE of the agent, in which case, GOOD is an adjective; and, secondly, because it may signify the *existence* of goodness in the action itself; in which case, GOOD is an epithet, applicable to every action which has a tendency to promote the welfare of Society; that being the circumstance in which the *goodness* of an action consists.

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AND, on the same principle, the word NOBLE, whether considered as an epithet or an adjective, would still be applicable to the same substantive nouns. For as we speak of NOBLE BIRTH; NOBLE MINDS; NOBLE POEMS; NOBLE BUILDINGS; &c. so, it must be obvious that the idea signified by the term NOBLE is of a very indefinite and general nature; insomuch that the NOBLENESS applicable to the mind of a man, has no apparent connexion at all, with that which is imputed to a fine building.

It may be inferred, therefore, that in proportion as the sense of an adjective is more *indefinite* and *general*, the effect of its conversion into an epithet will be less obvious; or wholly imperceptible; first, because it will continue, in either character, to be applicable to the same substantive nouns; and, secondly, because the omission of the substantive, for the sake of brevity, must be condemned as wholly inadmissible; since its insertion, on the contrary, is clearly necessary to determine the sense of the adjective noun. Take away the substantive which ought to accompany the adjective GOOD (whether considered as an epithet or not,) and it will be quite impossible to determine what *species* of goodness the speaker has in view; whether the goodness peculiar to MAN, which is VIRTUE; or that peculiar to any other object, such, for example, as the food which he consumes.

BUT I have already shewn that many adjectives are significant
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of *specific* attributes, such as can have no existence except in certain specific objects. Thus, PREGNANCY, for example, is an attribute entirely peculiar to the female sex, which can have no existence in men and things. WISDOM, on the contrary, is an attribute common to both sexes, but then it is peculiar to rational beings, and can have no existence but in their minds. And BLACK is an attribute applicable to every substance in which that color may be observed to exist.

Now the word PREGNANT, like *all* adjectives, has been rendered grammatically applicable to MEN, WOMEN, and THINGS; but its conversion into an epithet would necessarily destroy its application to MEN and THINGS, and leave it applicable to WOMEN only, or at least to ANIMALS of the female sex. The word PREGNANT, considered as an epithet, would therefore loose *two* of the three genders which it possesses in virtue of its character as an adjective noun; and the word WISE, for reasons precisely similar, would necessarily loose the *neuter* gender, and become exclusively applicable to MEN and WOMEN; as it happens in the case of the word FOOL. The word BLACK, considered as an epithet, would still be applicable to MEN, WOMEN, and THINGS; or, in other words, to material objects, of what nature soever they might happen to be.

AND as men are great economists of speech, omitting as
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superfluous in the expression of their thoughts, every word which circumstances will enable the hearer to supply; there is no doubt that the substantive which ought to accompany every epithet, as well as every adjective noun, would be omitted in every practicable case; that is to say, as often as the omission might not tend to create obscurity in the structure of a sentence.

ON this principle, the substantive is now very commonly omitted after many adjective nouns: as ROMAN; GRECIAN; GERMAN; &c. but it must be inserted after many others: as WISE and VIRTUOUS; JUST and MERCIFUL; merely *because* they are adjective nouns; and, in that character, applicable to a great multitude of substantives, the omission of which, would inevitably tend to create obscurity in the structure of a sentence.

BUT if WISE were converted into an epithet, it would be exactly opposed to the epithet FOOL; and the inconvenience resulting from the omission of the substantive would be exactly the same in either case. And as the substantive is in fact omitted after the epithet FOOL, though at the expence of some trifling inconvenience, since it leaves the *SEN* entirely undefined; so, it may be assumed as a fact, not only probable but nearly certain, that if WISE were an epithet, not an adjective, the substantive would be very generally omitted. And as the slight inconvenience to which I have adverted, might be easily removed by vesting

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ing the imaginary epithet *wise* with *terminations* to mark the distinctions of sex or gender; so, it might then be used as a substantive noun with less inconvenience than the epithet *fool*; and with as little as we now experience in the case of *Actor*; *Actress*; *God* and *Goddess*; *Prince* and *Princess*; *King* and *Queen*.

It is plain, therefore, that though the conversion of certain adjectives into epithets, as *good* and *bad*; *black* and *white*; &c. would be followed by little or no perceptible change in the practical application of those adjectives; there is, nevertheless, a very numerous body of simple attributives, as *wise*; *foolish*; *pregnant*; &c. on which, the effect of this transmutation would be to convert them into *practical* substantive nouns. Nor is it necessary to the production of this effect that the relation signified should be that of *existence*; for, on the contrary, if it be truly *specific*, not *indefinite*, the effect will very commonly follow, of whatever nature the relation may be. If the word *foolish*, for example, were exclusively applicable to *human actions*, and never applicable to *men* and *women*; it would be an epithet for the reasons formerly stated; and for any thing I can perceive to the contrary, it might be employed as a substantive noun with as little inconvenience as the word *fool*.

BUT the consequences resulting from the conversion of adjectives

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tive nouns into epithets, would be obvious, also, in the application of VERBS ; since *all* verbs comprise attributives, which may be epithets or adjective nouns. For if we could not speak of " a wise law," as we cannot speak of " a fool law ;" it would be absurd to affirm that " the law *is* wise," as it is absurd to affirm that " the law *is* a fool ;" and thus, the practical application of the verb TO BE WISE, *must* be determined by that of the attributive WISE, which forms a component part of the verb. The attributive comprised in the sense of an English verb is very generally an adjective noun ; but if there be any Language in which EPITHETS take place of adjective nouns, we shall be sure to find the character of an epithet, in that Language, predominate even in the verb itself. It is impossible, therefore, to imagine a more important distinction than that which I have pointed out between epithets and adjective nouns ; because it plainly involves the practical application of ALL ATTRIBUTIVES, to whatever class they may happen to belong.

O F M E T A P H O R S.

I HAVE now to remark that the use of METAPHOR, which is of common, and even of necessary use in every Language, would not be at all affected by the conversion of our adjective nouns into epithets ; because there is nothing in the nature of an EPITHET, any more than of a simple adjective noun, by which the use of metaphor can be condemned. The poet, under a
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system of epithets, would still be at liberty to *fancy* the existence of many attributes in nouns to which they are utterly inapplicable in the nature of things; and might therefore continue to speak, as he has done hitherto, of **THE SMILING MORN; THE BREATHING SPRING; &c.** though **SMILING** is naturally an attribute peculiar to rational beings; and **BREATHING**, in the strict and literal sense of the term, obviously implies animation and life, without reference to which it can have no existence.

YET if the adjective **BREEZY** were converted into an epithet, significant of the *existence* of its primitive in a given object or substantive noun, we should no longer be at liberty to speak of "The **BREEZY CALL** of incense-breathing morn;" because, though the **MORN**, by a very natural and beautiful metaphor, may be easily supposed to breathe incense, it would be a very absurd figure of Speech, to suppose the *existence* of breezes in **A CALL**. In fact, the word **BREEZY**, in this line, (remarkable for beauty and splendor of diction,) presents to the mind no metaphor at all; being, on the contrary, a simple adjective, employed to indicate the **OCCURRENCE** in the morning, (or at the **CALL** of the morning, which is itself a metaphor,) of those breezes by which we know it to be usually ushered in.

BUT though the use of metaphor is not inconsistent with the character of an epithet, any more than of a simple adjective
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noun, it is of importance to observe that the *course* of metaphor, in every Language, is chiefly determined by adventitious circumstances; insomuch, that the same metaphor which is familiar to the usage of one Language, will be generally unintelligible in many other Tongues. For as imagination, the most capricious of all the mental faculties, is the source to which we must trace our metaphors; so, the operations of this faculty are likely to be affected by every circumstance in the state of Society, which tends to suggest peculiar modes and habits of thinking; to engender, in short, any imaginable association of ideas which is not common to all mankind.

ACCORDINGLY, I have no doubt that an extensive knowledge of the course of metaphor which may happen to prevail in a foreign Language, is always one of the latest acquirements of those who undertake to master the Language; for as it can be known only by observation and experience, so, there is always much to learn on that subject, even in the case of those Languages which are spoken by nations nearly allied in manners to ourselves. Yet the resemblance of manners between two nations, powerfully tends to the assimilation of Tongues; and of course to the assumption of corresponding metaphors; and as the European nations, notwithstanding the varieties of character peculiar to each, are nearly as much alike in manners as in dress; so, I am persuaded that this resemblance has very generally given birth,

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in each nation, to the employment of metaphors common to them all.

AND this is one among many reasons, why there is, comparatively speaking, so little difficulty in translating from one European Language into another; whereas the difficulties which encumber INTEL-LIGIBLE, not to speak of ELEGANT translation from the European Languages into the Eastern Tongues, if not often insuperable, are at least incomparably superior in degree. The European whom I have occasion to address, may be of a country foreign to my own; but if I can *think* in English, and translate the terms, rendered mechanically word for word, and sentence for sentence, preserving every metaphor as it may happen to occur, and slightly changing the order of arrangement, to suit the idiom of the foreign Language, I may fail of elegance, or even of accuracy; but should not expect to be told by my hearer that my Language was utterly unintelligible to him.

THAT he does understand me, may be often, however, regarded as a proof of the *similarity* of the Languages spoken by either; a similarity extending, not merely to Languages derived from the same parent stock, though in these it will be necessarily more conspicuous; but embracing ALL or MOST of the European Tongues; formed, as they are pretty nearly, on the same principles; spoken by nations professing various modifications of the same religion; go-

verned nearly by the same laws ; cultivating the same arts, and the same branches of science and literature ; advanced to the same point of civilization ; and conducting the pursuits of war and of peace by the same maxims and general principles ; the result, not so much of the progress of knowledge in any one country, as of the aggregate acquirements of Europe itself !

THE facilities of translation which result from the combination of all these circumstances, have never been fully appreciated in Europe ; and perhaps they never will be fully appreciated, unless the progression of knowledge, in the Oriental Tongues, shall render familiar to literary men, the contrasted difficulties which embarrass the transfusion of European sentiments into the Languages of the East. In that case, the attention of scholars will be at length turned to THE PRINCIPLES OF TRANSLATION ; and we may possibly discover, in process of time, the true reasons why an Oriental Scholar is so often compelled to wave the translation of terms entirely ; and to find out the means by which a given sentiment may be accurately preserved, while the words in which it was originally conveyed, are altogether discarded, as unfit to convey it to the mind of any Oriental hearer.

SOME of these reasons are, indeed, sufficiently obvious in the structure of many Oriental Tongues ; such, for example, as the Arabic Language ; which is almost exclusively conducted by the means of

EPITHETS,

EPITHETS, having scarcely any ADJECTIVE NOUNS. For though the noun termed مَنَسُوب or RELATIVE; as هِنْدِي INDIAN; رُومِي GRECIAN; &c. is a *real* adjective, denoting an *indefinite* and *general* relation to the primitive, it is regularly formed from those nouns only, which are significant of PERSONS; PLACES; COUNTRIES; or TRIBES; and, with the single exception of this noun, it may be affirmed, with certain accuracy, that ALL the attributives of the Arabic Language are EPITHETS, not ADJECTIVE NOUNS.

ALL the consequences which I have stated as likely to ensue in our Language from the conversion of English adjectives into epithets, may be therefore considered as so many PRINCIPLES, literally verified in the Arabic Language, to which the use of adjectives is almost unknown. And as I have already remarked that the consequences in question extend to the practical application of VERBS; PARTICIPLES; and OTHER ATTRIBUTIVES of every species; so, the reader will do well to ponder the subject, until it shall be completely familiar to his mind.

FOR it will require no inconsiderable exertion of thought, to get rid of the prejudice in favor of the *necessary* use of adjectives, which results from the universal reception of these into the structure of every European Tongue; yet if the reader will fairly put the question to himself, why it happens that ALL adjectives have three genders, he ought, I think, immediately to perceive that the fact

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is utterly unaccountable, otherwise than by adverting to that INDEFINITE and GENERAL relation, which every adjective is formed to denote.

For as “a melancholy man” means a man who *feels* the sensation of melancholy; so, “a melancholy spectacle” means a spectacle which *excites* the sensation of melancholy; and as these are two very different ideas, we need not surely be at all surprised that there *are* Languages, in which they must be differently expressed. Here, then, we have one great principle of Arabic Grammar, which cannot fail to embarrass the transference of European sentiments into the Arabic Language; for as it embraces, equally, the practical application of ALL attributes, to whatever class they may happen to belong; so, it operates with the watchful care of an ARGUS, against the possibility of rendering intelligible a mere verbal translation of terms.

BUT besides the difficulties arising from this prolific source of embarrassment, the English translator into the Arabic Language has to encounter other impediments, of equal, nay, of much greater magnitude. For if we compare the number of our ideas with that of the terms employed to express them, the richest Language will seem to be poor; insomuch that it may be thought a matter of reasonable wonder, how we are able to express them at all.

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BUT we could not express them, if the terms of Speech were never employed in any other than the literal sense ; and hence arises the use of metaphor ; or let me substitute, rather, THE EXTENSION OF TERMS, which conveys a more comprehensive idea ; and, generally speaking, all those expedients, described under term IDIOM, to which, in Language, we must have recourse. And as nothing is necessarily common to all Languages, but merely our right to employ words in the *literal* sense which they may have acquired ; so, the extensions and idioms of one Language are likely to differ from those of another. And this variation, founded as it is on the different combinations of human society, will be conspicuous even in the dialect of Yorkshire, as opposed to that of London or Middlesex ; and must be carried to a prodigious extent in the case of two foreign Languages, originally constructed on different principles ; spoken by nations assimilated by no habits of mutual intercourse ; and in fact distinguished from each other by all those circumstances in the state of society, that tend to modify the human character into that endless diversity of forms, which it is found to assume in the civilized regions of modern Europe, or the sandy plains of an Arabian desert, thinly peopled by its wandering tribes.

THESE circumstances duly considered, it seems to me that we have more reason to admire the facility with which a Frenchman is able to understand a verbal translation from the English Tongue, than

cause to wonder that such a translation should be generally unintelligible to the ear of an Arab ; but the subject is too interesting and too important to be treated incidentally at the end of a chapter, and it will depend on my ability, which I much doubt, whether it shall be resumed in any subsequent part of my work.

It involves an essay on the principles of translation ; and such an essay has been long, and very justly considered as a great desideratum by Oriental Scholars, though its importance may not be duly appreciated in Europe, where the office of intelligible, I do not speak of elegant translation, is generally and not unjustly held to be little more than a mechanical exercise. My own ambition is limited to an exposition of the sources of those difficulties which embarrass the transfusion of European sentiments into the Languages of the East ; but if successful in the accomplishment of that object, a more arduous task will remain for my successors ; namely, that of pointing out the means by which those difficulties may be diminished.

I now proceed to detail, in their order, the various classes of DERIVATIVE NOUNS to which I adverted in the preceding section of this chapter.

SECTION

SECTION THIRD.

اِسْمُ الْفَاعِلِ مِنَ التَّلَاثِيَةِ الْمُجَرَّدِ

**FORMATION OF THE ACTIVE PARTICIPLE OR NAME
OF THE AGENT, FROM VERBS OF THE TRILITERAL
RADICAL CLASS.**

THE اِسْمُ الْفَاعِلِ or NAME OF THE AGENT has been defined, by Arabian writers, to be “ a noun derived from the infinitive, for the purpose of describing the agent of a transitive verb.” And as transitive verbs are generally significant of actions performed, many of which are of a transitory nature, forgotten, perhaps, as soon as accomplished ; so, the attributive character of this noun is not generally of a permanent nature, though it may become permanent by the repetition of the action. The WINNER of a game at billiards, for example, is plainly the AGENT of the verb TO WIN ; but the epithet WINNER, which is the اِسْمُ الْفَاعِلِ, confers no permanent attribute on the party to whom it may be applied ; since a change of fortune, in the next game, may quickly transfer it to the adverse party. So, also, the epithet WRITER, which is an اِسْمُ الْفَاعِلِ confers no permanent attribute on the nominative or agent of the verb TO WRITE ; but the attribute may become permanent by the repetition of the action, as when we speak of A WRITER by PROFESSION ; &c.

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THIS transitory nature of the attribute signified by the **اسْمُ الْفَاعِلِ**, when derived from nouns significant of actions performed, is probably the true reason why the Arabian Grammarians have declared the difference between the **اسْمُ الْفَاعِلِ** and the simple attributive (**الْصِّفَةُ الْمُسَبَّهَةُ**) to consist merely in this: namely, that the former denotes the OCCURRENCE, whereas the latter denotes the EXISTENCE of a given attribute in its proper object or substantive noun. But if we admit the accuracy of this definition, it certainly follows that many nouns having the form of the **اسْمُ الْفَاعِلِ**, must be assigned to the class of simple attributives: as **ضَامِرٌ** LEAN; **شَارِبٌ** LEAN; &c. since these nouns unquestionably denote the EXISTENCE, not the OCCURRENCE of a given attribute in its proper object or substantive noun. And perhaps it is true that these nouns, being derived from verbs of the intransitive class, are in reality simple attributives; since it is not improbable, and has been maintained by many Grammarians, that the Measure **فَاعِلٍ**, on which the **اسْمُ الْفَاعِلِ** is regularly formed, is also common to simple attributives.

BUT the word **مَعشوقٌ** A LOVER is directly opposed to **مَعْشُوقٌ** LOVED; and seems, therefore, to be an **اسْمُ الْفَاعِلِ** in the strict and proper sense of the term. Yet the attribute signified by the word LOVE is less transient, by its own nature, than that signified by the word ANGER; whence we derive the adjective ANGRY, a simple attributive, employed to denote the EXISTENCE, not

not the OCCURRENCE of anger, in its proper object or substantive noun. If the word LOVER be an **اِسْمُ الْفَاعِلِ**, it follows; therefore, that the attribute signified by this noun is not *necessarily* of a transient character; since LOVE may continue to endure for ever.

BUT I am unwilling to enter into this argument, having already stated my opinion that the classification of verbs into neuter and transitive is really imperfect in its own nature; being founded, chiefly, on the usage of Language, with little regard to the nature of things. And if it be true, as I believe, that there are as many species of the **اِسْمُ الْفَاعِلِ** as there are species of transitive verbs; and as many species of the simple attributive, as there are species of intransitive verbs; it follows that an improved classification of verbs can alone determine the true nature of the distinction between the **اِسْمُ الْفَاعِلِ** and the simple attributive, which I confess that I am unable to resolve.

THE **اِسْمُ الْفَاعِلِ** differs from the active participles of our Language, merely as the word LOVER differs from the word LOVING; that is to say, as AN EPITHET differs from AN ADJECTIVE NOUN. We cannot speak of A LOVER ACTION, because an action is utterly incapable of love or hatred; but we may speak of A LOVING ACTION, meaning "an action which indicates the love of the agent." It is plain, therefore, that the relation signified by

the **اسْمُ الْفَاعِلِ** is really SPECIFIC by its own nature ; whereas the relation signified by the active participles of our Language is really INDEFINITE, like that of the simple adjective nouns.

YET the word **شَاعِرٌ** A POET; which is an **اسْمُ الْفَاعِلِ** derived from the infinitive **شَعَرَ** WRITING OR COMPOSING POETRY, is sometimes used in the sense of POETICAL: as **شَعْرٌ شَاعِرٌ** “ A poetical verse.” This word seems, therefore, to have acquired a character approaching to that of our ADJECTIVES; that is to say, it seems, at least in this example, to indicate an *indefinite* and *general* relation to the primitive. And, on the contrary, the word **سِوَك**, in our Language, has really acquired the character of AN EPITHET; since we seldom or never speak of A SICK SEASON, but generally substitute the adjective SICKLY. Such examples are comparatively speaking of rare occurrence in either Language, and are plainly *anomalous* to the general system which prevails in each; serving merely to demonstrate the truth of an old axiom: namely, that “there is no rule without an exception.” The following is the rule applicable to the formation of the **اسْمُ الْفَاعِلِ** derived from verbs of the triliteral radical class.

R U L E.

THE **اسْمُ الْفَاعِلِ**, being derived from verbs of the triliteral radical class, is invariably formed on the Measure **فَاعِلٌ**: Feminine

minine **نَاعِلَةٌ** : which is applicable, by analogy, to all active verbs whether transitive or intransitive ; and by the authority of prescription, to many neuter verbs : in which case, it must be often translated by the simple adjective noun. Examples :
ضَارِبٌ ; **ضَارِبَةٌ** ; A BEATER : **قَاتِلٌ** ; **قَاتِلَةٌ** ; A SLAYER :
نَائِمٌ ; **نَائِمَةٌ** ; A SLEEPER : **ضَامِرٌ** ; **ضَامِرَةٌ** ; SLENDER : **شَارِبٌ** ;
شَارِبَةٌ ; LEAN : &c. The examples of this noun might be easily multiplied without end, but every reader will be able to form an ample collection for himself. It is to be observed that the word **ضَامِرٌ** and **عَاشِقٌ** are common to both genders, and do not therefore require, though they admit the termination **تَا** of the feminine gender.

أَبْنِيَّةُ الْمُبَالَغَةِ

INTENSIVE SUPERLATIVE OF THE ISMOOL FA-IL.

THIS noun differs from the **إِسْمُ الْفَاعِلِ** merely in the SUPERLATIVE SENSE which it is formed to denote : but the measures of its formation are very numerous, and, with one exception, they must be supported, in each example, by the authority of prescription or general usage. The exception to which I allude is the Measure **نُعَلَةٌ** ; on which, Grammarians have authorised the universal formation of this noun, without regard to prescription at all : as **ضَرَبَةٌ** A GREAT BEATER ; **طَلَبَةٌ** A GREAT SEEKER ;
قَوْلَةٌ A GREAT SPEAKER ; **لَوْمَةٌ** A GREAT REPROACHER ; &c.

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The noun so formed, is accurately applicable to both genders ; and, having no dependence on the authority of prescription, it follows that عَلِمَةٌ VERY LEARNED OR KNOWING ; فَرَقَةٌ VERY FEARFUL, (Primitive فَرَقَ Fear,) &c. must be considered as grammatically accurate, with or without reference to their establishment by the authority of general usage.

BUT I advise the reader not to employ any noun of this class which has not received the sanction of usage ; for it is one of the most difficult points of Arabic Grammar to determine where the authority of prescription ends, and where the dominion of analogy begins. The human ear is naturally disposed to receive with distaste every sound to which it is not accustomed in Speech ; and there is no doubt that an Arab would reject as inelegant at least, if not inaccurate, a great many inflexions not hitherto employed in the Language, but such as *might* be employed under the sanction of those rules in which analogy is declared to prevail.

THE intensive superlative of the اِسْمُ الْفَاعِلِ is commonly termed اِسْمُ الْاِمْبَاءِ لَغَةً or A NOUN SIGNIFICANT OF EXCESS ; and besides the Measure فَعْلَةٌ to which I have already adverted, it has many other measures applicable, as I have stated, by the arbitrary authority of prescription alone. These are detailed in the following table, of which it is necessary to remark that many of the examples not ending in the letter Ū servile, are frequent-

ly

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
Very play-ful.	تَلْعَابُ	تَفْعَالُ	37	A great de-ceiver.	خُبْرُوبُ	فُعُولُ	25
Very play-ful.	تَلْعَابُ	تَفْعَالُ	38	Very silent.	سَكْتِيَّتُ	فَعْلِيلُ	26
A great swallower.	تَلْعَامُ	تَفْعَالُ	39	Very silent.	سَكَيْتُ	فَعِيلُ	27
A great eat-er.	تَرْهُوْطُ	تَفْعُولُ	40	A great liar.	كُذْبُذُبُ	فُعْلَعُلُ	28
A great sleeper.	يَرْقُودُ	يَفْعُولُ	41	A great liar.	كُذْبُذُبُ	فُعْلَعُلُ	29
A great speaker.	تَقْوَلَةُ	تَفْعَلَةُ	42	A great liar.	كُذْبُذُبَانُ	فُعْلَعْلَانُ	30
A great speaker.	تَقْوَالَةُ	تَفْعَالَةُ	43	A great liar.	كُذْبُذُبَانُ	فُعْلَعْلَانُ	31
Very learn-ed.	تَعْلَمَةُ	تَفْعَلَةُ	44	A great liar.	كَيْدُ بَانُ	فَيْعْلَانُ	32
Very play-ful.	تَلْعِيْبَةُ	تَفْعِيلَةُ	45	A great speaker of nonsense.	هَذْرِيَانُ	فَعْلِيَانُ	33
A very itchy dog.	نَخْوَرِشُ	نَفْوَعِلُ	46	Very fear-ful.	هَوَيْبَانُ	فَيْعْلَانُ	34
Very wrath-ful.	غُضْبُ	فُعْلُ	47	Very play-ful.	اَلْعَبَانُ	اَفْعَلَانُ	35
Very wrath-ful.	غُضْبَةٌ	فُعْلَةٌ	48	A great liar.	مَكْذَبَانُ	مَفْعَلَانُ	36

I HAVE no observations to offer on the measures comprised in the preceding table, and will therefore proceed to consider the formation of the ISMOOL FA-IL, derived from other verbs, besides those of the triliteral radical class.

اسم

اِسْمُ الْفَاعِلِ مِنْ غَيْرِ التَّلَاسِي الْمَجْرَدِ

**FORMATION OF THE ISMOOL FA-IL, FROM ALL
VERBS BUT THOSE OF THE TRILITE-
RAL RADICAL CLASS.**

THE اِسْمُ الْفَاعِلِ, derived from all the verbs in the Arabic Language, those only excepted which belong to the triliteral radical class, is formed from the aorist active, in the third person singular; simply by substituting for the letter YA, the letter MEEM moveable by the vowel ZUMMA; after which, the penultimate letter must receive the vowel KUSRA, if it did not previously possess that vowel point. Examples: يَدْحَرُجُ He CIRCULATES; مَدْحَرَجٌ A CIRCULATOR: يَتَدَحْرَجُ It REVOLVES; مُتَدَحْرَجٌ A REVOLVER: يَسْلِمُ He EMBRACES THE MOOHUMMUDAN FAITH; مُسْلِمٌ A MOOHUMMUDAN: يَنْطَلِقُ He WALKS; مُنْطَلِقٌ A WALKER: يَتَجَا هُلٌ He PRETENDS IGNORANCE; مُتَجَا هُلٌ A PRETENDER OF IGNORANCE: يَسْتَقْبِلُ He GOES TO MEET SOMEBODY ELSE; مُسْتَقْبِلٌ ONE WHO GOES TO MEET SOMEBODY ELSE: &c.

THE simplicity of this rule supercedes the necessity of numerous illustrations; and as it admits of no exceptions whatever, the knowledge of it will easily enable every reader to draw out for his own benefit, a complete body of active participles, formed from all descriptions of Arabic verbs; those only excepted, which belong to the triliteral radical class.

ملحقات

مُلْحَقَاتُ اسْمِ الْفَاعِلِ

CORRELATIVES OF THE ISMOOL FA-IL.

THIS term is commonly applied to certain derivatives, chiefly formed from the name of a substance, but sometimes from the name of an event. Those derivatives generally occur on one or other of the Measures **نَعَّالٌ** or **فَاعِلٌ**; and more rarely on the Measure **نَعْلٌ**. The Measure **نَعَّالٌ** has been thought, by some Grammarians, to be ANALOGOUSLY applicable to the formation of this noun, from any given primitive of the triliteral class; but the better opinion is, that every example of its occurrence, on whatever Measure it may happen to be formed, must be supported by the sanction of general usage. The noun, so formed, will be found, in various examples, to indicate a considerable number of *specific* relations to the primitive: such as that of A VENDER; DEALER; POSSESSOR; or USER; &c. to the thing which he VENDS; DEALS IN; POSSESSES; or USES. The following are examples of its occurrence on each of the Measures to which I have adverted.

M E A S U R E **نَعَّالٌ**.

THIS Measure may be illustrated by the words **سَيَّافٌ** "A swordsman; or maker of swords;" Primitive **سَيْفٌ** "A sword:"
تَرَّاسٌ "A maker of shields;" Primitive **تُرْسٌ** "A shield:"
بَعَّالٌ "A vender of dates;" Primitive **تَمْرٌ** "A date:"
حَدَّادٌ "A mule driver;" Primitive **بَعْلٌ** "A mule:"
حَدَّيْدٌ "Iron;" &c. Primitive **حَدَّيْدٌ**

MEASURE

M E A S U R E مُقَاعِلٌ.

THIS measure occurs in the words نَابِلٌ “A vender of arrows;” Primitive نَبْلٌ “An arrow;” دَارِعٌ “A wearer or vender of armour;” Primitive دِرْعٌ “Armour;” (like قَاضٍ) كَاسٍ “A possessor of clothes;” Primitive كِسْوَةٌ “Clothes;” أَهْلٌ “Inhabited; as مَكَانٌ أَهْلٌ An inhabited place;” Primitive أَهْلٌ “People;” دَانِقٌ, synonymous with مَدَنُوقٌ or خُلِقَ مِنْ مَاءٍ دَانِقٍ أَيْ مَدَنُوقٍ as دُونِقٍ “Man was created of the seminal fluid;” literally “of water poured out;” Primitive دَنَقٌ “To pour out water;” &c.

To this class the Grammarian KHULEEL has assigned the words طَالِقٌ, synonymous with ذَاتُ طَلَاتٍ, “A divorced woman;” and حَائِضٌ, synonymous with ذَاتُ حَيْضٍ, “A menstruous woman;” &c. because, though exclusively applicable to the female sex, they do not admit of the termination تِ of the feminine gender; whereas the ISMOOL FA-IL not only admits, but generally requires that termination, when applicable to nouns of the feminine gender. SEEBUWYH is of opinion that they are ISMOOL FA-ILS, having no verbal reference to gender at all, though restricted, by sense, to the feminine gender. And the Schools of KOOFA maintain that they are ISMOOL FA-ILS exclusively applicable to the FEMALE SEX, and therefore independent, by sense, of the termination تِ, which answers no useful purpose in Language, but that of distinguishing the sexes, in the case of an attributive applicable by sense to BOTH genders.

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It is argued in reply to the Schools of KooFA, that the words حَامِلَةٌ "Pregnant," and مُرْضِعَةٌ "A milk nurse," though exclusively applicable to the female sex, do, nevertheless, admit the termination تَا of the feminine gender; whereas مُحِبٌّ "A lover," عَاشِقٌ "A lover," and ضَامِرٌ "Lean," &c. though naturally common to both genders, do not admit, or at least do not require that termination: as نَاقَةٌ ضَامِرَةٌ "A lean she camel;" اِمْرَأَةٌ مُحِبٌّ وَعَاشِقٌ لِرِزْوَانِهَا "A woman fond of her husband;" &c. Whence it follows, or is thought to follow, that the omission of the termination تَا, in the examples طَالِقٌ and حَائِضٌ, is determined by the arbitrary authority of general usage; not by the restriction of either epithet to the female sex, according to the opinion maintained at KooFA. THE decision of SERBUWYH has therefore obtained the general concurrence of the Learned, in opposition, equally, to the decision of KHULEEL, or the Schools of KooFA.

M E A S U R E فَعْلٌ .

THE occurrence of this measure will be sufficiently illustrated by the words نَهْرٌ "A day laborer;" Primitive نَهَارٌ "A day;" حَارِجٌ "A habitual fornicator;" Primitive حَرَجٌ "Pudendum mulieris;" and سَتَّةٌ "A sodomite;" Primitive سَتَّةٌ or سَتَّةٌ "The rectum;" &c.

C O N C L U S I O N .

BESIDES the measures to which I have now adverted, the Grammarian KHULEEL admits the formation of this noun, on the measure

sure of any given ISMOOL FA-IL, to whatever conjugation it may happen to belong: as مُطْفِلٌ, synonymous with نَاتُ طِفْلٍ “A female having children;” Measure مُفْعِلٌ or مُنْفَطِرٌ; in the phrase اَلسَّمَاءُ مُنْقَطِرَةٌ اَيُّ نَاتٍ اِنْفِطَارٍ “The heavens have windows;” or literally, “are possessed of rents or fissures;” &c. This rule, however, is peculiar to KHULEEL, and has not been generally sanctioned by the Learned, who consider the examples adduced, as real ACTIVE PARTICIPLES, not CORRELATIVES of the active participle; though neither example requires the insertion of the termination ۛ, which ought to distinguish the feminine gender.

THE Grammarian اِبْنُ الْكَاِجِبِ has assigned the CORRELATIVES of the active participle, to the class termed مَنَسُوبٌ or RELATIVE NOUNS; and it seems to me that they do, in fact, form a species of the relative noun; of which the characteristic is, that like an English adjective, it denotes an *indefinite* and *general* relation to the primitive. But in the case of an English adjective, the relation *continues* indefinite and general; otherwise the word ANGRY for example, would not be at once applicable to MEN, WOMEN, and THINGS; since the relation of anger to MEN and WOMEN, is different from the relation of anger to THINGS. Whereas the relation signified by the CORRELATIVES of the ISMOOL FA-IL is generally *specific* in each example; and its indefinite character is therefore determined by comparing one example with another.

another. It resembles the relation signified by those nouns of our own Language, which are formed from the primitive by adding *ER* : as PRISONER ; JAILER ; &c. For if we consider the word PRISONER alone, it will clearly appear that the relation signified is truly *specific* : namely, “ that of a *captive* to the *prison* in which he is confined.” And if we consider the word JAILER alone, it will still appear that the relation signified is truly *specific* : namely, “ that of a *governor* to the *prison* in which he commands.” But these are *two* specific relations, both signified by the termination *er* ; for JAIL and PRISON are synonymous terms, and if the relation were the same in either case, JAILER and PRISONER would be so too.

It is plain, therefore, that the termination *er* denotes, in various examples, a considerable number of specific relations, essentially distinguished by their own nature ; whence it follows that the relation signified by that termination must be naturally *indefinite* in a certain degree ; since it is equally capable of expressing *all* those specific relations, which, in various examples, it is found to denote. And as the usage of Language alone determines the difference of sense between JAILER and PRISONER, either of which might have assumed the sense of the other, had it been so determined by general usage ; it may be therefore inferred, with certain accuracy, that the *indefinite* character of the relation signified by the termination *er*, is rendered *specific*,
in

in each example, by the arbitrary authority of prescription alone. And so it is in the case of the CORRELATIVES of the ISMOOL FA-IL, since these naturally denote an *indefinite* and *general* relation to the primitive, though that relation very commonly becomes *specific*, in each example, by the arbitrary influence of general usage.

SECTION FOURTH.

اسْمُ الْمَفْعُولِ مِنَ اللَّاتِي الْمَجْرَدِ

THE NAME OF THE OBJECT, OR PASSIVE PARTICIPLE, DERIVED FROM VERBS OF THE TRILITERAL RADICAL CLASS.

THE PASSIVE PARTICIPLE is defined to be a noun derived from the infinitive, for the purpose of describing the object of a transitive verb; and those of the triliteral radical class are regularly formed on the Measure مَفْعُولٌ; Feminine مَفْعُولَةٌ; which is applicable, by analogy, to all the verbs of this class; without so much as a single exception. Examples: مَضْرُوبٌ; مَضْرُوبَةٌ; BEATEN: مَكْتُوبٌ; مَكْتُوبَةٌ; WRITTEN: مَعْلُومٌ; مَعْلُومَةٌ; KNOWN: مَخْدُومٌ; مَخْدُومَةٌ; SERVED: &c. It would be easy, but useless to multiply the examples of this class; and I shall therefore merely observe, that besides the regular form of the passive participle, there are also certain irregular forms of that noun, applicable to the examples in which they occur, by the arbitrary authority of general usage. Examples: قَتِيلٌ SLAIN; Measure فَعِيلٌ; قَبُولٌ

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ACCEPTED;

ACCEPTED ; Measure **فَعُولٌ** ; ذَنِحٌ ; SACRIFICED ; Measure **فَعُلٌ** ; **نَفَضٌ** ; A leaf fallen from the tree ; Measure **فَعُلٌ** ; &c. Other measures irregularly applicable to the formation of this noun, though less commonly observed to occur in the Language, will appear hereafter, in the chapter that treats of the Measures termed **مُشْتَرَكَةٌ فِيهِ** ; or “Common to more than one of the parts of Speech.”

أُبْنِيَّةُ الْمُبَالَغَةِ

INTENSIVE SUPERLATIVE OF THE PASSIVE PARTICIPLE.

THE intensive superlative of the PASSIVE PARTICIPLE seems to be rarely formed in the Arabic Language ; yet Grammarians have authorised its formation, by ANALOGY, on the Measure **فُعْلَةٌ** ; without regard to prescription at all. Examples : **صُحِّكَةً** “Very much laughed at ;” **سُخِّرَةً** “Very much ridiculed ;” **لُؤِمَةً** “Very much reproached ;” **عُنْدَلَةً** “Very much censured ;” &c. It follows, therefore, that **عُشِّقَةً** “Very much loved,” must be considered as grammatically accurate, since it is formed according to the prescribed analogy ; but, for my own part, I would not venture to use it, without reference to the sanction of general usage ; by which it may or may not be supported, for any thing I know of the matter. I believe, therefore, that the Measure **فُعْلَةٌ** is applicable to the formation of this noun, not by *analogy*, as Grammarians assert ; but merely by the authority of prescription alone. The other Measures on which it is sometimes observed to occur, are, first, **فَعُولٌ** : as **هَيَّيْبٌ** “Very

“ Very much feared;” and, secondly, نَعْلَانُ : as هَيِّبَانُ “ Very much feared;” and these are prescriptive, not analogous, according to the opinion of all Grammarians.

اسْمُ الْمَفْعُولِ مِنْ غَيْرِ الثَّلَاثِي الْمَجْرَدِ

**PASSIVE PARTICIPLE DERIVED FROM ALL VERBS,
BUT THOSE OF THE TRILITERAL RADICAL CLASS.**

THE form of the PASSIVE PARTICIPLE of such verbs, differs from that of the ACTIVE PARTICIPLE, merely in having the penultimate moveable by the vowel FUT-HA, instead of KUS-RA, which is applicable to the penultimate of the active participle. It follows, therefore, that مَدَّ حَرَجٌ will have its passive participle مَدَّ حَرَجٌ : and so, also, of مُسْتَقْبِلٌ : مُكْرَمٌ : مُتَدَحَّرَجٌ : مُتَدَحَّرَجٌ : مُسْتَقْبِلٌ : &c. through every class of the verbs to which I have here adverted.

SECTION FIFTH.

اسْمُ التَّفْضِيلِ

NOUN OF SUPERIORITY.

THIS noun corresponds with BOTH degrees of comparison in other Tongues: as زَيْدٌ أَعْلَمُ مِنْ عَمْرٍو “ZYDE is more learned than AMR;” زَيْدٌ أَعْلَمُ النَّاسِ “ZYDE is the most learned of men;” &c. It is defined to be a noun derived from the infinitive, for the purpose of comparing two or more objects, and assigning to one of them, a superiority over the others, in the sense of a given attribute

attribute signified by the infinitive. It proceeds, occasionally, from the active participle: as عَلَّمَ “More or most learned;” from عَلِمَ “Knowing or Learned:” or the passive participle: as اَشْهُرَ “More or most celebrated;” from مَشْهُورَ “Celebrated:” or the simple attributive: as اَعْظَمَ “Greater or Greatest;” from عَظِيمَ “Great:” &c.

The measure of this noun is invariably اَفْعَلٌ for the masculine gender; and اَكْبَرُ for the feminine gender: as اَكْبَرُ “Greater or Greatest;” Feminine اَفْضَلُ: كُبْرَى “More or most learned;” Feminine اَشْجَعُ: اَشْجَعُ “Braver or Bravest;” Feminine اَشْجَعُ: &c. In the general opinion, it can be regularly derived, only from verbs of the triliteral radical class; and in order to the accuracy of its formation, it is necessary, *first*, that these should be تَامٌ or PERFECT VERBS; *secondly*, that they should be مُتَصَرِّفٌ فِيهِ or “Inflected through all their tenses:” *thirdly*, that they should be capable, by sense, of INTENSION and REMISSION: and, *finally*, that they should not be significant of COLORS or PERSONAL DEFECTS.

It follows, therefore, *first*, that the NOUN OF SUPERIORITY cannot be regularly derived from quadriliteral verbs of any class; or from augmented verbs of the triliteral class: as تَدَخَّرَجَ; دَخَّرَجَ; اَسْتَخَّرَجَ; اَخَّرَجَ: &c. *Secondly*, that it cannot be derived from substantive verbs: as كَانَ “He was;” صَارَ “He became;” كَانَ “He was near;” (doing so and so;) &c. because these are termed نَاقِصٌ or IMPERFECT, in Arabic Grammar; being deprived

deprived of the ATTRIBUTIVE CHARACTER which is essential to the nature of a perfect verb. *Thirdly*, that it cannot be derived from نَعِمَ “He was good;” بُئِسَ “He was bad;” &c. because these verbs are غَبَرٌ مُتَصَرِّفٌ نَبِيهٌ or “Indeclinable;” having no inflexions of tense at all. *Fourthly*, that it cannot be derived from مَاتَ “He died;” because the sense of this verb is utterly incapable of INTENSION and REMISSION. And, *finally*, that it cannot be derived from سَوَاكُ BLACKNESS; بَيَاضٌ WHITENESS; عَمَى BLINDNESS; عَوَّرَ BEING BLIND OF AN EYE; &c. because these verbs are significant of COLORS, or PERSONAL DEFECTS.

If the NOUN OF SUPERIORITY were analogously derived from quadriliteral verbs of any class, or from augmented verbs of the triliteral class, it must be formed on the Measure اُتَعَلَّ since there is no other measure of the اِسْمُ التَّفْصِيلِ. But that measure cannot be formed from such verbs, without rejecting some of the letters, radical or servile, of which they are composed; and this rejection would often tend to disfigure the word, in such a manner as to confound the sense. The verb دَخَرَ for example, would form its noun of superiority اُدَّخَرُ, after the rejection of the letter JEEM; and this noun would seem to be derived, not from the infinitive دَخَرَجٌ, but from another infinitive, namely دُحُورٌ DRIVING AWAY. So, also, the verb اَخْرَجَ would form its noun of superiority اُخْرَجُ, after the rejection of the letter HUMZA; and this noun would seem to be derived, not from اِخْرَاجٌ which is an

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augmented infinitive of the first conjugation, but from the radical infinitive, namely **خُرُوجٌ**. I say, after the rejection of the letter HUMZA, because the HUMZA of **أَخْرَجَ** must be *first* rejected, though afterwards replaced in **أَخْرَجَ** by *another* HUMZA, namely, that of the **رَأْسُ التَّفْصِيلِ**.

SUCH are the reasons assigned by Grammarians, why the NOUN OF SUPERIORITY cannot be analogously derived from quadriliteral verbs of any class, or from augmented verbs of the triliteral class; yet they are not unanimous on this subject, for SEEBUWYH has authorised the formation, by analogy, of **أَفْعَلٌ** from **أَفْعَلَ**; that is to say, he has authorised the formation of the **رَأْسُ التَّفْصِيلِ** from ALL verbs of the first conjugation of augmented trilaterals, without regard to prescription at all. And أَبُو حَيَّان is of opinion, (indeed the fact is admitted by all Grammarians,) that there are, in the Language, a multitude of examples in support of the accuracy of SEEBUWYH's decision: as **أَنْتَ أَكْرَمُ لِي مِنْ فَلَانٍ** "You are a greater benefactor to me than such a person;" **هُوَ أَعْطَاهُمْ لِلدِّينِ بَرًا وَأُولَاهُمْ لِلْمَعْرُوفِ** "He is the greatest bestower of money among them, and the most apt to the performance of good actions." For **أَكْرَمُ** is here supposed to be derived from **أَكْرَمَ** "He favored;" not from **كَرَّمَ** "He was generous;" and so, also, **أَعْطَى** and **أَوْلَى** are supposed to be derived from **أَعْطَا** "To bestow;" and **أَيْلَأَ** "To approximate;" both verbs of the first conjugation of augmented trilaterals. This consideration has induced the Arabian Grammarians

ans in general, to admit the formation of **أَفْعَلٌ** from **أَفْعَلٌ** by the authority of **PRESCRIPTION**, but not by **ANALOGY**, according to the opinion maintained by **SEEBUWYH**.

AN opinion yet bolder than that of **SEEBUWYH**, has been imputed to **AKHFUSH** and **MOOBURRUD**: namely, that the **NOUN OF SUPERIORITY** formed on the Measure **أَفْعَلٌ** may be derived, by analogy, from *all* trilateral verbs of the augmented class, to whatever conjugation they may happen to belong: as **اِنْفَعَلَ**; **اِسْتَفْعَلَ**; **اِفْتَعَلَ**; &c. The Language affords no examples in support of this opinion, which has been therefore rejected by general consent. A philologist, it is thought, has no right to authorise the operation, by analogy, of rules utterly at variance with common usage, even though the perfection of theory may seem to require it; and, in the case before us, the reasons already assigned against the derivation, by analogy, of **أَفْعَلٌ** from **أَفْعَلٌ** would operate with tenfold force, against the derivation of **أَفْعَلٌ** from *all* the classes of augmented trilaterals.

THERE is no reason, in the nature of things, why the **NOUN OF SUPERIORITY** might not be derived from *substantive verbs*, termed imperfect in Arabic Grammar, for the reasons which I have just had occasion to state. But the noun of superiority, as **أَكْوَنٌ** from **كَانَ** “He was,” **أَصِيرٌ** from **صَارَ** “He became,” has never been derived from such verbs; and is therefore condemned by general usage. And though some Gram-

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marians authorise its formation, by analogy, without regard to prescription at all : as هُوَ أَكْوَنُ مِنْكَ مُتَطَلِّقًا “He is more of a walker than thee;” هُوَ أَصْيَرُ مِنْكَ غَنِيًّا “He is becoming rich faster than thee;” there is no doubt that such phraseology would sound very oddly in the ear of an Arab, who would substitute for it هُوَ أَشَدُّ مِنْكَ انْطِلَاقًا “He is more of a walker than thee;” هُوَ أَشَدُّ مِنْكَ انْتِقًا لَا إِلَيَّ الْغِنَى “He is becoming rich faster than thee;” &c.

BUT I have said that the NOUN OF SUPERIORITY cannot be derived from verbs significant of COLOR; or of PERSONAL DEFECTS; and the reason assigned by the Schools of BUSRA, is, that such verbs form the SIMPLE ATTRIBUTIVE on the Measure أَفْعَلٌ as اسْوَدَّ BLACK; أَبْيَضَ WHITE; أَعْمَى BLIND; أَعْوَرٌ BLIND OF ONE EYE; &c. If the noun of superiority were also formed on the same measure, as أَسْوَدُّ BLACKER; أَبْيَضُّ WHITER; &c. it is contended, therefore, that either might be mistaken for the other. But though the fact is true, if we consider them without reference to the context, it is unsatisfactory in my opinion; because this danger does not prevent, in a multitude of other instances, the application of the *same* measure, as فَعَالٌ, for example, to the formation of more than one of the parts of Speech. In the case of MENTAL DEFECTS, the NOUN OF SUPERIORITY is regularly formed on the Measure أَفْعَلٌ as أَجْهَلٌ “More ignorant;” أَجْبَنُ “More cowardly;” &c. and the reason assigned, is, that the

the simple attributive, in such verbs, is generally formed on some other measure.

THE Schools of KOOFA, always opposed to those of BŪSRA, admit the formation, by ANALOGY, of the **اسْمُ التَّقْضِيلِ** from all verbs significant of COLOR; and there is no doubt that some few examples of its formation from such verbs do, in reality, occur in the Language: as **أَسْوَدُ** in the phrase **وَلَأَنْتَ أَسْوَدُ فِي عَيْنَيَّ مِنَ الظُّلَمِ** “And verily you are BLACKER in my eyes than tyranny;” or **أَبْيَضُ**, in the following verse of an Arabian Poet:

جَارِيَةٌ فِي دِرْعِهَا الْفَضْفَا ضِ
أَبْيَضُ مِنْ أُخْتِ بَنِي إِبَازِ

“A girl, tricked in her ample shift, FAIRER than the sisters of the tribe of IBAB.”

MEANS OF EXPRESSING THE SENSE OF SUPERIORITY, IN THE CASE OF ALL VERBS FROM WHICH THE MEASURE **أَفْعَلُ**

CANNOT BE DERIVED.

IN such cases, the sense of SUPERIORITY must be expressed by circumlocution. The learner will first form the measure **أَفْعَلُ** from some word suited to the occasion; and generally significant of BEAUTY OR UGLINESS; STRENGTH OR WEAKNESS; HARDNESS OR SOFTNESS; PAUCITY OR ABUNDANCE; &c. The measure **أَفْعَلُ** so formed, and followed by the infinitive mode of the required verb, which must be put into the OBJECTIVE CASE, will be significant of the sense which is to be expressed: as **هَذَا أَشَدُّ بَيَاضًا مِنْ ذَلِكَ** “This is whiter than that;”

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زَيْدٌ أَتْبَحُ عَوْرًا مِنْ عَمْرِو “ZYDE is blinder of one eye than AMR;” زَيْدٌ أَسْرَعُ انْطِلَاقًا مِنْ عَمْرِو “ZYDE is a faster goer than AMR;” زَيْدٌ أَكْثَرُ دَحْرَجَةً مِنْ عَمْرِو “ZYDE tumbles or turns round such a thing more than AMR;” &c.

SECTION SIXTH.

اسْمُ الْأَلَةِ

INSTRUMENTAL NOUN.

THE INSTRUMENTAL NOUN, or NOUN OF INSTRUMENT, is defined to be a noun derived from the infinitive, for the purpose of describing the INSTRUMENT or MEANS employed for the attainment of the sense signified by the infinitive: as مِفْتَاحٌ “The instrument of opening;” or “A key;” &c. It is derived, by ANALOGY, from all verbs of the triliteral radical class; and may be formed, indifferently, on any one of the three measures مَفْعَلٌ; مَفْعَلَةٌ; مَفْعَالٌ: though the measure مَفْعَلَةٌ has been thought, by some Grammarians, to be applicable, not by ANALOGY, but only by the authority of PRESCRIPTION alone. Examples: مِفْتَاحٌ or مِفْتَاحٌ “The instrument of opening;” or “A key;” مِيسَمٌ or مِيسَمٌ “The instrument of marking;” or “A marking iron;” مِصِيدٌ or مِصِيدٌ “A net; or other instrument of hunting;” مِكْيَالٌ or مِكْيَالٌ “A measuring instrument;” مَكْسَحَةٌ “The instrument of sweeping;” or “A besom, or Snow spade;” مِرْوَحَةٌ “The instrument of fanning;” or “A fan;” &c.

AMONG the PRESCRIPTIVE measures of this noun, I have to enumerate, *First*: نِظَامٌ as نِظَامٌ “The instrument of adorning;”

or

or “A string of pearls;” **خَيْطٌ** “The instrument of sewing;”
 or “A needle;” **سِرَاقٌ** “The instrument of sewing leather;”
 or “A saddler’s or shoemaker’s awl;” &c. *Secondly:* **نَعْوَلٌ**
 which, being generally significant of a *specific* instrument, not of
any instrument, generally, by which the sense of the infinitive
 may be attained, is therefore considered as not properly an in-
 strumental noun, but only **مُلْحَقٌ** or CORRELATIVE to that noun:
 as **وَقُوتٌ** “Fuel of wood;” which is a specific instrument for
 lighting a fire; **قَيْوٌ** “An emetic;” which is an instrument
 of evacuation by the throat; &c. *Thirdly:* **مَفْعَلٌ** or **مَفْعَلٌ**
 both which are of rare occurrence: as **مَنْقَلٌ** “The instrument of
 passage;” or “A road in the mountains;” **مَغْزَلٌ** or **مَغْزَلٌ**
 more commonly **مَغْزَلٌ** “A spindle;” or “The instrument of
 spinning;” &c. *Fourthly:* **مَفْعَلٌ** or **مَفْعَلَةٌ** which are also
 thought to denote *specific* instruments, not *any* instruments, in-
 differently, that may be employed for the attainment of the sense
 signified by the primitive: as **مُسْعَطٌ** “A box for holding a
 kind of snuff, termed **سَعُوطٌ** by the Arabs;” **مَنْجَلٌ** “A
 sieve;” Primitive **نَخَلَ** “To sift;” **مَذْهَنٌ** “An oil cruise;”
مَنْقَلٌ “An instrument for pounding medicines;” **مَنْقَلٌ** “A
 sword;” **مَنْحَلَةٌ** “A box or instrument for holding colly-
 rium;” **مَحْرُضَةٌ** “A box for holding alkali or soap;”
 &c. It is to be observed, however, that the occurrence of
مَنْقَلٌ, the regular instrumental noun, is noticed by AKHRUSH
 in his book termed **الْأَوْسَطُ**; and that JOWHAREE, in the

صَحَاح has مَحْرُضَةٌ not مَحْرُضَةٌ; which is also considered as inaccurate by ابْنُ يَعِيشٍ. To these may be added the measure مَفْعُول; on which, according to the authority of سَبْبُورِي, four words only occur in the Language: namely مَغْلُوقٌ “An instrument for shutting the door;” مَغْرُودٌ “A species of mushroom;” مَغْفُورٌ and مَغْتُورٌ “A species of sweet gum resembling honey;” obtained from the tree رَمَث and commonly used as food by the Arabs. The words مَغْفَرٌ and مَغْتَرٌ are used, however, in the same sense, according to the authority of كِسَائِي and others. The instrumental noun is never derived from any verbs but those of the triliteral radical class; and the measure مَفْعَلٌ, rarely applicable to the formation of this noun, is a common form of the اِسْمُ الظَّرْفِ of which I am now about to treat.

SECTION SEVENTH.

اِسْمُ الظَّرْفِ مِنَ التَّلَاقِي الْمَجْرَدِ

*NOUN OF TIME AND PLACE, DERIVED FROM VERBS
OF THE TRILITERAL RADICAL CLASS.*

THIS is a noun formed from the infinitive, in order to describe the TIME or PLACE of its attainment; and, being derived from verbs of the triliteral radical class, it is formed, by ANALOGY, according to the following rules.

RULE FIRST.

THE measure of the aorist being يَفْعَلُ or يَفْعُلُ, that of the اِسْمُ الظَّرْفِ will be مَفْعَلٌ. Examples: مَفْتَحٌ “The time or

or

or place of opening;" مَشْرَبٌ "The time or place of drinking;" مَتَدَلٌ "The time or place of mounting;" مَتَدَلٌ "The time or place of slaying;" مُنَصِّرٌ "The time or place of assisting;" &c. And if the measure of the aorist be يَفْعَلُ, that of the اِسْمُ الظَّرْفِ will be مَفْعِلٌ. Examples: مُضْرِبٌ "The time and place of beating;" مُحْسِبٌ "The time and place of reckoning;" مَفِرٌ "The time and place of fleeing;" &c. The اِسْمُ الظَّرْفِ, derived from يَفْعَلُ, should have been regularly formed on مَفْعِلٌ; (as يَفْعَلُ gives مَفْعِلٌ; and يَفْعِلُ gives مَفْعِلٌ;) but the fact is otherwise, because the measure مَفْعِلٌ, though sometimes applicable to the formation of the infinitive, as مَكْرُمٌ GENEROSITY; مَعُونٌ ASSISTANCE; &c. is of rare occurrence in the Arabic Language.

R U L E S E C O N D.

BUT verbs having the letters WAO or YA for the final radical, have the اِسْمُ الظَّرْفِ formed on the measure مَفْعِلٌ, without regard to the form of the aorist; or to the occurrence, or otherwise, of the letters WAO or YA as the primal radical. Examples: مَرْمِيٌ "The time or place of throwing;" مَوِيٌ "The time or place of preserving;" &c. The word مَوِيٌ for مَوِيٌ in the phrase مَوِيٌ الْإِبِلِ "The stall or stable of a camel," is a rare exception to this rule.

R U L E T H I R D.

AND verbs having the letters WAO or YA for the primal radical, form the اِسْمُ الظَّرْفِ on مَفْعِلٌ without regard to
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the form of the aorist, if the same letters shall not occur as the final radical. Examples: **مَوْعِدٌ** “The time or place of promising;” **مَوْجِلٌ** “The time or place of fearing;” **مَوْجِحٌ** “The time or place of being impudent;” **مَيْبَسٌ** “The time or place of becoming dry;” **مَيْنَعٌ** “The time or place of the ripening of fruit:” &c. Yet some Grammarians are of opinion that verbs having the letter **Y** for the primal radical, come under the operation of the first rule; forming **مَفْعَلٌ** from **يَفْعَلُ**: as **مَيْبَسٌ** “The time or place of gambling;” &c. and **مَفْعَلٌ** from **يَفْعُلُ**: as **مَيْقَظٌ** “Being awake;” (as an infinitive,) or “The time or place of being awake;” (as an **اِسْمُ الظَّرْفِ**) &c.

C O N C L U S I O N .

THE preceding are all the rules applicable to the formation of the **اِسْمُ الظَّرْفِ** from verbs of the trilateral radical class; but I have still some detached observations to offer on the subject, and these, therefore, I proceed to detail.

SOME verbs having the aorist formed on **يَفْعُلُ** have the **اِسْمُ الظَّرْفِ** irregularly formed on **مَفْعَلٌ** by the arbitrary authority of prescription alone. Examples: **مَشْرِقٌ** “The East;” **مَغْرِبٌ** “The West;” **مِرْفِقٌ** “The elbow; or place on which we sometimes lean for rest;” **مَنْبِتٌ** “The time or place of vegetation;” **مَجْزُرٌ** “The time or place of sacrificing a camel;” **مَسْقُطٌ** “The time or place of falling;” **مَفْرَقٌ** “The place of the separation of two roads;” also “The crown of the head;” where

where there is a division of the skull into two parts; **مَسْكِنٌ**
 “The time or place of dwelling;” **مَطْلَعٌ** “The place of the
 rising of a star;” **مَنْسِكٌ** “The place of performing divine
 worship;” **مَنْخَرٌ** “The nostrils; or place of blowing;” **مَسْجِدٌ**
 “The time or place of prostration;” &c.

It is to be observed, however, that there are different opinions
 with regard to the true sense of the word **مَسْجِدٌ** which is thought
 by **أَبُو عُبَيْدَةَ** to signify, generally, “Any place in which the
 act of prostration may be performed;” and by **СРЕБУУНН**, to
 signify, exclusively, “A temple of divine worship, in which
 the act of prostration is performed by appointment.” In the
 opinion of **СРЕБУУНН**, it is opposed, therefore, to the word
مَسْجِدٌ with **FUT-HA**, which he states to signify, generally,
 “The place of prostration.” **ФУРРАА** also affirms that **مَسْجِدٌ**;
مَسْكِنٌ; and **مَطْلَعٌ**; with **FUT-HA**, are employed in the sense
 of the **اسْمُ الظَّرْفِ** and coincides in opinion with **أَبُو عُبَيْدَةَ**
 and **أَبْنُ تَيْيَبَةَ** who admit the application, by analogy, of the
 Measure **مَفْعَلٌ** with **FUT-HA**, not only to these nouns, but also
 to *all* the other examples which I have adduced: as **مَشْرِقٌ** &c.
 in which **KUS-RA** has nevertheless been established by the sanc-
 tion of universal usage.

THE formation of **مَفْعَلَةٌ** from **يَفْعَلُ** is exceedingly rare;
 yet some examples of its occurrence are to be found in the Lan-
 guage: as **مَظْنَةٌ** “The place in which any thing is suspected to
 be.” The regular form of this noun, namely **مَظْنٌ**, has never
 been observed to occur in the Language.

THEERE

THERE are several other measures irregularly applicable to the formation of NOUNS OF PLACE; but as the examples of their occurrence are thought to denote *specific places*; not *any place*, generally, in which the sense of the primitive may be obtained; Grammarians have refused to consider them as nouns of the class termed **اِسْمُ الظَّرْفِ** in the strict and proper sense of the term. The occurrence of these nouns will be sufficiently illustrated by the following examples: namely, **مَرْبَلَةٌ** “A dung hill;” **مَبْطَخَةٌ** “A melon ground;” **مَحْبَرَةٌ** “An inkstand;” **مَقِيَّةٌ** “A shade; or place to which the sun cannot penetrate;” **مَقْبَرَةٌ** “A burial ground;” **مَشْرِقَةٌ** “A place in which the Arabs bask at sunrise in winter;” as **تَشَرَّقَ بِالمَشْرِقَةِ** “He basked in the place appointed for that purpose;” **مَرْبَدٌ** “A place for keeping camels;” &c.

HAD these nouns really belonged to the class termed **اِسْمُ الظَّرْفِ** it is thought that they must have been formed on one or other of the regular Measures **مَفْعَلٌ** or **مَفْعِلٌ**; and accordingly, the word **مَقْبَرَةٌ** which is the regular **اِسْمُ الظَّرْفِ** significant of *any* place in which a man may happen to be buried, does in fact occur in the following verse:

لِكُلِّ اِنْسَانٍ مَقْبَرٌ بَغْنًا بِهِمْ فَبِهِمْ يَنْقُصُونَ وَالتَّقْبُورُ تَزِيدٌ
 “There is a grave at hand for all mankind: men perish and augment the number of the tombs!”*

* The word **فَبِهِمْ** signifies “A court yard;” whereas **بَغْنًا** signifies “To perish.” Perhaps, therefore, the sense may be: “There is a grave in death for all mankind.”

SOME Grammarians consider مَقْعَةٌ as regularly significant of a place specifically appropriated to the sense of the primitive! as مَقْبَرَةٌ "A burying ground;" not, *any place*, indifferently, in which a man may happen to be buried. It is an attributive, they say, applicable to the word بَقْعَةٌ "A place;" which is always understood; and this noun being of the feminine gender, the attributive also receives the letter ة.

اسْمُ الظَّرْفِ مِنْ غَيْرِ الثَّلَاثِيّ الْمَجْرَدِ

NOUN OF TIME OR PLACE DERIVED FROM ALL VERBS BUT

THOSE OF THE TRILITERAL RADICAL CLASS.

THE NOUN OF TIME OR PLACE, derived from all verbs but those of the triliteral radical class, must be invariably formed on the measure of the PASSIVE PARTICIPLE of the verb from which it may be derived: as مَدَّ حَرْجٌ "The time or place of turning any thing round;" مُتَدَّ حَرْجٌ "The time or place of revolving;" مُسْتَقْبَلٌ "The time or place of going to meet any person;" مُنْكَسَرٌ "The time or place of being broken;" &c. For in fact, the noun of time or place may be considered as one species of the مَفْعُولٌ (namely, that species termed by the Arabs مَفْعُولُ نِيَّةٍ of which I shall have occasion to treat hereafter;) and this is the reason assigned by Grammarians, why it is formed on the measure of the passive participle, when derived from verbs which do not belong to the triliteral radical class.

مُلَحَقَاتُ اسْمِ الظَّرْفِ

CORRELATIVES OF THE NOUN OF TIME OR PLACE.

THE Measure مَفْعَلَةٌ is very generally formed from substantive nouns of the trilateral class, for the purpose of describing *any* place in which the sense of the primitive may happen to abound: as مَكَانٌ مَأْسَدٌ وَمَسْبَعَةٌ “A place abounding in lions or wild beasts;” اَرْضٌ مَدَأَبَةٌ وَمَفْعَاةٌ “A land abounding in wolves or snakes;” &c. Though the examples of this class are very numerous, they must be supported by general usage; and therefore the Grammarian الرَّضِيّ prohibits the formation of مَضْبَعَةٌ “A place abounding in hyenas;” مَقْرَنَةٌ “A place abounding in monkeys;” &c. because neither of these examples is supported by the authority of general usage.

IN the case of quadriliteral or quinqueliteral nouns, this derivative is very rarely formed; yet SEEBUWYH has noticed some examples of its occurrence on the Measure مَفْعَلٌ; Feminine مَفْعَلَةٌ: as اَرْضٌ مَتَعَلِبَةٌ وَمَعْقَرِبَةٌ “A land abounding in foxes or scorpions;” &c. And JOWHURIE remarks that some of the Arabs employ مَتَعَلِبَةٌ and مَعْقَرِبَةٌ in the same sense; these nouns being formed on the Measure مَفْعَلَةٌ after rejecting the final radical, namely با, from either of the primitives تَعَلَبٌ “A fox;” or عَقَرَبٌ “A scorpion;” and thus reducing both to the trilateral class. In the case of quadriliteral or quinqueliteral nouns, it is more common, however, to express ABUNDANCE by circumlocution: as هَذَا الْمَكَانُ كَثِيرُ الْعَقَارِبِ “This place abounds in scorpions;”

ons;” هَذِهِ الْأَرْضُ كَثِيرَةُ الثَّعَالِبِ “This land abounds in foxes;” &c.

THE Measure مَفْعَلَةٌ is also occasionally employed to indicate the CAUSE of the event signified by the primitive from which it is formed : as for example : أَوْلَدُ مَجْبَنَةٌ مَبْخَلَةٌ “Children are the CAUSE of cowardice and parsimony;” because they excite in their parents a fondness for long life and wealth ; هَذَا طَعَامٌ مَحْسَنَةٌ لِلْجِسْمِ “This is healthy food ; or food which is the CAUSE of health to the body;” الشَّرَابُ مَطْيِبَةٌ لِلنَّفْسِ “Wine is the CAUSE of joy to the soul;” الْكُفْرُ مَكْبَهَةٌ لِلنَّفْسِ الْمُنْعِمِ أَيِ مَفْسَدَةٌ “Ingratitude is the cause of estranging the heart of one’s benefactor;” &c.

الْصِّفَةُ الْمُشَبَّهَةُ

THE SIMPLE ATTRIBUTIVE.

THIS is defined to be a noun derived from the infinitive for the purpose of describing an object in which the sense of the infinitive is observed to EXIST; and is thought to be distinguished from the ISMOOL FA-IL, merely in this, that the latter describes an object in which the sense of the infinitive is observed to OCCUR. I have already called in question the accuracy of this distinction, and have stated my opinion that there are as many species of the ISMOOL FA-IL as there are species of TRANSITIVE VERBS; and as many species of SIMPLE ATTRIBUTIVES as there are species of INTRANSITIVE VERBS.

BE this as it may, the Arabs believe that there is something *permanent* in the nature of the SIMPLE ATTRIBUTIVE; and something *transitory* in the nature of the ISMOOL FA-IL; notwithstanding the occurrence

occurrence of a few examples of either class, in which the fact appears to be reversed. And though the ISMOOL FA-IL is not permitted, by analogy, to assume the form of a SIMPLE ATTRIBUTIVE, (probably because the form of a simple attributive is determined, not by ANALOGY, but merely by the authority of GENERAL USAGE, without reference to which, its form cannot be certainly known;) yet Grammarians have authorised the assumption of the form of the ISMOOL FA-IL, namely ⁹نَا عَلٍ, by every SIMPLE ATTRIBUTIVE whatever.

THE word ⁹كَرِيمٌ “Generous,” for example, is a simple attributive, significant of the *existence* of generosity in a given object or substantive noun. And as there is something *permanent* in the nature of a simple attributive, it is thought to be applicable, in strict propriety, only to men *habitually* generous; not to those who are generous only by *fits* and *starts*. But we may have occasion to describe a man generous by fits and starts, not so by the general habits of his mind; and, in this case, Grammarians authorise the assumption of the form ⁹كَارِمٌ which is supposed to indicate, not the *existence*, but merely the *occurrence* of the attribute, in a given object or substantive noun.

Now there are many attributes of such a nature, that it may be occasionally convenient to describe their OCCURRENCE, and occasionally convenient to describe their EXISTENCE, in a given object or substantive noun; and admitting (which I do not believe,) the accuracy of the Arabian definition of an ISMOOL FA-IL, as contradistinguished from a SIMPLE ATTRIBUTIVE, it might no doubt be considered as a use-

ful

ful refinement of Speech, to vest *either* with an unlimited power of assuming at pleasure the form of the other, for the purpose stated by Arabian writers.

BUT though many simple attributives have also the form of the ISMOOL FA-IL, as حَسِين or حَاسِن “Beautiful;” &c. I fear the distinction of sense to which I have adverted, exists, at least in many examples, not so much in fact as in theory; for it seems to me that حَسِين and حَاسِن are commonly used in the same sense. But be this as it may, there is no improbability in supposing the measure نَاعِل which is the regular form of the ISMOOL FA-IL to be also applicable, by the authority of prescription, to the formation of many simple attributives; and as this is the opinion of many Grammarians, so I am disposed to believe that حَسْن حَاسِن حَسِين “Beautiful;” are but different forms of the very same noun.

AND this opinion is more probable, because it is certain, I think, that the analogy by which every simple attributive has been vested with a power to assume the form of the active participle, is very imperfect. It may be true that some simple attributives assume that form without reference to prescription at all; but generally speaking, it is also true that the authority of prescription is a necessary condition, without reference to which it cannot be assumed.

I NOW proceed to detail the rules applicable to the formation of the SIMPLE ATTRIBUTIVE; having first premised that they are very imperfect, being liable to the occurrence of endless exceptions.

R U L E F I R S T.

VERBS having the past tense formed on **فَعَلَ** will pretty generally form the simple attributive on one or other of the measures **فَعْلٌ** : as **عَظْبٌ** “Sharp;” **فَرْدٌ** “Single;” **حَقٌّ** “True;” &c. or **فَعِيلٌ** if the medial radical be WAO or YA: as **سَيِّدٌ** “A chieftain;” **جَيِّدٌ** “Excellent;” **مَيِّتٌ** “Dead;” **لَيِّنٌ** “Soft;” &c. Yet the measure **فَعِيلٌ** is pretty commonly formed from **فَعَلَ** : as **حَرِيصٌ** “Greedy;” **وَضِيعٌ** “Base;” **صَحِيحٌ** “Whole or Entire;” &c.

R U L E S E C O N D.

VERBS having the past tense formed on **فَعَلَ** will pretty generally form the simple attributive on **فِعْلٌ** : as **فَرِحٌ** “Joyful;” **فَطِنٌ** “Intelligent;” **عَجِلٌ** “Quick;” **كَدِرٌ** “Disturbed;” **زَمِنٌ** “Aged;” &c. And more rarely on the measure **فَعْلٌ** : as **عَجَلٌ** “Quick;” **نَدَسٌ** “Sagacious;” &c.

R U L E T H I R D.

VERBS having the past tense formed on **فَعُلَ** will pretty generally form the simple attributive on **فَعِيلٌ**. Examples: **كَثِيرٌ** “Abundant;” **فَصِيحٌ** “Eloquent;” **طَوِيلٌ** “Long;” **صَبِيحٌ** “Beautiful;” **مَلِيحٌ** “Charming;” **ضَعِيفٌ** “Weak;” **كَرِيمٌ** “Generous;” **شَرِيفٌ** “Noble;” &c. And more rarely on other measures: as **جَبَانٌ** “A coward;” **شُجَاعٌ** “Brave;” **خَشِنٌ** “Rough;” &c. **وَتَوَرٌ** “Grave;”

R U L E F O U R T H.

VERBS significant of colors, very generally form the simple attributive

attributive on **أَفْعَلُ**; Feminine **فَعْلَاءُ**; without regard to the form or measure of the past tense. Examples: **بَيْضَاءُ أَبْيَضُ** "White;" **حُمْرَاءُ أَحْمَرُ** "Red;" **خَضِرَاءُ أَخْضَرُ** "Green;" **سَمْرَاءُ سَمَرُ** "Straw colored;" &c. And the same measure is generally applicable to the formation of the simple attributive derived from verbs (of whatever conjugation,) denoting **PERSONAL OR MENTAL DEFECTS OR ORNAMENTS**. Examples: **عَوْرَاءُ أَعْوَرُ** "Blind of an eye;" **أَعْمَى** "Blind;" **كَمْهَاءُ أَكْمَهُ** "Blind from the birth;" **أَبْلَجُ** "Blind;" **رَعْنَاءُ أَرَعَنُ** "Having open eyebrows;" **بَلَجَاءُ** "Languid or Ostentatious;" **حَمَقَاءُ أَحْمَقُ** "A fool;" &c. Yet the Grammarian **الرَّضِي** considers the measure **فَعْلُ** as most commonly applicable to attributives significant of **MENTAL DEFECTS**: as **شَرٌّ** "Greedy;" **عَمِي** (originally **عَمِي**) "Mentally blind;" &c.

R U L E F I F T H.

VERBS significant of **HUNGER** and **THIRST**, or the **CONTRARY**, most commonly form the simple attributive on **فَعْلَانُ** without regard to the form or measure of the past tense. Examples: **جَوْعَانُ** "Hungry;" **عَطْشَانُ** "Thirsty;" **شَبْعَانُ** "Satiated with food;" **رَيَّانُ** "Saturated with water;" &c.

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THESE are all the **GENERAL RULES** applicable to the formation of the simple attributive; but that noun is often formed, either on the preceding or on other measures, without regard to Grammatical rule. The measures of its formation

are

are perhaps too numerous to be comprised in any Grammatical treatise whatever; but those which are of common occurrence in the Language scarcely exceed the number of THIRTY, comprised in the following table, which the reader will do well to commit to his memory.

TABLE FIRST.

ORDINARY MEASURES OF THE SIMPLE ATTRIBUTIVE.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
Excellent.	جَيِّدٌ	فَعِيلٌ	12	Difficult.	صَعْبٌ	فَعْلٌ	1
A coward.	جَبَانٌ	فَعَالٌ	13	Empty.	صِفْرٌ	فِعْلٌ	2
A white camel; &c.	هَجَانٌ	فَعَالٌ	14	Hard.	صَلْبٌ	فَعْلٌ	3
Brave.	شَجَاعٌ	فَعَالٌ	15	Beautiful.	حَسَنٌ	فَعْلٌ	4
Shining.	بَرَّاقٌ	نَعَالٌ	16	Rough.	خَشِنٌ	فَعْلٌ	5
Having a fine face.	وَضَاءٌ	نَعَالٌ	17	Intelligent.	نَدَسٌ	فَعْلٌ	6
Noble.	كَرِيمٌ	فَعِيلٌ	18	Scattered.	زَرِيمٌ	فَعْلٌ	7
Jealous of honor.	غَيُورٌ	فَعُولٌ	19	Fat; or Gross.	بِلَسٌ	فَعْلٌ	8
Thirsty. (Feminine.)	عَاطِشِي	فَعْلِي	20	Cruel to cattle; &c.	حُطَمٌ	فَعْلٌ	9
Pregnant.	حَبْلِي	فَعْلِي	21	Impure.	جُنُبٌ	فَعْلٌ	10
An ass bounding at the sight of his own shadow.	حَيْدِي	فَعْلِي	22	Red. (Masculine.)	أَحْمَرٌ	أَفْعَلٌ	11

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
Intelligent.	لَوَدَّعُ	فَوَعَلُ	29	Thirsty. (Masculine.)	عَطْشَانُ	نَعْلَانُ	23
Great.	كَابِرُ	فَاعِلُ	30	Naked.	عُرْيَانُ	فُعْلَانُ	24
A good looking woman.	مِبْهَاجُ	مِفْعَالُ	31	Living.	حَيَوَانُ	فَعْلَانُ	25
Poor.	مِسْكِينُ	مِفْعِيلُ	32	Red. (Feminine.)	حَمْرَاءُ	فَعْلَاءُ	26
Generous.	غَيْدَانُ	فَيْعَالُ	33	A camel in the tenth month of her pregnancy.	عُشْرَاءُ	فُعْلَاءُ	27
Having a fine complexion.	قَابُوسُ	فَاعُولُ	34	Lean ; or Contemptible.	حَيْقَرُ	فَيْعَلُ	28

THE rarer measures of the SIMPLE ATTRIBUTIVE are perhaps too numerous to be comprised in any Grammatical treatise whatever ; but many of them appear in the following table, which is inserted for the convenience of occasional reference, and need not, I think, be committed to memory.

TABLE SECOND.

EXAMPLES OF THE SIMPLE ATTRIBUTIVE FORMED
ON MEASURES OF RARE OCCURRENCE.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
Hot.	سَخِينُ	فَعِيلُ	3	Short and coarse. (as a man, &c.)	كُنْدَرُ	فُعْلُ	1
Hot.	سَخَاخِينُ	فُعَاعِيلُ	4	Short and coarse.	كُنَادِرُ	فُعَاعِلُ	2

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MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
Unworthy ; or Weak.	زَمَحٌ	فَعَلٌ	18	Brave.	شَجَعَةٌ	فَعَلَةٌ	5
A man lost to all good purposes.	خَذَسَرٌ	فَنَعَلٌ	19	Delicate and good look- ing.	أَمَلَدٌ	أُفَعَلٌ	6
A shameless woman of impudent conversa- tion.	عِنْفِصٌ	فَنَعِلٌ	20	Any thing durable.	تُرْتَبٌ	تَفْعَلٌ	7
Small ; or Contemp- tible.	حَيْقُرٌ	فَيْعَلٌ	21	Any thing durable.	تُرْتَبٌ	تَفْعَلٌ	8
Strong.	زَيْفَنٌ	فَيْعَلٌ	22	A man hav- ing lost his teeth from old age.	تَلِطَعٌ	تَفْعِلٌ	9
Avaricious.	صَوَرِنٌ	فَوَعَلٌ	23	A she goat having milk be- fore con- ception.	نَحْلَبَةٌ	تَفْعَلَةٌ	10
Firm of flesh.	ضَنَّاكٌ	فُعَالٌ	24	A she goat having milk be- fore con- ception.	نَحْلَبَةٌ	تَفْعَلَةٌ	11
Shining.	دَلَامِصٌ	فَعِمِلٌ	25	A she goat having milk be- fore con- ception.	نَحْلَبَةٌ	تَفْعِلَةٌ	12
Shining.	دَلَامِصٌ	فَعَامِلٌ	26	Weak and soft.	مِرْطَلٌ	مِفْعَلٌ	13
Shining.	دَلَامِصٌ	فَعِمِلٌ	27	A strong youth, (peculiar to males.)	يَلْمَكٌ	يَفْعَلٌ	14
Gross ; or Thick.	عَرْنَدٌ	فَعَنْدٌ	28	Short.	رَأْبِلٌ	فَاعِلٌ	15
A coward.	زَمَيْدٌ	فَعَيْلٌ	29	A man of weak mind easily in- fluenced by the advice of every body.	أَمَرٌ	فَعَلٌ	16
A coward.	زَمَيْلَةٌ	فَعِيلَةٌ	30	A man of weak mind easily in- fluenced by the advice of every body.	أَمَرَةٌ	فَعَلَةٌ	17

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
Dark blue.	زُرْقُم	فَعْلَمُ	46	Rough : (as land ; or as a camel ; &c.)	عَشْوَزُ	فَعُولُ	31
An old she camel having lost her teeth.	دِرْدِمُ	فَعْلِمُ	47	A woman having no menstrual flux.	ضَهْيَا	نَعْلًا	32
A man or camel walking with a tremulous motion.	رَعَشُنُ	فَعْلَنُ	48	A woman having no menstrual flux.	ضَهْيَا	فَعِيلُ	33
Avaricious ; or Stingy.	زِمْحَنُ	فَعْلَنُ	49	A thick cloud.	طَرِيمُ	فَعِيلُ	34
Avaricious or Stingy.	زِمْحَنَةٌ	فَعْلَنَةٌ	50	Thick ; or Gross.	عَبْنُ	فَعْلُ	35
Proud.	اِنَزْهُو	اِنْفَعَلُ	51	Easily made angry.	حِظْبُ	فَعْلُ	36
Weak.	نُ وَا جِلُ	فَوَاعِلُ	52	Easily made angry.	حِظْبَةٌ	فَعْلَةٌ	37
Hard or Firm.	دُ وَا سِرُ	فَوَاعِلُ	53	Short ; or Taking short steps.	خَزْنُ	فَعْلُ	38
A feeble old man.	عَثَوَتِلُ	فَعَوَعِلُ	54	Short ; or Taking short steps.	خَزْنَةٌ	فَعْلَةٌ	39
A rapid walker.	خَفِيفُ	فَعِيلُ	55	A horse ready to leap.	طِمِرُ	فَعْلُ	40
Having a bad disposition.	خَزَنَزِرُ	فَعْنَعِلُ	56	A horse ready to leap.	طِمِرِرُ	فَعِيلُ	41
Short and stout.	صَمَحْمَحُ	فَعْلَعِلُ	57	Abundant and fine ; (as sand &c.)	رِمْدُنُ	فَعِيلُ	42
An untractable camel.	جَلْعَلُ	فَعْلَعِلُ	58	Unworthy ; or a Coward.	تُعْدُنُ	فَعْلُ	43
Very black	حُلْكَلِكُ	فَعْلَعِلُ	59	Fat ; or Gross.	فَعْمَلُ	فَعْلُ	44
A swift camel.	هَمْلَعُ	فَعْمَلُ	60	Having little Modesty.	جَلْعَمُ	فَعْلَمُ	45

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
Brave and robust.	جَلُوزٌ	فَعُولٌ	76	Easily made angry.	زُمْلِقٌ	فُعِيلٌ	61
A short and ugly man.	زَوْنَكٌ	نَعْنَلٌ	77	Spacious land ; or Having a wide mouth.	فَيْفَعِرٌ	فَيْفَعِلٌ	62
Big headed.	كُرُوسٌ	فَعُولٌ	78	Noble, also A rapid journey.	عَطَوْدٌ	فَعُولٌ	63
Fat and foolish.	هَبِيخٌ	فُعِيلٌ	79	A thick necked lion.	فَرَانِسٌ	فَعَانِلٌ	64
A fool.	هَبِيخٌ	نَعْنَلٌ	80	Long.	شَحْفٌ	نَعْنَلٌ	65
Robust and foolish ; or A swift camel.	عَفْنَجٌ	فَعْنَلٌ	81	A great ocean ; or A chief-tain.	قَلَمَسٌ	فَلَعَلٌ	66
A thick necked lion.	فَرَانِسٌ	فَعَانِلٌ	82	Gross.	عَلَاكٌ	فَلَاَعِلٌ	67
A thick necked lion.	فَرَانِسٌ	فَعَانِلٌ	83	Rich and turned milk.	سَمَجٌ	فَعَهْلٌ	68
A difficult affair.	عَصَوَانٌ	فَعَوَالٌ	84	Rich and turned milk.	سَمَجٌ	فَعَلٌ	69
A large belied man.	جَرِيَا ضٌ	فَعِيَالٌ	85	Tall and foolish.	خَنَابٌ	فَعَالٌ	70
Qui concat in coltu.	عَدَّ يَوْطٌ	فَعِيُولٌ	86	Pure.	سَبُوحٌ	فُعُولٌ	71
A light and swift she camel.	شِمْلَالٌ	فَعَلَالٌ	87	A red robe.	مُرِّيْقٌ	فُعِيلٌ	72
Fearful ; or A flabby woman.	رَعْدِيْدٌ	فَعِيلِلٌ	88	A brilliant Star.	دِرِّيٌّ	فُعِيلٌ	73
Very black.	حُلْكُوْكٌ	فُعُولٌ	89	A coward.	زُمَيْلٌ	فُعِيلٌ	74
A strong and wicked man.	صَمِكِيْكٌ	فَعِيلِلٌ	90	A coward.	زُمَيْلَةٌ	فُعِيلَةٌ	75

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
Very hot. (as the day.)	صَيْحُونٌ	فَيَعُولٌ	105	A short and ugly man.	زَوْتَزَكٌ	فَعَعْفَلٌ	91
A suspicious and trea- cherous man.	عَنْدَارٌ	فَعَعَالٌ	106	Harsh and avaricious.	صَلَوْدٌ	فَعَوَلٌ	92
A large and excellent camel.	قِنْعَاسٌ	فِنْعَالٌ	107	Swift.	خَفِيدٌ	فَعِبَلٌ	93
An ill tem- pered or vicious man.	شَنْظِيرٌ	فِنْعِيلٌ	108	A brave man who resists every foe.	حَوْنَسٌ	فَوَعَلٌ	94
A weak bo- died man.	نِرْجِيلٌ	فِنْعِيلٌ	109	Large.	قُسْقُبٌ	فُعُقُلٌ	95
Short in stature.	كَوَالٌ	فَوَعَلٌ	110	Tall and strong.	قَسِيبٌ	فَعِيدٌ	96
Short and big bellied.	حَبِطٌ	فَعِلٌ	111	Great; or A chief.	عِلُونٌ	فَعُولٌ	97
Rough; or Gross.	عَشَوَزٌ	فَعُولٌ	112	A weak bo- died man.	جِنْصَاوٌ	فَعَلَاوٌ	98
Blue eyed.	زِرَاقَمٌ	فَعَالَمٌ	113	A man averse to pleasure and to the commerce of the sexes.	عِنْرَهْوٌ	فِنْعَلَاوٌ	99
A she camel having large and wide nip- ples and much milk.	إِسْحَوَفٌ	إِنْعُولٌ	114	A man averse to pleasure and to the commerce of the sexes.	عِنْرَهْوَةٌ	فِنْعَلَوَةٌ	100
Delicate and good look- ing.	أَمْلَوَدٌ	أَنْعُولٌ	115	A bitter and unjust ene- my.	أَلْنَدَدٌ	أَفْنَعَلٌ	101
Delicate and good look- ing.	أَمْلِيدٌ	أَفْنِيلٌ	116	A bitter and unjust ene- my.	يَلْنَدَدٌ	يَفْنَعَلٌ	102
Large.	أَصْخَمٌ	أَفْعَلٌ	117	A proud man.	أَخَائِلٌ	أَفَاعِلٌ	103
Short.	إِرْزَبٌ	إِنْعَلٌ	118	A fat and bad wo- man.	حَنْظُوبٌ	فَنْعُولٌ	104

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
Unworthy ; or A slave to appe- tite, &c.	مَلْعَانٌ	مَفْعَلَانٌ	132	A horse rea- dy to leap.	أَطْمَرٌ	أُتْعِلٌ	119
Generous.	غَيْدَقَانٌ	فَيْعَلَانٌ	133	Green.	تَخْضُورٌ	تَفْعُولٌ	120
Fat and brown complexi- oned.	حَيْسَمَانٌ	فَيْعَلَانٌ	134	A fickle friend.	تَلَمَّازٌ	تَفْعَالٌ	121
Proud.	تَيْهَانٌ	فَيْعَلَانٌ	135	Red.	يَحْمُورٌ	يَفْعُولٌ	122
A strong and robust man.	صِفْتَانٌ	فَعْلَانٌ	136	Rough ; or Hard ; al- so The gum of the tree. طَلْحٌ	يَهْ-يِرٌ	يَفْعَلٌ	123
A strong and robust man.	صِفْتَانٌ	فَعْلَانٌ	137	Strong.	زَيْفَنٌ	فَيْعَلٌ	124
A man suf- fering hung- er and mis- fortune.	جُبَّانٌ	فَعْلَانٌ	138	Severe ; (as a misfor- tune) also Shining or Tremulous.	مَرْمَرِيْسٌ	تَفْعِيلٌ	125
Insolent or obscenely abusive.	عَنْظِيَانٌ	فَعْلِيَانٌ	139	A swift she camel.	زَيْزُونٌ	غَيْفَعُولٌ	126
Insolent or obscenely abusive.	عَنْظَوَانٌ	تُعْلَوَانٌ	140	A misfor- tune com- ing rapid- ly ; or A light and bold wo- man.	خَنْعَقِيْقٌ	تَفْعِيلٌ	127
Chubby fa- ced ; from خُبْزٌ Bread.	خَبْزُونٌ	فَعْلَوْنٌ	141	A large and tall man.	عَلِيَانٌ	فَعْلَانٌ	128
An old wo- man.	هَيْعَرُونٌ	فَيْعَلُونٌ	142	A distress- ing day ; &c.	أَرْوَنَانٌ	أَفْعَلَانٌ	129
Quick and Penetrating	عَفْرَيْنٌ	فَعْلَيْنٌ	143	Fat.	اِنْفُخَانٌ	اِنْفَعْلَانٌ	130
Quick and Penetrating	عَفْرَيْنٌ	فَعْلَيْنٌ	144	Tall.	مُسْحَلَانٌ	مَفْعَلَانٌ	131

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
A round or short girl.	دَوْدَرِي	نَعْلِي	159	A man averse to pleasure and the Commerce of the sexes.	عَنْهِي	فَعْلِي	145
Swift.	غَدُونِي	فَعْوَعْلِي	160	A fool.	هَنْبِي	فَعْلِي	146
A man busy without object or end.	دَوْدَرِي	فَوْنَعْلِي	161	Large and gross.	حَدَرِي	فَعْلِي	147
A man expeditious in his own affairs.	مِرْقَدِي	مَفْعَلِي	162	Large and gross.	حَدَرِي	فَعْلِي	148
An unworthy man.	مُكْرَرِي	مَفْعَلِي	163	A swift and excellent camel.	دِنْقِي	فَعْلِي	149
Beardless ; though ripe in years.	سَدُوْطِي	نَعْوَلِي	164	A strong and courageous lion.	عَقْرَنِي	فَعْلَنِي	150
Rough uneven ground	تَيْقَاءُ	فَعْلَاءُ	165	A bad rider ; or A camel going badly from want of use.	عِرْضَنِي	فَعْلَنِي	151
A fool.	هَنْبَاءُ	فَعْلَاءُ	166	A lost man.	خَيْسَرِي	فَيْعَلِي	152
A fool.	هَنْبَاءُ	فَعْلَاءُ	167	A fat and bad man.	حَيْقَسِي	فَيْعَلِي	153
A bad and ill temper- ed woman.	خَبْقَاءُ	فَعْلَاءُ	168	A swindler.	ضَوْطَرِي	فَوْعَلِي	154
A weakly man.	جَرِيَاءُ	فَعْلِيَاءُ	169	A man with few wants	مَنْدَبِي	مِفْعَلِي	155
An unwor- thy man.	قَابِيَاءُ	فَاعِلَاءُ	170	Eloquent.	بَلَاغِي	فُعَالِي	156
A man or camel un- able to co- pulate from the size of his belly.	طَبَاقَاءُ	فَعْلَاءُ	171	Large and gross.	عَلْنَدِي	فُعْنَلِي	157
A large ca- mel.	عَجِيْسَاءُ	فَعِيْلَاءُ	172	A man with long feet.	خَجْجُوْجِي	فَعْوَلِي	158

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
A hot or passionate man.	حَرِّ قَرِيْقَةٍ	فَعْلَعَيْلَةٍ	179	Weak and cowardly.	نَفْعِرَجَاءُ	نَفْعِلَاءُ	173
Short and large bel- lied.	أَحْزَقَةٍ	أَفْعَلَةٍ	180	A man averse to the company of women.	صَارُورَاءُ	فَاعُولَاءُ	174
A base man. or A demon.	عَفْرِيتٌ	فَعْلَيْتٌ	181	A land abounding in the trees termed سَلَمٌ	مَسَلُومَاءُ	مَفْعُولَاءُ	175
A base man or A demon.	عَفْرِيةٌ	فَعْلِيَّةٌ	182	A tame or well trained quadruped.	دَرَبُوتٌ	فَعْلُوتٌ	176
A base man.	عَفْرَنِيَّةٌ	فَعْلَنِيَّةٌ	183	A twanging bow.	تَرْنَمُوتٌ	تَفْعَلَرْتُ	177
A base man.	عَفَارِيَّةٌ	فَعَالِيَّةٌ	184	A fool.	حَمُوفَةٌ	فَعُولَةٌ	178

R E M A R K S.

THERE are many other measures of a simple attributive, besides those adduced in the preceding tables; but I have omitted some of them, because I could not discover the meaning of the examples adduced, which are not recorded in any of the Lexicons in my possession; and others, because they are of doubtful character, being assigned by many Grammarians, to the class of substantives, and by others to the class of epithets; that is, of simple attributives; which differ from the adjectives of European Tongues, in the manner I have already had occasion to explain. It remains to offer a few observations on some of the measures adduced in the second table.

No. 4, MEASURE **فُعَاعِلٌ**.

THE Grammarian JOWHURREE states in the **صَحَاح** that the word **سَخَاخِينٌ** "Hot," is the only example of this measure which is to be found in the Arabic Language. That word has several forms or measures: as **مَاءٌ سَخِيحٌ وَسَخَاخِينٌ** "Hot water;" **يَوْمٌ سَخْنَانٌ وَسَخْنَانٌ** "A hot day;" &c.

No. 19, MEASURE **فَنَعَلٌ**

THIS measure admits the termination **YA MOOSHUDDUD**, in order to convey a superlative sense: as **خَنَسَرِيٌّ** "Very much lost to every good purpose;" &c. The same observation is applicable to the measure **فَوَعَلٌ**: (No. 29, of the first table,) as **لَوَذَعِيٌّ** "Intelligent;" **لَوَذَعِيٌّ** "Very intelligent;" and to other measures: as **أَنْفَخَانِيٌّ** "Very fat;" **مُسْحَلَانِيٌّ** "Very long;" &c.

No. 32, 33, MEASURES **فَعَلٌ** **فَعِيلٌ**.

THE example **ضَهِيًّا** adduced in illustration of these two measures, is derived by JOWHURREE from either of the synonymous verbs **ضَاهَأْتُ** with **HUMZA**; or **ضَاهَيْتُ** with **YA**. In the former case, *Humza* being radical, the measure is necessarily **فَعِيلٌ**, whereas it must be **فَعَلٌ** if **YA** not **HUMZA** be accounted radical. The verbs **ضَاهَأْتُ** or **ضَاهَيْتُ** signify "I resembled."

No. 44, MEASURE **فَعَلَلٌ**.

THE example **فَعَلَلٌ** adduced in illustration of this measure, is derived from the triliteral **فَعَمٌ** **FULL**; in which the letter **MEEM** is the final radical, represented in the measure by the

O o o o

first

first LAM. The second LAM of the measure represents of course, the letter LAM which is servile in the مَوْزُون.

No. 71, MEASURE نُفْعُولٌ.

THE Grammarian تَغْلِبُ states that with the exception of the words كُدُّوسٌ PURE, and سَبُوحٌ PURE, which are more common than قُدُّوسٌ and سَبُوحٌ, all the nouns formed on this measure have the primal radical moveable by the vowel FUT-HA, not ZUM-HA.

No. 99, 100, MEASURES فَنَعَلَوْهُ فَنَعَلَوْهُ.

Either of these measures are indifferently applicable to the masculine gender; though one of them exhibits the termination ة which commonly indicates the feminine gender: as رَجُلٌ عَنِزٌ هُوَ وَعَنِزٌ هُوَ "A man averse to pleasure and to the commerce of the sexes." It may be remarked, indeed, that the presence or absence of the termination ة furnishes no certain criterion of gender; for an attributive, in either case, will be often applicable to the opposite gender: as امْرَأَةٌ مُحِبٌّ وَعَاشِقٌ لَزَوْجِهَا "A woman fond of her husband;" &c. The anomalies of this nature can be determined only by consulting the dictionary, in which they are generally recorded; and as they are utterly independent of grammatical rule, the subject constitutes, perhaps, one of the greatest difficulties with which an Arabic student has to contend.

No. 109, MEASURE فُتْعِيلٌ.

THIS measure is of uncertain occurrence, since the example

زُجْجِيلٌ

زَنْجِيلٌ, adduced in the table, is considered as erroneous by فَرَّاء and أَبُو عُبَيْدٍ who substitute Noon for the letter Humza; stating that زَنْجِيلٌ “Weak in body,” measure فَنْعِيلٌ is the pronunciation commonly adopted by the Arabs.

No. 111, MEASURE فَنْعَلٌ.

THE example adduced in illustration of this measure is variously pronounced حَبْنَطٌ حَبْنَطٌ حَبْنَطٌ and حَبْنَطِي, the last form being, I believe, more generally used than any of the rest.

No. 114, MEASURE اَنْعَوْلٌ.

THE example اُسْحَوْفٌ also admits the form اُسْحَوْفٌ measure اَنْعَوْلٌ as نَاتَةٌ اُسْحَوْفٌ or نَاتَةٌ اُسْحَوْفٌ “A she camel having wide nipples, or giving much milk, so that the rush of the milk is heard at some distance.”

No. 117, 123, MEASURES يَفْعَلٌ اَنْعَلٌ.

THE example اَضْحَمٌ adduced in illustration of the first measure, is said to be admissible in poetry only; and to have the sense, not of a simple attributive, but of the اِسْمُ التَّفْصِيلِ, namely اَضْحَمٌ measure اَنْعَلٌ which can alone be accurately employed in prose. Of the occurrence of اَضْحَمٌ in poetry, the following example may be adduced: اَضْحَمٌ يُحِبُّ الْخُلُقَ الْاَضْحَمَ “A great man fond of great qualities;” if we give it the sense of the simple attributive; or “fond of qualities greater than himself;” if we coincide in opinion with those who give it the sense of the اِسْمُ التَّفْصِيلِ.

THE word يَهْيَرٌ adduced in illustration of the second measure, commonly

commonly signifies "Rough as a stone;" but it is also the name of a species of gum collected from the tree طَلْح (which grows in the Desert,) and sometimes used as food by the Arabs. The original form of this word is said to be يَهِيرُ measure يَفْعَلُ but it occurs with the final radical MOOSHUDDUD in the following filthy lines of ABOO AMR: أَطْعَمْتُ رَاعِيَّ مِنَ الْيَهِيرِ: خَلْفَ اسْتِهِ مِثْلَ نَقِيقِ الْهَمْرِ "I fed my herdsman with the gum of the طَلْح, whereupon his bowels being distended with wind, he began to grumble before and behind, in a manner that resembled the mewing of a cat."

No. 128, MEASURE فَعْلَانُ.

THIS measure is thought by أَبُو حَيَّان to be entirely peculiar to substantive nouns; and the examples عَلِيَّانُ "Tall," and سَبْتَانُ "A fool," are believed by him to be real substantives significant of "high stature and folly," though here used in the sense of attributives. His opinion has not been generally admitted, notwithstanding the fact that the measure فَعْلَانُ is most commonly, though not exclusively, applicable to substantive nouns: as سُرْحَانُ "A wolf;" &c.

No. 132, MEASURE مَفْعَلَانُ.

SOME Grammarians believe this measure to be employed only in the vocative case, whether for the purpose of praise or censure: as يَامَلِكَعَانُ "O unworthy man;" يَامَكْرَمَانُ "O unworthy man;" يَامَكْرَمَانُ "O generous man," &c.

No. 141,

No. 141, MEASURE فَعْلُونَ :

THE example خَبَزُونَ adduced in illustration of this measure is غَيْرُ مَصْرُوفٍ or “Imperfectly declinable;” that is to say, it admits neither the mark TUNVRN nor the vowel KUS-RA; and has therefore خَبَزُونَ (not خَبَزُونُ) in the nominative case; and خَبَزُونَ in the genitive and objective cases. The rules by which nouns are determined to be imperfectly declinable will be detailed hereafter; but خَبَزُونَ does not come exactly under the rules, though it borders very closely upon them, having the attributive character, and a termination similar to that of the masculine form of the perfect plural. Other measures imperfectly declinable, as أَفْعُلُ, &c. come under the rules to be detailed hereafter.

No. 144, MEASURE نَعْلَيْنِ :

THE example عَفِيرَيْنِ adduced in illustration of this measure, is considered, by some Grammarians, as the plural of عَفِيرٌ which is commonly used in the same sense.

No. 145, MEASURE نَعْلِي :

THE example عِزْهِى has been noticed by ابْنُ الْقُطَّاعِ but other Grammarians believe that in its attributive character, this example necessarily requires the termination ة: as رَجُلٌ عِزْهَاءُ “A man averse to pleasure;” yet we have رَجُلٌ كَيْصِي “A man who eats alone;” in which the word كَيْصِي though apparently formed on the same measure, does not require the termination ة. It is observed, however, that the proper measure

of **كَيْصِي** is probably **فُعْلِي** not **فُعْلِي**; as it happens in the case of **ضَيْرِي** originally **ضَيْرِي**; **حَيْرِي** originally **خُورِي**; &c. Others, admitting **كَيْصِي** to be really formed on the measure **فُعْلِي**, consider it as a substantive noun by its own nature, though sometimes employed in an attributive sense.

It is proper to remark that some of the measures of the first table, as **فِعْلِي** for example, are of very rare occurrence in the Language; but being usually included in that table, I have not thought it necessary to transfer them to the second.

C O N C L U S I O N.

I HAVE now detailed the rules applicable to the formation of all those derivatives and their correlatives which trace their origin to the name of an event; and have endeavoured, to the best of my ability, to define the true nature and character of each. The result is, that most of the attributives of the Arabic Language denote a certain specific relation to the primitive; whereas the relation signified by an English attributive is most commonly of an indefinite and general nature, though the fact is not universally true, since there are many epithets in the English Tongue.

It follows, therefore, that the Arabs have no word significant of FOOLISH, because the word **أَحْمَق** signifies A FOOL; and as the verb **حَمَقَ** "He was a fool," comprises the force of the epithet **أَحْمَق** not certainly of the adjective FOOLISH, so the verb will admit of no nominative to which the epithet may not be applied.

This is the general rule of the Language, and its importance, I think,

think, will be abundantly manifest to those who consider the extent of its influence on the practical application of the parts of Speech.

YET I would by no means be understood to affirm that there are no exceptions to the general rule; for as the phrase **شَدِيدٌ شَأْنٌ** "A poetical verse," has already furnished one exception, so there are doubtless many others; as for example: **وَلَهُمْ عَذَابٌ أَلِيمٌ** "And they shall suffer the most painful tortures;" **وَتَحِيَّةٌ بَيْنَهُمْ ضَرْبٌ وَجِيعٌ** "And the salutations between them are painful blows;" &c. For the words **أَلِيمٌ** and **وَجِيعٌ** being derived from the synonymous verbs **أَلَمَ** or **وَجَعَ** "He suffered pain," are properly *epithets* descriptive of the *sufferer*, and by a necessary consequence, exclusively applicable to **ANIMATED BEINGS**, who are alone capable of the sensation of pain. But they are here used as adjective nouns, descriptive of "that which *excites* the sensation of pain;" and in this character alone, it appears to me that they are accurately applicable to **TORTURE** and **BLOWS**.

THE Arabs, little skilled in the use of adjectives, are apt to be puzzled by those examples in which their epithets are so employed; and seem to consider the phrase **عَذَابٌ أَلِيمٌ** as equivalent to the phrase **عَذَابٌ مُؤَلِّمٌ** "Pain suffering torture;" or "Tortured torture;" which they consider as a form of hyperbole employed to describe the most violent torture. If the reader admit the accuracy of this explanation, it will certainly follow that the word **أَلِيمٌ** is here used in its proper character,

as

as an epithet descriptive of the *sufferer* of pain ; but it seems to me more reasonable to admit, that like the word PAINFUL in our Language, it has really the force of an adjective noun, being employed in the sense of ^{مُوْلِمٌ} the active participle ; not ^{مُوْلَمٌ} which is the passive participle. That such phrases as “ Painful torture ; ” “ Painful blows ; ” “ Poetical lines ; ” &c. are thought to require explanation at all, may be regarded, I think, as a demonstrative proof that the use of adjectives is generally unknown to the structure of the Arabic Tongue.

If we compare the respective merits of the system of EPITHETS, which seems to prevail generally in the Oriental Tongues, with that of ADJECTIVES, which has been universally adopted in those of the West, it will clearly appear that the advantage of *simplicity* is in favor of the latter, while that of *precision* must be conceded to the former. An adjective does not define the nature of the relation expressed by itself ; but I am not aware that much inconvenience can be thought to result from that circumstance, since the relation is sufficiently defined by the context. AN ANGRY MAN, or AN ANGRY OBSERVATION, are certainly very intelligible phrases, though the *relation* signified by the word ANGRY is obviously different in either case ; and if we lose nothing in point of perspicuity, there is much gained in point of simplicity, by that system which authorises the application of every adjective to every substantive with which it has any imaginable relation.

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In a Language constructed on a system of epithets, the advantage of superior precision is more than counterbalanced, in my apprehension, by many inconveniences of no common magnitude. It is often difficult to determine precisely the substantive nouns to which a given epithet may be accurately applied; *first*, because that question must be determined by adverting minutely to the true sense of the epithet, and, *secondly*, because there are many epithets of which the sense may be easily mistaken; such, for example, as كَرِيم "Generous," which seems, at first sight, to be significant of LIBERALITY, an attribute peculiar to RATIONAL BEINGS; whereas I believe it to be a general term, properly translated by the word NOBLE, and therefore applicable, also, to inanimate nouns; as رَقِيمَةٌ كَرِيمَةٌ "A generous," or more properly "A noble letter;" and other examples of the same nature.

It is another inconvenience of the system of epithets, that they often approach so nearly to the nature of substantive nouns, as to render it very difficult, if not wholly impossible, to draw the line of distinction between them. Accordingly the Arabs are often at variance on this point; the same word which is considered as an epithet by some Grammarians, being assigned by others to the class of substantive nouns.

BUT the greatest inconvenience must, I should think, be that which results from the limited powers of epithets, as contradistinguished from adjective nouns; for the relations of things are

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unlimited,

unlimited, and, reasoning a priori, it seems almost hopeless to provide for the expression of them all, otherwise than by a system of adjective nouns. The phrase **ANGRY OBSERVATIONS** (كَلِمَاتُ الْغَضَبِ) might be rendered by the relation of the genetive case; but what are the means by which the Arabs, in the absence of adjective nouns, are enabled, generally, to express their thoughts; not merely without circumlocution, but with more brevity, perspicuity and precision, than has been attained, perhaps, in any other Tongue?

CHAPTER NINTH.

SECTION FIRST.

OF JAMIDS.

THE term جَامِد as formerly stated, literally signifies FROZEN or CONGEALED; and in the formation of a perfect system of Speech, it would be accurately applicable, in my opinion, to those nouns only which are themselves primitive, and are not naturally the source of derivation; (لَا يُشْتَقُّ وَلَا يُشْتَقُّ مِنْهُ) either, because they denote THE NAME OF A SUBSTANCE; as رَجُلٌ A MAN; فَرَسٌ A HORSE; &c. OF THE NAME OF SOME PORTION OF TIME OR SPACE: as يَوْمٌ A DAY; لَيْلٌ A NIGHT; and other examples of the same nature.

BUT the term جَامِد in the technical Language of Arabic Grammar, has been applied, not only to such nouns, but to “all primitives of whatever nature, from which no derivatives have been *actually* formed.” Yet such primitives are often *derivative* by their own nature, and they are often significant of ideas from which derivatives

rivatives should have been formed ; though, in point of fact, the case is otherwise, because those derivatives are not in use.

To explain by an example. The word خَرْمَلٌ “ A foolish woman,” has been assigned by the Arabs to the class of JAMIDS ; and if it be *the arbitrary name* of a foolish woman, it must, then, be a substantive noun significant of the name of a substance ; and consequently a JAMID in the strict and proper sense of the term. But the Arabs consider خَرْمَلٌ as an EPITHET, significant of the existence of folly in women ; and still they assign it to the class of JAMIDS, because it is quite insulated in the Arabic Language, being itself a primitive noun, and having no derivatives of any kind.

BUT, as an epithet, it must be naturally though not practically *derivative*, because every epithet comprises in itself the force of a given substantive noun, from which, therefore, it should be derived. Accordingly it is easy to conceive the existence of an infinitive (as خَرْمَلَةٌ) significant of “ Female folly,” which might be the source, not merely of this epithet, but of a verb (as خَرَمَلَ) inflected through all its tenses. It is obvious, therefore, that if the word خَرْمَلٌ be really an epithet (and it is so in all probability,) it must be derivative by its own nature, though assigned by the Arabs to the class of JAMIDS, merely because it happens, in their Language, to be the only living member of a whole family of words with which, naturally, it should be connected.

ON this principle, many simple attributives of the triliteral class have been assigned to the class of JAMIDS ; but as most of the mea-

sures

asures applicable to the formation of such attributives have already been detailed, (see the tables at page 324, et seq: of this volume,) it will be unnecessary to repeat them in this chapter. But no tables have been hitherto furnished for the formation of simple attributives, quadriliteral and quinqueliteral, which have been generally assigned to the class of JAMIDS, because it is generally, though not perhaps universally true, that they are completely insulated in the Arabic Language. This chapter will therefore treat, not only of those substantive nouns (to whatever class they may happen to belong,) which are JAMIDS in the strict and proper sense of the term; but also of those EPITHETS, quadriliteral and quinqueliteral, which have been assigned to the class of JAMIDS.

SECTION SECOND.

TRILITERAL JAMIDS OF THE RADICAL CLASS.

JAMIDS have been divided into THREE classes; termed ثَلَاثِي or TRILITERAL; رَبَاعِي or QUADRILITERAL; and خَمَاسِي or QUINQUELITERAL; and each class has been divided, as usual, into those which have or have not any SERVILE LETTERS; the latter being termed مُجَرَّد or STRIPPED; and the former مَزِيدٌ نِيَّة or AUGMENTED. No noun can comprise more than FOUR servile letters; nor can the serviles and radicals taken together, generally exceed the number of SEVEN; according to the adage لَا يَتَجَاوَزُ الْأِسْمُ سَبْعًا; to which, however, there are some exceptions to be duly noticed in the proper place.

THE radical letters of an اِسْمٌ مُعَرَّبٌ or DECLINABLE NOUN, cannot

not fall short of the number of THREE, nor can they exceed the number of FIVE; but of these, some are occasionally rejected, for the sake of brevity and other purposes. The rejection of ONE letter is pretty common: as سَهْ for سَتَهْ “The rectum;” حَرْحْ for حَرْحْ “Pudendum mulieris;” &c. But the rejection of TWO is very rare, though some examples may be adduced: as شَرِبْتُ مَاءً for شَرِبْتُ مَاءً “I drank water;” أَيْمُنُ اللّٰهَ or أَيْمُنُ اللّٰهَ for أَيْمُنُ اللّٰهَ “I swear by God;” the word أَيْمُنُ AN OATH, being a substantive noun in the singular number, as well as the plural of يَمِينُ “An oath.” The schools of KOOFA maintain the existence of BILITERALS and TRILITERALS: as سَهْ; سَتَهْ; &c. &c. because they will not admit that the former of these nouns is, in reality, abridged from the latter. So, also, they deny the existence of QUADRILITERALS and QUINQUELITERALS; being obviously wrong in both cases, and influenced, apparently, by no better motive than that of a desire to oppose at any rate, the decisions established by the schools of BUSRA. The most cursory glance at the genius and structure of the Arabic Language will shew that all declinable nouns are triliteral quadriliteral or quinqueliteral.

THE reader is aware that the first letter of every noun must be moveable by one or other of the three vowel points. The second may be moveable or it may be quiescent; and the third, in the case of triliteral nouns of the radical class, will necessarily receive in turn every one of the three vowel points, because it constitutes what has been termed مَحَلُّ الْأَعْرَابِ or “The letter

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to

to which is applicable the terminations of case:" as رَجُلٌ, رَجُلًا, رَجُلِ, &c. If the last letter be thrown out of the account, it follows, therefore, that the greatest possible number of measures applicable to the formation of trilateral JAMIDS of the radical class, must be TWELVE; obtained by multiplying the *three* predicaments of the primal radical, into the *four* predicaments of the medial radical; but of this number, there is one, namely فَعْلٌ which has been rejected for its ugly sound; and of which, therefore, no examples are to be found in the Language; unless we except السَّمَاءُ ذَاتُ الْحَبِّكَ "There are ways or roads in the heavens," which occurs in the KOORAN. So pronounced, the word حَبِّكَ must be considered as a substantive noun in the singular number, formed on the measure فَعْلٌ; but the more ordinary reading is ذَاتُ الْحَبِّكَ in which case حَبِّكَ is the plural of حَبَاكَ "A way."

THERE is another measure, namely نُعَلٌ, which is very rarely applicable to nouns, though some examples of its occurrence may be adduced: as نُعَلٌ "A species of weasel;" رُئِمٌ "The buttocks;" and وَعِلٌ, more commonly وَعَلٌ or وَعِلٌ "A mountain goat;" &c. Nouns formed on this measure are said to be مَنَقُولٌ عَنِ الْفِعْلِ or "Borrowed from verbs;" because نُعَلٌ which approaches very nearly to نُعِلٌ is the form of a verb in the passive voice.

AFTER excluding the two measures to which I have now adverted, it remains that JAMIDS of the trilateral radical class, must

must be formed on some one or other of the TEN measures comprised in the following table.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
A grape.	عَنْبٌ	فَعْلٌ	6	A small coin.	فَلَسٌ	فَعْلٌ	1
A camel.	إِبِلٌ	فَعْلٌ	7	A horse.	فَرَسٌ	فَعْلٌ	2
A lock.	قَفْلٌ	فَعْلٌ	8	The shoulder.	كَتِفٌ	فَعْلٌ	3
A species of bird.	صَرَدٌ	فَعْلٌ	9	The arm.	عَضُدٌ	فَعْلٌ	4
The neck.	عُنُقٌ	فَعْلٌ	10	Ink.	حَبْرٌ	فَعْلٌ	5

R E M A R K S.

THE measure فَعْلٌ No. 7, in the table, is rarely applicable; either to epithets or substantive nouns; insomuch that the following constitute, perhaps, a great majority of all the examples of its occurrence in the Language: namely حَبْرٌ "Yellowness of teeth;" عِبِلٌ "The name of a city;" بِلَاصٌ "The name of a bird;" وَتَدٌ "A peg;" اِطْلٌ "The waist under the short ribs;" اِطْطٌ "The armpit;" اَقْطٌ "Dried butter-milk;" مَشِطٌ "A comb;" دِبْسٌ "The juice of the date;" اِثْرٌ "The essence or best part of a species of butter;" and اِبْدٌ as وَلَا أَفْعَلُ ذَالِكَ أَبَدًا لَا أَبَدٍ "A prolific she-ass;" أَتَانُ أَبَدٌ "And I will never do that;" or more literally, "I will not do that for ever and ever." The word بِلَازٌ "Gross or thick:"

as

as ^{أَمْرٌ} ^{أَمْرٌ} ^{أَمْرٌ} “A gross woman;” has been adduced by **АХНУШ**; but **СБЕДУУН** is of opinion that ^{أَمْرٌ} (the last letter being **Mooshuddud**;) is the real pronunciation of that word.

CONVERTIBILITY OF MEASURES.

THE reader is aware that the same noun is very commonly formed on various measures: as ^{عَضْدٌ}; ^{عَضْدٌ}; ^{عَضْدٌ}; ^{عَضْدٌ}; ^{عَضْدٌ}; ^{عَضْدٌ}; “The arm;” &c. but those measures are determined in ^{حِجَازٌ} merely by the authority of **GENERAL USAGE**, without reference to Grammatical rule. The tribe of ^{بَنِي تَمِيمٍ} have established, on the contrary, the following rules by which one measure may be optionally exchanged for another; and as some of the rules are equally applicable to nouns and verbs, they will be found to merit the attention of the reader.

R U L E F I R S T.

THE measure ^{فَعْلٌ} is interchangeable with ^{فَعْلٌ} and ^{فَعْلٌ}: as ^{كَتَفٌ}; ^{كَتَفٌ}; ^{كَتَفٌ}; “The shoulders.” And with ^{فَعْلٌ} also, if the medial be guttural: as ^{فَخْدٌ}; ^{فَخْدٌ}; ^{فَخْدٌ}; “The thigh.” The same rule is optionally applicable to verbs formed on ^{فَعْلٌ} of which the medial happens to be guttural, as remarked in page 167 of this volume. Example: ^{شَهِدَ} or ^{شَهِدَ} or ^{شَهِدَ} or ^{شَهِدَ} “He was present.” And on the same principle, the primal radical of the measure ^{فَعِيلٌ}, may accurately receive the vowel **KUSAA**, in the event of the occurrence of a medial guttural. Examples: ^{شَهِيدٌ} “Present;” also “A martyr;” ^{شَعِيرٌ} “Barley;” ^{رَغِيْفٌ} “A cake of bread;” ^{سَخِيٌّ} “Liberal;” ^{بَخِيلٌ} “Parsimonious;” &c.

RULE

R U L E S E C O N D.

THE measure نَعْلٌ is interchangeable with نَعْلٌ according to the general opinion of Grammarians; and with نَعْلٌ also, according to the opinion of some individuals. Example: عَضْدٌ عَضْدٌ “The arm.” The other measures of this noun, namely عَضْدٌ عَضْدٌ عَضْدٌ depend for accuracy on the authority of usage.

R U L E T H I R D.

VERBS formed on نَعْلٌ نَعْلٌ and نَعْلٌ may have the medial radical rendered quiescent: as بَذَخَ الرَّجُلُ “The man was proud;” جَسِمَ الْفَرَسُ “The horse was large or strong;” ضَرَبَ خَالِدٌ “KHALID was beaten;” &c. See page 167 of this volume.

R U L E F O U R T H.

EITHER of the vowels KUS-RA or ZUM-MA, following FUT-HA in any situation, whether by the combination of two words, or in a part, only, of a single word, is very commonly rendered quiescent; in which case, the following letter, if it were previously quiescent, will commonly receive the vowel FUT-HA, to prevent the occurrence of two following quiescent letters, which is generally inadmissible in the Arabic Language. By this rule انْطَلَقْ “Go thou;” may be read انْطَلَقْ as مُنْتَفِخٌ “Swell-
ed;” may be read مُنْتَفِخٌ. And so, also, of وَلْيَضْرِبْ for وَلْيَضْرِبْ وَهِيَ “And she or it;” أَهِيَ for أَهِيَ “Is she or it?” وَهوَ for وَهوَ

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“ And

“And he or it;” &c. &c. It is to be observed, however, that following the interrogative HUM-za, as أَهِيَ “Is she or it?” &c. is very rarely rendered quiescent; and never, perhaps, except in poetry. And so, also, of لَمْ الْأَمْسِر following ثُمَّ : as ثُمَّ لَيْضِرِبْ “Afterwards let him beat;” which is more common than ثُمَّ لَيْضِرِبْ. The operation of this rule produces لَمْ يَلِدْ for لَمْ يَلِدْ in the following verse of an Arabian Poet.

الْأَرْبَ مَوْلُودٍ وَلَيْسَ لَهُ أَبٌ وَذِي وَلَدٍ لَمْ يَلِدْهُ أَبَوَانِ

“Few are they who are born but not begotten; (Our Saviour had no father,) and they who, unbegotten, have yet propagated a race of children.” (Which is true of ADAM the father of mankind.)

R U L E F I F T H.

THE measures فَعِلْ and فُعْلْ may have the medial radical rendered quiescent: as اَيْلْ “A camel;” عُنُقْ “The neck;” &c. The operation of this rule is more common in فُعْلْ than in فَعِلْ, and in the plural than it is in the singular number. Thus رُسُلْ properly رُسُلْ, the plural of رَسُولْ “A person sent; or A messenger;” occurs repeatedly in the Kooran. So also, according to the opinion of some Grammtarians, the measure فَعْلْ is interchangeable with فُعْلْ: as فُعْلْ “A lock;” &c. but AKARUSH, who admits the application of the rule to substantive nouns, excepts epithets from its operation: as حَمَرٌ the plural of أَحْمَرْ and حَمْرَاءُ “Red;” which, if converted into حَمَرٌ, would be the plural of حِمَارٌ “An ass.” So, also,

he

he excepts substantive nouns (as سَوْنٌ "A market,") having an infirm letter for the medial radical. It is to be observed, however, that the conversion of فَعْلٌ into فُعْلٌ has been condemned as inadmissible by the general voice.

R U L E S I X T H.

THE measure فَعْلٌ having a guttural medial, is sometimes interchangeable with فُعْلٌ: as شَعْرٌ "The hair;" نَحْرٌ "Sacrificing a camel;" بَحْرٌ "An ocean;" &c. This rule operates by analogy, according to the decision of the schools of KooFA, controverted, as usual, by the schools of BUSRA, who admit, however, that both measures, on the authority of usage, are sometimes applicable to the same noun. All Grammarians are agreed in opinion that فُعْلٌ is not interchangeable with فَعْلٌ; and the use of سَلَفٌ for سَلَفٌ in the following verse, is therefore considered as a rare occurrence.

وَمَا كُلُّ مُبْتَاعٍ وَلَوْ سَلَفَ صَفْقَةٍ يُرَاجِعُ مَا قَدْ نَاقَهُ بِرَدِّهِ

"Nor every purchaser, though of goods paid for in advance before delivery, can recover what he has lost simply by saying, return my money;" the word رَدَّاهُ being, I suppose, an اسمُ الفِعْلِ here used in the sense of ارْدَدَ.

SECTION THIRD.

AUGMENTED TRILITERAL JAMIDS.

THE measures applicable to the formation of these nouns are very numerous; insomuch that SHEBUWYH is said to have detailed 308 measures, to which أَبُو بَكْرٍ بْنُ الْحَسَنِ الزَّيْدِيُّ is supposed

supposed to have added 80 more; and other Grammarians, to have still further augmented the number. But as there are certain rules, to be detailed hereafter, by which radicals are distinguished from servile letters, it is not necessary to notice them all; nor is it practicable if it were necessary; since many are not to be found in any Grammatical work to which I have access at this time; and others, inserted in such works, are not to be found in any Dictionary, so that it becomes impossible to determine the sense.

AUGMENTED triliteral JAMIDS may be divided into various classes, according to the number of the servile letters; but five serviles are very rarely applicable to the formation of any noun, whether it be or be not a JAMID, though some examples of that nature do, undoubtedly, occur in the Language: such as
 بِرْبِطِيَاءُ: مُتَعَلَّاتٌ “A great liar;” Measure كَذَّبُ بَانَ
 “The name of a place;” قَرْيَسِيَاءُ “The name of a city;”
 Measure نَعْفِيلِيَاءُ: and اَرْبَعَاوَاءُ “A house erected on any
 number of pillars not exceeding four;” Measure اَفْعَلَاوَاءُ:
 &c. The infinitive اِسْتَفْعَالٌ and other infinitives exhibit the
 occurrence of FOUR serviles, which cannot therefore be accounted
 rare; but in the case of JAMIDS, the measures exhibiting four
 serviles are not at all numerous, and the following examples
 will therefore suffice here: namely عَاشُورَاءُ “The 10th of the
 month Moohurrum;” Measure نَاعُورَاءُ: قَنْطُورَاءُ “The name
 of a slave girl of the Patriarch ABRAHAM, from whom the Turks
 are

are said to be descended ;” Measure **مِرْغَابَيْنِ : نَدْعَوْلَاءُ** (Measure **مِفْعَالَيْنِ**) “The name of a place in BUSRA ;” but originally, perhaps, a substantive noun in the dual number ; as **سَلْمَانَيْنِ** “The name of a place ;” Measure **نَعْلَانَيْنِ** ; may have been a noun in the plural number.

JAMIDS AUGMENTED BY ONE SERVILE.

JAMIDS augmented by one servile, are generally formed on some one or other of the measures comprised in the following table ; in which the order of arrangement has reference to the occurrence of the servile letter before or after the letters **عَيْن**, **نَا** or **لَام**.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
The name of a flower.	نَرْجِسٌ	نَفْعَلٌ	8	The finger.	أُصْبِعُ	أَنْعَلُ	1
A species of garment.	يَلَمَقٌ	يَفْعَلٌ	9	The finger.	إِصْبِعُ	إِنْعَلُ	2
The fruit of the tree تَنْصَبُ.	هُمْتَعٌ	هُفْعَلٌ	10	The finger.	أُصْبِعُ	أُنْعَلُ	3
A dog of سَلُوقٌ (the name of a city) or Any dog.	هَبْلَعٌ	هَفْعَلٌ	11	The finger.	أُصْبِعُ	أَنْعَلُ	4
The name of a man.	عَوْسَجٌ	فَوَعَلٌ	12	A fox's whelp.	تَنْفُلُ	تَفْعَلُ	5
A locust.	جَنْدَبٌ	فَنْعَلٌ	13	A fox's whelp.	تَنْفُلُ	تِفْعَلُ	6
The little finger.	خِنْصِرٌ	فَنْعَلٌ	14	A fox's whelp.	تَنْفُلُ	تُفْعَلُ	7

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
A North-east wind; between the East and Ursa Major.	شَمَالٌ	فَعَالٌ	24	A frog; or A male tortoise.	غَيْلِمٌ	فَيْعَلٌ	15
A species of broom.	عَلَقَى	فَعَلَى	25	A woman's name.	صَيْقِلٌ	فَيْعِلٌ	16
The name of a place.	أَدَمَى	فُعَلَى	26	A fawn.	غَزَالٌ	فَعَالٌ	17
The name of a lake.	خَيْمَى	فِعَلَى	27	An under garment.	شِعَارٌ	نِعَالٌ	18
The handle of a bucket, et.	عَرَقَوَةٌ	فَعَلَوَةٌ	28	A raven.	غَرَابٌ	فُعَالٌ	19
Scattered herbage.	عَنْصَوَةٌ	فِعَلَوَةٌ	29	A small stream.	جَدْوَلٌ	فِعْوَلٌ	20
A camel's hoof.	فَرَسَنٌ	فِعِلِنٌ	30	Any vegetable having a pliant stem.	خِرْوَعٌ	فِعْوَلٌ	21
A portion of time.	سَنِتَّةٌ	فَعَلَتَّةٌ	31	The name of a valley.	عَلَيْبٌ	فُعَيْلٌ	22
A portion of time.	سَنِتَّةٌ	فَعَلَتَّةٌ	32	A camel.	بَعِيرٌ	فُعَيْلٌ	23

R E M A R K S.

THE measure No. 1, of the table, comprises, in fact, three measures; namely **أَفْعَلٌ**, **اِفْعِلٌ** and **اُفْعَلٌ**. Of these, the measure **اِفْعِلٌ** is never applicable to EPITHETS, being entirely peculiar to substantive nouns: as **اِئْمِدٌ** "A collyrium stone;" &c. And **اُفْعَلٌ** is very rarely applicable to EPITHETS, though some examples may be found in the Language: as **أَمَلْدٌ** "Delicate; or Good looking;" **لَبَنٌ أَتْمَجٌ** "Thin milk;" &c.

THE measure No. 2, of the table, comprises, in fact, two measures;

asures; namely **اَفْعَلُ** and **اَنْعَلُ**. The measure **اَفْعَلُ** is never applicable to EPITHETS, and very rarely to substantive nouns; the only examples, besides that noticed in the table, being, according to ABOO HY-YAN, **اَبْيَنُ** “The name of a man;” **اَشْفَى** “A cobbler’s awl;” and **اَنْفَحَةٌ** otherwise **اَنْفَحَةٌ** “The stomach of a sucking kid.” The measure **اَنْعَلُ** is peculiar to substantive nouns, and is generally considered as inelegant.

THE measures **اَنْعَلُ** and **اَفْعَلُ** No. 3, in the table, are peculiar to substantive nouns; and the former, namely **اَنْعَلُ** is most commonly a measure of the PLURAL OF PAUCITY, rarely applicable to the singular number of nouns.

THE measures **اَفْعَلُ** and **اَنْعَلُ** No. 4, in the table, are peculiar to substantive nouns; and indeed there are but two examples of the former to be found in the Language: namely **اَصْبَعُ** “A finger;” and **اَنْمَلَةٌ** “The point of the finger.” The measure **اَفْعَلُ** like **اَنْعَلُ** is generally considered as very inelegant.

THE measures No. 5, 6, 7, 8, are all peculiar to substantive nouns; and some of them are of rare occurrence in the Language. The letter **هـ** of No. 10, 11, has been accounted radical by some Grammarians, who deny its servile character at the beginning of a word. No. 13, is peculiar to substantive nouns; and No. 16, with the single exception noticed in the table, is applicable only to nouns infirm in the medial: as **سَيِّدٌ** “A chieftain;” **طَيِّبٌ** “Excellent;” &c. The following, in addition to that quoted in the table, are said to be the only existing

isting examples of No. 21 : namely عَتَوْدُ "The name of a valley;" ذِرْوَدُ "The name of a mountain;" and جَنْوَلُ "A small stream." No. 22, is peculiar to substantive nouns. No. 25, is variously read عَلَقَى or عَلَقَى and as an epithet, is said to require the termination تا : as نَاتَةٌ حَلَبَاءُ "A milch camel;" نَاتَةٌ رُكْبَاءُ "A saddle she-camel." In fact, however, there are examples of the absence of the letter تا as خَيْرِي "A very virtuous man;" &c. The example خَيْمَى No. 27, has been adduced by ابْنُ الْقَطَّاعِ but others believe the medial to be here quiescent (فَعْلَى measure خَيْمَى) and deny that فَعْلَى exists in the Language at all. No. 28 and 29, are entirely peculiar to substantive nouns ; but the primal never admits the vowel ZUMMA, unless the medial be the letter Noon. Grammarians dispute the true measure of سَنَبَتَةٌ, some declaring in favor of No. 31 ; and others adopting No. 32.

JAMIDS AUGMENTED BY TWO SERVILES.

Two servile letters occurring in the formation of augmented JAMIDS of the triliteral class are sometimes successive ; and, in that case, such JAMIDS are commonly formed on one or other of the measures comprised in the following table, in which the order of arrangement has reference to the occurrence of the successive serviles before or after the letters عَيْن or لَام.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
A kind of water reed.	حَلَفَاءُ	فَعَلَاءُ	11	A species of charmed bead for bringing back run-aways, &c.	يُنَجِّلُ	يَنْفَعِلُ	1
The ring-worm.	قُوبَاءُ	فَعَلَاءُ	12	A hyena's whelp.	هَنْبَرٌ	فَنْعَلُ	2
The name of an herb.	سَعْدَانُ	فَعَلَانُ	13	The 2d of the 7 days, termed عَجُوز.	صَنِيرٌ	فَنْعِلُ	3
A man's name.	عُثْمَانُ	فُعَلَانُ	14	A species of herb.	صَفِصِلٌ	فَعْفِلُ	4
A wolf.	سِرْحَانُ	فَعَلَانُ	15	A species of bird.	بَلَصُوصٌ	فَعْلُورُ	5
A species of bird.	كَرَوَانُ	فَعَلَانُ	16	A small thin cloud.	طَحْرُورٌ	فُعْلُورُ	6
Pitch.	قَطْرَانُ	فَعَلَانُ	17	The name of a valley.	حَبُونُنُ	نَعْرَلُ	7
The name of a place.	سَبْعَانُ	فُعَلَانُ	18	Assafoetida.	حَلِيتِيَّتٌ	فَعْلِيلُ	8
Kingly power.	سُلْطَانُ	فُعَلَانُ	19	A necessary at the top of a house.	كَرْيَاسٌ	فَغْيَالُ	9
A man's name.	عَبْدُوسُ	فُعْلُوسُ	20	A soft cloth under the saddle of a camel.	قُرْطَاطٌ	فُعْدَالُ	10

R E M A R K S.

THE measure No. 1, of the table, is generally thought to be **مُنْقُولٌ عَنِ الْفِعْلِ** or “Borrowed from verbs;” and is, in fact, very rarely applicable to nouns. The medial radical of the measure No. 12, is sometimes rendered quiescent: as **قُوبَاءُ** “The ring-worm;” **حُشَّاءُ** (originally **حُشْشَاءُ**) “A bone pro-

U u u u

jecting

jecting behind the ear;" and مُزَّاءُ (originally مُزْزَاءُ according to JOWHURRE) "A species of excellent wine." The measures No. 17, 18, are peculiar to substantive nouns, and the latter is of rare occurrence in the Language. The measure No. 19, scarcely ever occurs, having but two examples, namely سُلْطَانٌ more commonly سُلْطَانٌ, noticed in the table; and قُرْبَانٌ more commonly قُرْبَانٌ "Sacrificing a victim." Both are obviously INFINITIVES, not JAMIDS, since each denotes the name of an event.

THE following are the more ordinary measures applicable to the formation of augmented trilateral JAMIDS, having two letters servile, but not successive.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
A bustard.	حَبَارِي	تُعَالِي	9	The name of a place.	أَجَارِدُ	أَنَاعِدُ	1
A kind of spicery.	أُطْفَارَةٌ	أَفْعَالُ	10	Black leather.	أَرْنَدَجُ	أَفَنَعَلُ	2
A whirlwind or hurricane, &c.	إِعْصَارُ	إِفْعَالُ	11	Black leather.	يَرْنَدَجُ	يَفَنَعَلُ	3
The New Testament.	أَنْجِيلُ	أَفْعِيلُ	12	A peacock.	طَائُوسُ	فَاعْمُولُ	4
The finger.	أُصْبُوعُ	أَفْعُولُ	13	A roof or covering over a thorough fare.	سَابَاطُ	فَاعَالُ	5
The temper of a sword.	إِفْرِنْدُ	إَفْعِنْدُ	14	A volume.	طُومَارُ	فُوعَالُ	6
A fawn.	يَعْفُورُ	يَفْعُولُ	15	Earth; or Ground.	تَوْرَابُ	فُوعَالُ	7
A red insect found among pot-herbs.	يَسْرُوعُ	يَفْعُولُ	16	A fire place in a hot bath.	دِيمَاسُ	فَيْعَالُ	8

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
A collection of any thing.	أَجْفَلِي	أَنْعَلِي	19	A creeper (among plants.)	يَقْطِينُ	يَفْعِيلُ	17
The name of a medicinal gum.	مُصْطَكِي	مُفْعَلِي	20	Small pearl; or Coral.	مَرْجَانُ	مَفْعَالُ	18

R E M A R K S.

THE measure أَنْعَالُ No. 10, of the table, is generally a measure of the PLURAL OF FAUCITY; and, with the exception of أَظْفَارَةٌ "A species of spicery;" which exhibits, however, the termination تَا, there is no example of its application to any noun in the singular number. The measure يَنْعُولُ No. 16, is thought to be referable to the measure يَفْعُولُ No. 15; in which case the example يَسْرُوعُ must have been originally يَسْرُوعُ, the vowel FUTHA being converted into ZUMMA, because ZUMMA is applicable to the medial radical. The words مَرْجَانُ "A small pearl," are the only examples of the measure مَفْعَالُ No. 18, which have been observed to occur in the Language; and even these examples are formed, by most Grammarians, on the measure نَعْلَانُ; in which case, the root is رَجَن not رَجَن as the measure مَفْعَالُ would seem to imply. The words أَجْفَلِي or أَرْفَلِي "A collection of any thing;" are the only examples of No. 19, which have been observed to occur in the Language.

* * * * *

AUGMENTED triliteral JAMIDS exhibiting three serviles, are occasionally

asionally formed on some one or other of the measures comprised in the following table.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
The name of a mountain.	إِسْجَمَانُ	إَفْعَلَانُ	8	The name of a place.	فِرْدَاانُ	فَعْلَدَانُ	1
Camomile.	أَنْحَرَانُ	أَنْعَلَانُ	9	A man's name.	طَرِمَاحُ	فَعِمَالُ	2
A species of fish resembling a snake.	أَنْقَلِيسُ	أَنْعَعِيلُ	10	The flower of youth, &c.	عَنْفَوَانُ	فُعْلَوَانُ	3
The name of a fountain in heaven.	سَلْسَبِيلُ	فَعْلَلِيعُ	11	The name of a place.	يَسْتَعُورُ	يَفْتَعُولُ	4
A water wheel.	مَنْجَنِينُ	مَنْعَعِيلُ	12	A riddle.	لَغْزِي	فَعِيلِي	5
A water wheel.	مَنْجَنُونُ	مَنْعَعُولُ	13	The name of an herb.	شَقَارِي	فَعَالِي	6
Barley.	شَيْتَعُورُ	فَيْتَعُولُ	14	A species of bird.	أَخْطَبَانُ	أَفْعَلَانُ	7

REMARKS.

THE examples يَسْتَعُورُ No. 4, and سَلْسَبِيلُ No. 11, have been thought to be formed on فَعْلَلُولُ and فَعْلَلِيلُ; in which case, both must be assigned to the class of augmented quinqueliterals, to which I think they really belong. The measure فَعَالِي No. 6, in the table, is entirely peculiar to substantive nouns; and so, also, are the measures No. 7 and 8, both which are of rare occurrence in the Language. The examples مَنْجَنِينُ No. 12, and مَنْجَنُونُ No. 13, have been very generally considered as quadrilaterals, formed on فَعْلَلِيلُ or فَعْلَلُولُ which would

would seem to indicate the root مَجَن; or فَعَنَيْلُ or فَعَلُولُ which would seem to indicate the root مَنَج. SEEBUWYH (in my opinion properly) considers مَنَجَيْنُ as a quinqueliteral, formed on the measure فَعَلَيْلُ; and, in this case, مَنَجُونُ is also quinqueliteral, formed on the measure فَعَلُولُ.

SECTION FOURTH.

QUADRILITERAL JAMIDS OF THE RADICAL CLASS.

THE last letter being thrown out of the account, for the reason stated in treating trilateral JAMIDS of the radical class, it follows that the greatest possible number of measures applicable to the formation of quadriliteral JAMIDS of the same class, should be 48; obtained by multiplying the *three* predicaments of the first radical, into the *four* predicaments of the second radical, and the result, namely 12, into the *four* predicaments of the third radical. But many of these, as فَعَلِلُ for example, would represent sounds intolerably disagreeable to the ear of an Arab; and others, as فَعَلْلُ exhibiting the conjunction of two quiescents, would be scarcely utterable by his organs at all. These being rejected, there remains, in fact, but six measures, commonly applicable to the formation of quadriliteral JAMIDS of the radical class, and these are detailed in the following tables.

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TABLE

TABLE FIRST.

SUBSTANTIVE NOUNS.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
An odoriferous herb.	زَبْعَرُ	فَعْلُ	4	A small stream.	جَعْفَرُ	فَعْلُ	1
A book-case.	قِمَطَرُ	فَعْلُ	5	A thin cloud having no rain.	زَبْرَجُ	فَعْلُ	2
A species of green locust having long legs.	جُحْدَبُ	فَعْلُ	6	The claw of a beast or bird of prey.	بَرْتَنُ	فَعْلُ	3

TABLE SECOND.

EPITHETS.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
Long; or Tall; &c.	هَجْرَعُ	فَعْلُ	4	A fleshy man or woman.	عَدَمَرُ	فَعْلُ	1
Strong, or Firm.	ظَبْطَرُ	فَعْلُ	5	A foolish woman.	خَرْمَلُ	فَعْلُ	2
Cowardly and Foolish.	رُهْدَنُ	فَعْلُ	6	A camel having a large breast and prominent ribs.	جَرْشَعُ	فَعْلُ	3

REMARKS.

SERBUWYH denies the existence of the measure No. 6, for which he substitutes the measure No. 3; and therefore reads زَبْعَرُ not جُحْدَبُ; رُهْدَنُ not عَدَمَرُ; &c. This opinion has not been generally admitted by the Learned, who notice many examples of the measure No. 6: as طَحْدَبُ “A species

species of weed which covers the surface of the water;" **بَرْقَعٌ**
 "A veil;" **عَنْدَرٌ** "Fat;" &c. And, in fact, the following
 trilaterals are really **مُلْحَقٌ** or CORRELATIVE with this measure;
 which is the reason why the homogeneous letters exhibited
 in them, do not coalesce under the sign **TOSHDREB**: namely
سُونٌ "A chief;" or "Chieftainship;" **قُدُنٌ** "A cowardly or
 ignoble man;" **عُنْدُنٌ** "A remedy;" as **أَعْنَى بَدُنٌ**
 "I must do this;" or more literally, "I have no remedy against
 doing it."

BESIDES the measures comprised in the preceding table, some
 Grammarians maintain the existence of other measures appli-
 cable to the formation of quadrilateral **JAWID**s of the radical
 class, adducing various examples in support of their opinion: as
خَرْفَعٌ "Carded cotton;" measure **نَعْلَلٌ**: and **طَحْرَبَةٌ** "A
 small cloud;" measure **نَعْلَلٌ**: &c. But the more ordinary
 forms of these nouns are **خَرْفَعٌ** or **خَرْفَعٌ**; **طَحْرَبَةٌ**
 or **طَحْرَبَةٌ**: and admitting the accuracy of the other forms, (which
 is doubtful,) they may have arisen by the means of **تَدَاخُلٌ**; for
 if we take the first syllable of **خَرْفَعٌ** and the last syllable of
خَرْفَعٌ they will form together **خَرْفَعٌ**, and so also of the other
 example.

THE words **عَرَنْتُنٌ** "The name of a vegetable used in tan-
 ning;" **جَنْدِلٌ** "A stony place;" and **دَلَمَزٌ** "A strong or
 penetrating man;" are abbreviations of **عَرَنْتُنٌ** or
جَنْدِيلٌ and **دَلَمَزٌ**: for besides that the latter forms are com-
 monly

monly used in the same sense, the former exhibit *four* successive vowel points, which is generally inadmissible in the Arabic Language.

AUGMENTED JAMIDS OF THE QUADRILITERAL CLASS.

THE measures of these nouns are very numerous; and they are commonly divided into various classes, according to the number and situation of the servile letters. Those divisions are of little importance, and I shall therefore disregard them altogether, exhibiting, in two tables, *first*, the measures applicable to the formation of substantive nouns; and, *secondly*, those applicable to the formation of epithets. The same measures are generally common to both; but some are expressly stated to be peculiar to either, and others, not stated to be so peculiar, are so rarely observed to occur in the Language that examples of both cannot always be found. The reader will expect, therefore, that though the measures detailed in each table are generally the same, yet some measures to be found in either, will not be observed to occur in the other. The tables do not comprise *all* the measures on which JAMIDS of this class may be eventually found to occur, but they comprise more measures than most Grammarians have thought it necessary to detail.

TABLE

TABLE FIRST.

SUBSTANTIVE NOUNS.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
The bow of a saddle.	قَرَبُوسٌ	فَعْلُولٌ	14	The name of a tree.	كَنْهَبُلٌ	فَنَعْلُلٌ	1
Cattle.	بِرْدَنُونٌ	فَعْلُولٌ	15	The name of a pot-herb.	هُنْدَلِيعٌ	فُنَعْلِلٌ	2
The name of a village; &c.	صَعْفُوقٌ	فَعْلُولٌ	16	A species of snake or dragon breathing flame.	نُودَمِسٌ	فُوعَلِلٌ	3
The name of a king.	بَكْهَوْرٌ	فَعْلُولٌ	17	Glans penis.	كَمَهِيرَةٌ	نَعْلُلٌ	4
A species of bitter vegetable.	جَشْجَاثٌ	فَعْلَالٌ	18	The name of a bitch; &c.	هَمَرِشٌ	فَعْلِلٌ	5
Paper.	قُرْطَاسٌ	فُعْلَالٌ	19	The feathers on the neck of a cock; &c.	بِرَائِلٌ	فُعَالِلٌ	6
A species of harmless snake.	عَرَبْدٌ	فَعْلِلٌ	20	A man's name.	عَبَيْتَرٌ	فَعْيِلِلٌ	7
A tortoise.	سُلْحَفِيٌّ	فُعْلَلِيٌّ	21	A lion.	قَدْرُكْسٌ	فَعْرُولٌ	8
A tortoise.	سُلْحَفِيٌّ	فُعْلَلِيٌّ	22	The clove jelly flower.	قَرْنَقُلٌ	فَعْنَلِلٌ	9
A species of food made of flesh and eggs.	زَمَاوَرْدٌ	فَعَاوَلٌ	23	An emerald.	زَمَرْدٌ	فَعْمَلٌ	10
A nail paring.	حَدْرَقُوتٌ	فَعْلَمُوتٌ	24	The name of an herb.	زَخْرِيْطٌ	فَعْلِيلٌ	11
Saffron.	زَعْفَرَانٌ	فَعْلَانٌ	25	A species of water-fowl with a long neck.	عُرْنَيْقٌ	فُعْلِيلٌ	12
A male scorpion.	عَقْرَبَانٌ	فَعْلَانٌ	26	A sparrow.	عَصْفُورٌ	فَعْلُولٌ	13

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
The name of a mountain.	شَمْنَصِيرٌ	فَعْلِيلٌ	36	A body of men.	حَيْدِ مَانٌ	فَعْلِلَانٌ	27
A walnut.	كَمْثَرِي	فَعْلَلِي	37	Any class of men.	بَرَزَسَاءٌ	فَعْلَلَاءٌ	28
A jessamine.	سِنَجِلَاطٌ	فَعْلَلَالٌ	38	A thin cloud.	طَرِ مَسَاءٌ	فَعْلَلَاءٌ	29
The name of an herb.	عَبْوُثَرَانٌ	فَعْوَلَلَانٌ	39	A leek.	هَنْدَ بَاءٌ	فَعْلَلَاءٌ	30
The name of an herb.	عَبِيثَرَانٌ	فَعْيَلَلَانٌ	40	A sandy desert.	حَبْوَكْرِي	فَعْوَلَلِي	31
Any class of men.	بَرَنَاسَاءٌ	فَعْلَلَاءٌ	41	Any thing changeable; as a vapour; &c.	خَيْتَعُورٌ	فَيْعَلُولٌ	32
A species of locust.	جُخَّانِ بَاءٌ	فُعَالِلَاءٌ	42	Glans penis.	فَنْطَلِيسٌ	فَنْعَلِيلٌ	33
A male scorpion.	عُقْرَبَانٌ	فُعْلَلَانٌ	43	The name of an herb.	جُحْنَبَارٌ	فُعْنَلَالٌ	34
The name of a eunuch.	عَفْرَزَانٌ	فَعْلَلَانٌ	44	A jessamine.	سِنَجِلَاطٌ	فَعْلَلَالٌ	35

R E M A R K S.

THE measure No. 1, obviously comprises two measures; namely, فَعْلَلٌ and فَعْلَلٌ, the latter of which is of rare occurrence, and entirely peculiar to substantive nouns. There is no example of the measure No. 2, besides that adduced in the table. The example فَعْلَلٌ No. 3, has been accounted a trilateral by some Grammarians, formed on the measure فَعْلَلٌ. The measure فَعْلَلٌ No. 4, is generally an epithet, and very rarely a substantive noun. The word هَمْرَشٌ No. 5, originally perhaps

هَمْرَشٌ

هَنْمَرِش has been thought by AKHUSH to be a quinquéliteral formed on the measure نَعْلَلٌ. It is an epithet as well as a substantive noun, and therefore appears under that character in the following table. The measures No. 9, 10, are of rare occurrence, and entirely peculiar to substantive nouns. The word غُرْنَيْقٌ No. 12, has been accounted a trilateral, formed on the measure نَعْنَيْلٌ. Being an epithet as well as a substantive noun, it appears also in the following table, and is variously written غُرْنَيْقٌ, غُرْنَوْقٌ, غُرْنَيْقٌ, غُرُونَقٌ, غُرْنَوْقٌ. The measure No. 16, has no example besides that adduced in the table, which is at once an epithet and a substantive noun. The measure No. 18, is commonly applicable to substantives and epithets of the class termed مُضَاعَفٌ, and rarely applicable to other words; the only exceptions to be found in the Language being the words خَرْعَالٌ "Lameness;" تَهْقَارٌ "A stone;" خَرْطَالٌ "Dust;" خَرْطَالٌ "A species of medicine;" قَرَطَاسٌ more commonly قَرَطَاسٌ "Paper." The examples No. 21, 22, admit the termination تا: as سَلَحَفَةٌ or سَلَحَفِيَّةٌ "A tortoise;" said to be originally سَلَحَفِيَّةٌ, the letter YA being changed into ALIF according to the rule of رَضِيَ sometimes changed into رَضَى. The example بَرَنْسَاءٌ No. 28, is probably a trilateral formed نَعْنَلَاءٌ, since we have also بَرَسَاءٌ, another form of the same noun, in which the letter Noon does not appear. So, also, هَنْدَبَاءٌ No. 30, has been accounted a trilateral formed on the measure نَعْنَلَاءٌ. The

measure

measure No. 36, is of rare occurrence, and entirely peculiar to substantive nouns. The example شَمَنْصِيرٌ of that measure has been thought, by some Grammarians, to be a quinqueliteral formed on the measure نَعْلِيلٌ.

TABLE SECOND.

E P I T H E T S.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
A delicate and beautiful youth.	غُرْنَيْقٌ	فُعْلِيلٌ	12	Thick ; or Gross.	جَنْعَدَلٌ	فَنَعَلٌ	1
A sharp sword cutting the bones.	قُرْصُوبٌ	فُعْلُولٌ	13	Thick ; or Gross.	جَنْعَدَلٌ	فَنَعَلٌ	2
Swift and light.	هَزْرَوْفٌ	فُعْلُولٌ	14	A decrepit old man.	خَنْظَرِفٌ	فَنَعَلٌ	3
A mean or worthless man.	صَعْفُوقٌ	فُعْلُولٌ	15	A proud man.	سَمَخْرٌ	فُعْلُولٌ	4
Constant rain.	كَنْهَوْرٌ	فُعْلُولٌ	16	A fool.	سَلْعَدٌ	فُعْلُولٌ	5
A generous chief.	جَحْجَاحٌ	فُعْلَالٌ	17	A decrepit old man ; &c.	هَمَرِشٌ	فُعْلَالٌ	6
Large and strong.	عِرْزَبٌ	فُعْلَلٌ	18	Large bodied.	تَفَاخِرٌ	فُعْلَالٌ	7
A far seeing man.	جَلْعَبِي	فُعْلَلِي	19	A generous chief.	سَمِيدَعٌ	فُعْلِيلٌ	8
A strong and long bodied camel.	صَلَحْدَمٌ	فُعْلَلَمٌ	20	A large and strong camel.	عَدَوْنَرٌ	فُعْلُولٌ	9
A swift camel.	هَمَرَجَلٌ	فُعْلَلَلٌ	21	Short and compact of body.	خَزَنْبَلٌ	فُعْلَلَلٌ	10
A big headed camel.	تَدَدَوِيلٌ	فُعْلُولِي	22	A camel abounding in milk.	بِرْعَيْسٌ	فُعْلِيلٌ	11

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
A large or gross man.	جَحْنَبَارٌ	فَعْلَلَانٌ	29	A tall and handsome man.	شَعَشَعَانٌ	فَعْلَلَانٌ	23
A covetous man.	قَرْنَبَاعٌ	فَعْلَلَانٌ	30	A fat man having a brown complexion.	نَحْسَمَانٌ	فَعْلَلَانٌ	24
A man of high-birth.	طَرِمَاجٌ	نَعْلَلَانٌ	31	A short man.	حَذَرِجَانٌ	فَعْلَلَانٌ	25
A large bodied man.	جُحَادِ بَاءٌ	تُعَالِدَانٌ	32	A strong camel.	حَبْوَكْرِي	نَعْوَلَلِي	26
A large bodied man.	جُحَادِ بِي	فُعَالِمِي	33	A plump young woman.	هَيْدَكُورٌ	نَيْعَلُولٌ	27
A wise man.	هَزْنَبِرَانٌ	نَعْلَلَانٌ	34	A strong she-camel.	عَنْتَرِيْسٌ	فَنَعْلِيلٌ	28

REMARKS.

THE word خَنْظَرٌ No. 3 in the table, has been accounted a quinqueliteral by some Grammmarians, formed on the measure فَعْلَلِل. The measure No. 4, has been thought to be entirely peculiar to epithets; but this is a mistake, since it occurs in the first table (No. 4,) followed, however, by the termination ت. The measures No. 5, 10, are peculiar to epithets. The example تُفَاخِرٌ No. 7, admits the termination YA MOOSHUDDUD : as تُفَاخِرِي which is commonly used in the same sense. The word بَرْعِيْسٌ No. 11, requires not the termination ت of the feminine gender : as نَاقَةٌ بَرْعِيْسٌ “ A noble and beautiful she-camel abounding in milk;” &c. The measure No. 16, has been thought peculiar to epithets, but the sense of the example كَنْهَوْرٌ has been disputed. Some translate it “ Constant rain;”

in which case, it is reckoned an epithet; and others believe it to signify “ A piece of a cloud resembling a hill ;” in which case it is thought to be a substantive noun. If it be the arbitrary name of such a cloud, it certainly is a substantive noun ; but it may be descriptive of the shape of the cloud, and in that case, it must be an epithet. The measure No. 19, is of rare occurrence, and is never applicable to substantive nouns. Some Grammarians believe هَمَزَجْلُ No. 21, to be a quinqueliteral, formed on the measure فَعْلَلٌ. Others declare it to be a trilateral, formed on one or other of the measures فَمَعَلٌ or هَفَعَلٌ. The word حَبَوْكَرَى No. 26, is generally reckoned a substantive noun, significant of “ A sandy desert ; A misfortune ;” &c. yet it sometimes occurs as an epithet : as جَمَلٌ حَبَوْكَرَى. “ A large and strong camel ;” and forms its feminine حَبَوْكَرَاةٌ. The measure No. 30, is peculiar to epithets. The word طَرِمَّاحٌ No. 31, has been accounted a trilateral by some Grammarians, formed on the measure فَعِمَّالٌ.

SECTION FIFTH.

QUINQUELITERAL JAMIDS OF THE RADICAL CLASS.

THE greatest possible number of measures applicable to the formation of these nouns should be 192; obtained by multiplying the number 48 (as in quadriliterals,) by the four predicaments of the fourth radical. In point of fact, however, only four measures of this class have been commonly observed to occur in the Language, and these are detailed in the following tables.

SUBSTANTIVE

SUBSTANTIVE NOUNS.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
The penis.	فَهَيْسُ	فَعْلَلُ	3	A quince.	سَفَرَجَلُ	فَعْلَلُ	1
A cloud ; also Any trifle.	قِرْطَعْبُ	فَعْلَلُ	4	A jest, or foolish say- ing.	خَزَعِيدُ	فَعْلَلُ	2

E P I T H E T S.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
An old wo man.	جَحْمَرِشُ	فَعْلَلُ	3	Strong and Swift.	شَمَرْدَلُ	فَعْلَلُ	1
A large ca mel male or female.	جَرْدَحْلُ	فَعْلَلُ	4	A large, or gross ca- mel.	قُدَعِمِلُ	فَعْلَلُ	2

AMONG the rarer measures of this class, some Grammarians have noticed فَعْلَلُ as قِرْطَعْبُ or قِرْطَعْبَةٌ sometimes قِرْطَعْبَةٌ “A cloud, or Any trifle;” فَعْلَلُ as عَقْرِطَلُ “A female elephant;” فَعْلَلُ as سِبْعَطَرُ “Long or Tall;” and فَعْلَلُ as قُسْبَنْدُ a word, the sense of which is unknown to the author of the KAMOOS, who thinks it may be a corruption of the Persian كُوسْبَنْدُ “A goat.” The example هُنْدَلِيعُ sometimes adduced in illustration of the measure فَعْلَلُ is, in fact, an augmented quadrilateral formed on the measure فَعْلَلُ.

AUGMENTED JAMIDS OF THE QUINQUELITERAL CLASS.

THESE nouns are not at all numerous, and scarcely ever exhibit more than one servile letter, according to the adage

الخباسي

“الْخُمَا سِي لَا تَلْحَقُهُ إِلَّا زِيَادَةٌ وَاحِدَةٌ” Quinqueliterals receive but one servile.” Yet two serviles are sometimes, though rarely, observed to occur : as “قَرَعْلَانَةٌ” The name of an animal;” Measure *فَعْلَلَانَةٌ* ; adduced by KHULLEB, and accounted inaccurate by ABOO HĪ-YAN : and “مَعْنَا طَيْسٌ” A magnet;” Measure *فَعْلَلَيْسٌ* ; which is obviously a foreign word derived from the Greek. As another example of the occurrence of two serviles, the word “صَطَفَلِينَةٌ” A carrot;” Measure *فَعْلَلَيْنَةٌ* has been adduced ; but some Grammarians believe this word to be an augmented quadriliteral, formed on the measure *فَعْلَلَيْنَةٌ*.

THE more ordinary measures of augmented quinqueliterals amount, only, to the number of FIVĀ, common to substantive nouns and epithets ; and these are comprised in the following tables.

SUBSTANTIVE NOUNS.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
A species of lizard.	عَصْرَفُوطٌ	فَعْلَلَوٌ	3	The name of a city near Mousil.	بَرْقَعِيدٌ	فَعْلَلَيْسٌ	1
A species of scorpion.	قَطْرَبُوسٌ	فَعْلَلَوٌ	4	A man's name.	شَرْحَبِيلٌ	فَعْلَلَيْسٌ	2
		The name of a sea animal.		قَبْعَثْرَى	فَعْلَلَى	5	

EPITHETS.

E P I T H E T S.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
A strong and swift she-camel.	قَطْرَبُوسٌ	فَعْلَلُولُ	3	Bright and shining.	عَلَطَبِيسٌ	فَعْلَلِيلُ	1
A strong and swift she-camel.	قَطْرَبُوسٌ	فَعْلَلُولُ	4	An old man.	تَدْعَمِيلُ	فَعْلَلِيلُ	2
		A tall and foolish man	ضَبْغَطْرِي	فَعْلَلَلِي	5		

THE rarer measures noticed by Grammarians as applicable to the formation of these nouns are فَعْلَلِيلُ as خَزْرَانِقٌ “A species of garment;” رَزْمَانِقَةٌ “A woollen garment;” فَعْلَلُولُ as عَصْرَنُوطٌ (properly, it is said, سَمَرُطُولُ like عَصْرَنُوطٌ) “Tall and Tottering;” دَلْعَمَاطٌ as فَعْلَلَالٌ “A covetous man;” مَغْنَيْطَسٌ as فَعْلَلِيلُ “Glans penis;” and كَمْهَدَرٌ as فَعْلَلَلٌ “A magnet;” &c.

CONCLUSION.

I HAVE now gone through all the measures applicable to the formation of JAMIDS of every class; and having detailed, not merely the more ordinary measures, but many of those, also, which are rarely observed to occur in the Language, I apprehend that the reader will be apt to complain of their number, and even to imagine that there is more of fancy than truth in the distinction established by Arabian writers between radical and servile letters, since the same word, as سَلَسَمِيلٌ, which is accounted trilateral by some Grammarians, is assigned by

others to the quinqueliteral class. And, in point of fact, it is often, though not generally difficult to distinguish radical from servile letters; for the best criterion of such distinction is that of comparing a given root with those derivatives which are formed from it, and this criterion is necessarily lost in the case of many JAMIDS from which no derivatives have ever been formed. Thus it happens that the man who compares the primitive عَشَقَ "Love," with its derivatives عَاشِقٌ or مَعْشُوقٌ, &c. is easily able to determine the radical letters which enter into the composition of that word; but it is impossible absolutely to refute the Grammarian who forms the JAMID سَلَسَبِيلٌ on either of the Measures فَعْلَلِيٌّ or فَعْلَلِيْعٌ, because there are no derivatives of any kind, with which that primitive can be compared.

It is fortunate that the importance of all the questions of this nature is generally diminished in a ratio exactly proportioned to the augmentation of the difficulty which attends their solution, and thus it happens that the choice of فَعْلَلِيٌّ or فَعْلَلِيْعٌ as the true Measure of سَلَسَبِيلٌ is in fact a matter of very little importance. Yet the Lexicographers of Arabia have recorded the sense of all Arabic words under the roots from which they are supposed to spring, and it will therefore depend on the measure which may be adopted, whether سَلَسَبِيلٌ shall be found, in a given Dictionary, under the triliteral سَلَبَ or under the quinqueliteral سَلَسَبِلَ. I think it necessary to enable my readers to consult in the original the admirable Lexicons of the Arabic Language,

Language, and will therefore, in some subsequent part of my work, unfold all the principles (some of them of an arbitrary and conventional nature,) by which the Arabian Grammarians are accustomed, in cases of difficulty or doubt, to distinguish radical from servile letters. In the mean time, I proceed to treat of the rules of permutation coalescence and rejection ; a subject of the highest importance, to which I have often had occasion to allude.

CHAPTER TENTH.

SECTION FIRST.

ON THE RULES OF PERMUTATION COALESCENCE AND REJECTION.

THE rules of permutation coalescence and rejection are exclusively applicable, *first*, to words exhibiting a radical HUMZA, WAO, or YA ; and, *secondly*, to words exhibiting two homogeneous radicals. For, in either of these cases, an Arabic word, though naturally capable of assuming every possible form of inflexion, is apt, under many forms, to present combinations exceedingly harsh and offensive to the ear ; and to prevent the occurrence of such combinations, or rather to develop the means instinctively adopted for that purpose under the blind impulse of the ear, is the true end of the rules of permutation coalescence and rejection ; the influence of which, in the Arabic Language, is plainly coeval with the existence of the Language, and therefore antecedent to the discovery of those intricate but general principles on which it has been since found to proceed.

UNDER

UNDER these circumstances, some anomalous exceptions to the rules may be expected to occur in the Language; yet these are comparatively not numerous, and generally speaking, it may be accurately affirmed that the operation of the same rule extends to all similar combinations, without regard to the distinctive nature of the parts of speech in which those combinations are found to occur. Thus **WAO** moveable by any vowel point must be generally changed into **ALIF** whenever it follows the vowel **FUT-HA**: as **مَالٌ** originally **مَوَلٌ** "Wealth;" **قَالَ** originally **قَوَلٌ** "He spoke;" &c.

BUT it often happens that the same word is subjected to several successive permutations, and all these must be distinctly traced before we reach that ultimate form of the word in which only it can be used in speech. Thus **تَوَلَّنَ** becomes **تَالَّنَ** afterwards **تَلَّنَ** and finally **تَلَّنَ** "The women spoke;" which last form of the word can alone be accurately employed in the Language; and so, also, **اُولِيْ** the original form of the imperative **لِ** commonly written **لِ** "Be thou near," must be traced through all the mutations of form by which it has lost successively three of its four letters, retaining only the letter **LAM**.

BUT as I have already stated that similar combinations are generally subjected to the operation of the same rules, it plainly follows that the inflexions of the verb **قَالَ** "He spoke," for example, may be assumed as a measure on which to inflect the verb **قَامَ** "He stood," or any other verb of the same class; for

as both present a medial wao, so both are inflected on the same conjugation, namely **نَصَرَ**; **يَنْصُرُ**; whence it follows that the permutation or rejection of the letter wao must be determined in both by the same rules.

Now there is no doubt that a simple detail of the rules would enable the reader to inflect either; for if it be known that wao moveable is changed into ALIF whenever it follows the vowel **FUT-HA**, it must be inferred that **قَوَمَ** will necessarily become **قَامَ**; as **قَوْلَ** will necessarily become **قَالَ**. And it would save me a great deal of trouble and space to adopt this concise method of merely inserting the rules in detail; but as those rules are exceedingly intricate, and not easily retained in the memory, I am persuaded that this method would very much augment the labor of the student.

I PROPOSE, therefore, *first*, to determine the classification of all the words to which the rules in question are applicable; *secondly*, to detail the rules themselves; and, *finally*, to illustrate their application to many verbs, the inflexions of which should be carefully committed to memory by the reader, since every verb will serve as a measure on which to inflect all the verbs of the class to which it may happen to belong. And let me not be accused of prolixity in the choice of this method of instruction; the only one, in my judgment, by which the important end in view can be fully and completely attained.

SECTION SECOND.

فِي تَقْسِيمِ اللَّفْظِ وَتَصَرُّفَاتِهِ

CLASSIFICATION OF WORDS AFFECTED BY THE
RULES OF PERMUTATION, COALESCENCE,
AND REJECTION.

ARABIC words, considered with reference to these rules, have been divided into four classes termed مَهْمُوزٌ ; صَحِيحٌ ; مُضَاعَفٌ ; and مُعْتَلٌ .

WITH the exception, *first*, of words presenting a radical HUMZA, WAO, or YA, and, *secondly*, of words presenting two HOMOGENEOUS RADICALS, the term صَحِيحٌ SOUND or HEALTHY, is applicable to all the words in the Arabic Language: as نَصَرَ "He assisted;" &c. For such words are not subject to the rules of permutation coalescence and rejection; whence it happens that they seldom deviate from the measures on which they may have been formed; and never, except in certain cases to be made known to the reader in the course of this work.

UNDER the term مَهْمُوزٌ are comprised all words which present a radical HUMZA; and these are subdivided into THREE CLASSES termed مَهْمُوزُ الْفَاءِ as أَمَرَ "He commanded;" &c. مَهْمُوزُ الْعَيْنِ as سَأَلَ "He asked;" &c. and مَهْمُوزُ الدَّالِّ as قَرَأَ "He read;" &c. Two RADICAL HUMZAS very rarely occur in the same word; though some examples of that nature have been adduced by Arabian writers: as أَجَاءُ "The name of a mountain;" حَاءُ a term of reproach commonly addressed to cattle by the driver.

UNDER

UNDER the term مُعْتَلَّ or INFIRM, are comprised all words presenting a radical WAO or YA; and these are of two kinds, the first termed مُفْرَد or SIMPLE, because they present but one infirm letter; and the second termed لَفِيف or COMPLEX, because they present more than one infirm letter.

A مُفْرَد is of three kinds; namely, *first*, مُعْتَلَّ الْفَاء otherwise termed مِثَال or SIMILAR, because the words of this class suffer only a few permutations, having inflexions very generally similar to those of the sound or healthy class: as وَعْدٌ “Promising;” يُسْرٌ “Facility;” &c. *Secondly*, مُعْتَلَّ الْعَيْن otherwise termed أَجَوَف or HOLLOW, because the letters WAO and YA are often rejected in this situation: as تَوَلَّى “Speaking;” بَيْعٌ “Selling;” &c. And *thirdly*, مُعْتَلَّ اللَّام otherwise termed نَاقِص or IMPERFECT, for the same reason; namely, because the letters WAO and YA are often rejected in this situation: as دَعَاؤُهُ “Claiming;” رَمَى “Shooting arrows;” &c.

A لَفِيف is of two kinds: the first termed مَفْرُوق when the infirm letters are not successive, as وَحَى “Revelation;” &c. and the second termed مَقْرُون when the infirm letters are successive, as يَوْمٌ “A day;” قُوَّةٌ “Strength;” and other examples of the same nature. The infirm letters being successive, may be two WAOS: as وَوَلَّى “Taking refuge;” or two YAS: as يَيْنٌ “The name of a valley;” or WAO YA: as وَيْبٌ “Woe;” or YA WAO: as يَوْحٌ “One of the names of the Sun.” &c. But the second and third radicals are more commonly infirm than the first

first and second; which, indeed, are very rarely infirm; and in this case, we may have two WAOS: as قُوَّةٌ “Strength;” or two YAS: as حَيٌّ “Living;” or WAO YA: as رَوَى “He related;” but not YA WAO, except in the opinion of certain Grammarians who consider WAO as the final radical of the words حَيَوَةٌ “Life;” حَيَوَانٌ “An animal;” and حَيٌّ “Living;” though most Grammarians prefer YA. Three infirm letters scarcely ever occur in the same word, except in the case of وَائٍ (originally وَوٍ or وَيٍ) “The letter WAO;” and يَاءٍ (originally يَوٍ or يِيٍ) “The letter YA.”

THE letters of infirmity (حُرُوفُ الْعِلَّةِ) are ALIF WAO and YA, which form together the word وَايَ an exclamation of GRIEF or PAIN among the Arabs; but perhaps their designation as infirm letters, may be more reasonably traced to the mutual permutations to which they are liable. The connexion between these letters and their homogeneous vowel points; the difference between ALIF and HUMZA; the inability of ALIF to occur as a radical in its own right; and the meaning of the terms حُرُوفُ الْمَدِّ and حُرُوفُ اللَّيْنِ; &c. have been explained in the FIRST CHAPTER of this work, Page 11th et seq: to which the reader is therefore referred.

THE term مُضَاعَفٌ or DOUBLED, is applicable to every word exhibiting TWO or MORE HOMOGENEOUS RADICALS; and these are divided into the two classes termed ثَلَاثِي or TRILITERAL, and رُبَاعِي or QUADRILITERAL. Quadrilaterals termed مُضَاعَفٌ are

are those in which the FIRST radical is homogeneous with the THIRD; as the SECOND is with the FOURTH radical. Examples: زَلَزَلَةٌ “Shaking any thing severely;” تَلْقَالُ “Violent agitation;” &c. Words of this class never deviate from the measures on which they may have been formed, and are therefore inflected as those of the sound or healthy class. Triliterals termed مُضَاعَف may have the first and second radicals homogeneous, as دَانَ “Play;” &c. and these are of rare occurrence in the Language; or the second and third radicals homogeneous, as مَدَدُ “Assistance;” فَرَارُ “Flight;” &c. and these are very commonly observed to occur. The occurrence of three homogeneous radicals is very rare, and the following are nearly all the examples of this nature which I have been able to discover in the Language: namely تَقَى “The cry of a frightened child;” Verb يَقَى: صَصَصَ “The cry of a child;” Verb يَصَصُ: بَبَّ: يَبُّزُّ زَرَّ “Cuffing or slapping a person;” Verb يَزُّرُّ زَرَّ: بَبَّ: يَبُّ “A fat youth;” Verb يَبُّبُّ: هَهَّ: يَهُّبُّ بَبَّ “Pronouncing the letter ر like لام;” Verb يَهَّهَّ: &c. Words having the first and third radicals homogeneous, as قَلَقَ “Disquietude,” &c. are of rare occurrence; and, being inflected like those of the sound or healthy class, are not generally reckoned مُضَاعَف except by the Grammarian ABOO HY-YAN.

ALL the changes incident to Arabic words, whether for the purpose of تَخْفِيف, that is to say, “Giving facility to the utterance of a word;” or for any other purpose, such, for exam-

ple, as the formation of **RELATIVE** or **DIMINUTIVE** nouns, are distinguished into **NINE CLASSES** termed **الْإِبْدَال** "The exchange of one vowel point or letter for another;" **الْإِسْكَان** "The removal of a vowel point, *first*, by expulsion; or, *secondly*, by transferring it from one letter to another;" **التَّحْرِيك** "The application of a vowel point to one of two letters previously quiescent;" **الْإِنْغَام** "The bridling of two homogeneous letters;" or, "The utterance of both at the same instant;" **الْحَذْف** "The expulsion of a vowel point or a letter;" **الرَّوْث** "The restoration of a vowel point or letter previously rejected;" **الزِّيَادَة** "The introduction of a new letter;" **الْقَلْب** "The removal of a letter from its proper place;" **التَّسْهِيل** otherwise termed **بَيْنَ بَيْن** "The assumption, by **HUMZA**, of a sound approaching in softness to that of **ALIE**, **WAO**, or **YA**." It is to be observed, however, that the term **بَيْنَ بَيْن** is of two kinds: namely, **قَرِيب** if the softened **HUMZA** shall assume the sound of that infirm letter which is homogeneous with its own vowel point; or **بَعِيد** if it shall assume the sound of that infirm letter which is homogeneous with the vowel point of the letter which precedes it.

HAVING premised these observations, I shall now proceed, *first*, to explain the nature of **هَمْزَةُ الرَّصْلِ** or "The conjunctive **HUMZA**;" as opposed to that other **HUMZA** which is termed **تَطْعِمِيَّة** or "Disjunctive;" and, *secondly*, to detail the rules of permutation and rejection applicable to the letter **HUMZA** disjunctive.

SECTION

SECTION THIRD.

فِي بَيَانِ هَمْزَةِ الْوَصْلِ

ON THE CONJUNCTIVE HUMZA.

THE reader is aware that the Arabs cannot pronounce a quiescent letter at the beginning of a word ; whence it happens that every word having such a letter, must receive a moveable HUMZA, indifferently termed هَمْزَةُ الْوَصْلِ or أَلِفُ الْوَصْلِ because it assumes the form of the letter ALIF. Examples : اِضْرِبْ زَيْدًا "Beat ZYDE;" اُنْصُرْ عَمْرًا "Assist AMR;" &c. For if the letter ضَا of اِضْرِبْ or the letter نُون of اُنْصُرْ were not quiescent, neither would receive the conjunctive HUMZA ; whence it happens that this letter is rejected in utterance or in writing, whenever its services are not required. It is rejected in writing, *first*, in the event of the expulsion of the quiescent letter : as عِدْ "Promise thou;" originally اَوْعِدْ : and, *secondly*, when the quiescent letter receives a vowel point : as تَلْ "Speak thou;" originally اَتَوَلْ : &c. It is rejected in utterance, though not in writing, whenever the quiescent letter by which it is followed, may be combined in the same syllable with any preceding moveable letter : as فَاطَلْبُ pronounced ثُمَّ اضْرِبْ not فَاطَلْبُ ; ثُمَّ اضْرِبْ pronounced ثُمَّ اضْرِبْ not فَاطَلْبُ &c. But in order to the accuracy of its rejection in utterance, it is necessary that there should be no natural pause or stop between the two words which are here as it were combined into one ; for in the event of the occurrence of such a pause, as when we reckon ONE, TWO, THREE, &c. هَمْزَةُ الْوَصْلِ will be preserved ;

because

because it would be obviously improper to destroy the pause by combining both words into one. And there are some anomalous examples in which هَمْزَةُ الْوَصْلِ has been preserved in opposition to the principle here stated: as اسَلْ more commonly سَلْ originally اسَأْ "Ask thou;" &c. Yet these are very rarely observed to occur, and may be therefore considered as unworthy of notice, except in the case of the definitive اَلْ where HUMZA is most commonly preserved, even when LAM becomes moveable in utterance: as اَلْحَمْرُ more rarely لَحْمَرُ originally اَلْاَحْمَرُ "Red;" &c.

THE CONJUNCTIVE HUMZA occurs, *first*, in the imperative of all verbs of the trilateral radical class: as اَضْرِبْ ; اَنْضَرْ ; اَنْتَحْ ; &c. And, *secondly*, in the INFINITIVE, IMPERATIVE, and PAST TENSE of all verbs exhibiting, in the past tense, a quiescent letter followed by three or more letters moveable or quiescent: as اِسْتَخْرَجَ ; اِكْتَسَبَ ; اِكْرَمَ ; اِنْكَسَرَ ; &c. The HUMZA of the اِسْمُ التَّفْصِيلِ as اَكْرَمُ and of the first conjugation of augmented trilaterals as اَكْرَمَ ; is DISJUNCTIVE.

THE CONJUNCTIVE HUMZA also occurs, *first*, in the definite article اَلْ and *secondly*, in the following substantive nouns: namely اِبْنٌ sometimes اِبْنٌ "A son;" (originally بَنُو) اِبْنَةٌ "A daughter;" (originally بَنُو) اِسْمٌ "A name;" (originally سُمُو) اِثْنَانِ or اِثْنَانِ "The rectum;" (originally سَتَهُ) اِمْرَأُ "A man;" (originally ثَنِيَانِ or ثَنِيَتَانِ) اِمْرَأَةٌ "A woman;" (originally مَرَأَةٌ) اَيْمُنُ "An oath or A blessing;" or perhaps the plural of اَيْمُنُ "An oath,"

oath," according to the opposite opinions maintained on the subject. Every HUMZA which is not CONJUNCTIVE, belongs of course to the DISJUNCTIVE CLASS. The conjunctive HUMZA is rendered مَفْتُوحٌ *first*, in the definitive أَلْ ; and, *secondly*, in the word أَيْمُنُ : as سَمِ اللّٰهُ sometimes contracted into أَيْمُ اللّٰهُ or أُمُ اللّٰهُ or سَمِ اللّٰهُ "By the blessing of God;" or "I swear by God." In every other case, it must be moveable by KUSRA or ZUMMA.

I SHALL take this opportunity of remarking that the word ابْنٌ A son, forms ابْنًا in the objective case, and ابْنٍ in the relative or genitive case; the three vowel points being applicable, as well to the letter NOON, as to the letter MEEM at the end of the word. So, also, we have امْرُؤٌ and امْرِئٍ ; but here the letter ر may receive either of the vowels FUT-HA or ZUMMA through all the cases: as امْرُؤٌ or امْرَأٌ in the nominative; امْرُؤًا or امْرَأًا in the objective; and امْرُؤٍ or امْرِئٍ in the relative case. The CONJUNCTIVE HUMZA is so termed because it often falls out in utterance, and thus admits the junction, in the same syllable, of the two letters on either side of it. The other HUMZA does not fall out in utterance, and is therefore said to be DISJUNCTIVE.

SECTION FOURTH.

تَخْفِيفُ الْهَمْزَةِ

RULES FOR THE PERMUTATION AND REJECTION OF THE DISJUNCTIVE HUMZA.

THESE rules are pretty numerous, but all are not equally important. I propose, therefore, to insert as rules, those only which are

most important; and the reader will do well to commit them to memory. The remarks subjoined to many of the rules will comprise observations less necessary to be known; such as may indeed be advantageously consulted as occasion requires, but need not occupy much of the time or labor of the student. It is necessary to remark that rules applicable to a given combination resulting from the proximity of two words are always of OPTIONAL not of NECESSARY observance; nor are they ever observed in writing at all, since an Arab will always write ^{يَغْزُو}أُمَّهُ “He contends with his mother;” though he may accurately utter ^{يَغْزُمَة}يَغْزُمَة.

R U L E F I R S T.

A SINGLE quiescent HUMZA may be OPTIONALLY but is not NECESSARILY changed into that letter which is homogeneous with the vowel point of the preceding letter. Examples: ^{رَأْسٌ}رَأْسٌ for ^{رَأْسُ}رَأْسُ “A head;” ^{بُؤْسٌ}بُؤْسٌ for ^{بُؤْسِ}بُؤْسِ “A calamity;” ^{ذَيْبٌ}ذَيْبٌ for ^{ذَيْبِ}ذَيْبِ “A wolf;” &c. But this rule will not operate in words subject to the operation of any of the rules of ^{إِعْلَالٌ}إِعْلَالٌ or ^{إِدْغَامٌ}إِدْغَامٌ; because the facility of utterance is best promoted, in this case, by giving precedence to the rules of ^{إِعْلَالٌ}إِعْلَالٌ or ^{إِدْغَامٌ}إِدْغَامٌ. Examples: ^{نَوُوسٌ}نَوُوسٌ “We give something in exchange;” originally ^{نَأُوسٌ}نَأُوسٌ; ^{يُؤْصٌ}يُؤْصٌ “The camel is strong or hardy;” originally ^{يَأْصُصٌ}يَأْصُصٌ; &c.

R E M A R K S.

THE preceding rule still continues to be of OPTIONAL observance, even though the letter HUMZA may belong to one word, while the preceding letter belongs to another. Example: ^{يَقُولُونَ}يَقُولُونَ for ^{يَقُولُ}يَقُولُ ائْذَنْ

يَقُولُ اُذْنُ “He says, permit me;” &c. It is to be observed that the conjunctive HUMZA of the word اُذْنُ “Permit thou,” being first rejected, the radical HUMZA is afterwards changed into WAO, by the preceding rule; as it might have been into ALIF or YA had it followed the vowels FUT-HA or KUSRA.

R U L E S E C O N D.

A SINGLE moveable HUMZA following, in the *same* word, the letter WAO or YA quiescent but not radical, nor introduced for the purpose termed اِلْحَاق, may be OPTIONALLY, but is not NECESSARILY changed in the one case into WAO; and in the other case into YA; after which, the two homogeneous letters will necessarily coalesce under the sign TUSHDEED. Examples: مَقْرُوءَةٌ for مَقْرُوءَةٌ “Read;” اُفَيْسٌ for اُفَيْسٌ “Small axes;” &c. N. B. The word اُفَيْسٌ is a diminutive formed from فَاْسٌ the plural of فَاْسٌ “An ax.”

R E M A R K S.

THE preceding rule is sometimes observed to operate, even when HUMZA belongs to one word; and the preceding LEEN belongs to another: as اَوَّانْتَ for اَوَّانْتَ “Or thou;” يَرْمِيْ اَبَاً for يَرْمِيْ اَبَاً “He abuses his father;” &c. And it is sometimes observed to operate irregularly in single words; *first*, after a LEEN radical; as سَوَّةٌ for سَوَّةٌ “Pudenda;” and, *secondly*, after a LEEN introduced for the purpose termed اِلْحَاق: as جَيْلٌ for جَيْلٌ “A hyena;” &c. In such examples, the letter HUMZA must be مَفْتُوح, except at the ends of nouns where the vowel point

point varies according to the case of the noun : as ضَوْ ضَوْا ضَوْ for
 ضَوْءٌ “Light;” شَيْ شَيْ شَيْ for شَيْءٌ “A thing;” &c.

It is to be observed, however, that these examples, when permuted at all, are most commonly subjected to the operation of the third rule.

R U L E T H I R D.

A SINGLE moveable HUMZA following any quiescent letter not described in the preceding rule, may be OPTIONALLY, but is not NECESSARILY rejected, after transferring its vowel point to the preceding letter. HUMZA falls under the operation of this rule, *first*, when it follows a quiescent letter of the sound or healthy class : as سَلْ for سَأَلْ “Ask thou;” هَذَا خَبْرُكَ for هَذَا خَبْرُكَ “This is the thing concealed by you;” and, *secondly*, when it follows a LEEN RADICAL : as ضَوْ for ضَوْءٌ “Light;” شَيْ for شَيْءٌ “A thing;” &c. or a LEEN introduced for the purpose termed اِلْحَاق : as حَوَّابٌ for حَوَّابٌ “A piece of water on the road to Busra;” جَيْلٌ for جَيْلٌ “A hyena;” &c. This rule, which is generally optional, is *necessarily* applicable to the aorist يَرَى originally يَرَى “He sees;” يَرَى originally يَرَى “He is seen.” And so, also, to أَرَى originally أَرَى “He shewed;” أَرَى originally أَرَى “He shews;” أَرَى originally أَرَى “He was shewn;” يَرَى originally يَرَى “He is shewn”. Yet it is not *necessarily* applicable to the other inflexions of these two verbs; nor even to these inflexions on all occasions, since we may accurately say مَا أَرَى زَيْدًا “How well ZYDE sees !” or more literally “What has

has caused ZYDE to see?" and so, also, زَيْدٌ أَرَأَى مِنْ عَمْرٍو
 "ZYDE sees better than AMR;" where أَرَأَى is the form of the
 اِسْمُ التَّقْضِيلِ.

R E M A R K S.

THIS rule continues to be of optional observance, even when the letter HUMZA belongs to one word, while the preceding quiescent letter belongs to another. Example: الْحَمَرُ more rarely لَحْمَرٌ originally الْأَحْمَرُ "Red;" يَغْزُو أُمَّهُ for يَغْزُو مُمَّهُ "He contends with his mother;" &c.

R U L E F O U R T H.

BUT if HUMZA follow ALIF, or the letter NOON of the form اِنْفَعَال, the preceding rule does not operate; and the facility of utterance will then be no otherwise promoted, than by applying to HUMZA, that species of the يَيْنَ يَيْنَ, which has been described under the term قَرِيب. Examples: سَأَلَ "The party questioned each other;" اِنطَاطَرُ "It was bent or folded;" &c. It is to be observed, however, that اِنطَاطَرُ has been occasionally observed to assume the form اِنطَاطَرُ or sometimes نَطَرُ by rejecting HUMZATOOL WUSL.

R E M A R K S.

THE preceding are the most important of the rules applicable to a moveable HUMZA following any quiescent letter, but it would be easy to detail a great many more. Thus كَمَاةٌ "A mushroom," sometimes becomes كَمَاةٌ : يَشَاءُ "He wishes," يَشَا : لَنْ يَمُوءَ : لَنْ يَجِيءَ "He will not come," لَنْ يَجِيءَ : confess,"

مَا أَنْعَمَهُ : أَلْأَرْضُ "The earth," confess," لَنْ يَبُوءَ
 "What is his bounty?" يَرْمِي إِخْوَانَكُمْ : مَا أَنْعَمَهُ "He abuses
 your brothers," يَغْزُواُمَّةً : يَرْمِي خَوَانَكُمْ "He contends with
 his mother," يَغْزُوسَةً &c. These rules, in my apprehension,
 are too unimportant to merit insertion.

R U L E F I F T H.

THE letter HUMZA مَفْتُوح may be optionally, but is not necessarily, changed into wao, whenever it follows the vowel ZUMMA. Example: جُونٌ originally جُونٌ the plural of جُونَةٌ "The bottle of a druggist." And into ya whenever it follows the vowel KUSRA. Example: مِثْرٌ originally مِثْرٌ the plural of مِثْرَةٌ "Enmity;" &c.

R E M A R K S.

THIS rule may be optionally extended to combinations resulting from the proximity of two words. Examples: هَذَا غُلَامٌ وَبَيْدُكَ originally هَذَا غُلَامٌ أَبَيْدُكَ "This is the boy or slave of your father;" مَرَرْتُ بِغُلَامٍ أَبَيْدِكَ originally مَرَرْتُ بِغُلَامٍ يَمِينِكَ "I passed the boy or slave of your father;" &c.

R U L E S I X T H.

THE utterance of HUMZA moveable by the same vowel point which is applicable to the preceding letter, is no otherwise facilitated than by means of the قَرِيبَ بَيْنَ بَيْنَ termed قَرِيب. Examples: سَأَلَ "He asked;" مَسْتَهْزِئِينَ "Scoffers;" (in the accusative plural;) رُؤُوسٌ the plural of رَأْسٌ "A head;" &c. So also of HUMZA MUKSOOR or MUZMOOM after FUT-HA: as

سَمِعَ

سَعِ "He was weary or helpless;" رُؤْفَ "He was kind;" &c.

In opposition to HUMZA MUKSOOR following ZUMMA, which may accurately receive either بَيْنَ : as سُئِلَ "He was asked;" &c.

R E M A R K S.

THE letter HUMZA moveable by the same vowel point which is applicable to the preceding letter, is sometimes changed into that infirm letter which is homogeneous with its own vowel point : as رُؤِسَ originally سَأَلَ "He asked;" previously رُؤِسَ "Heads;" مُسْتَهْزِئِينَ previously مُسْتَهْزِئِينَ "Scoffers;" &c. The word رُؤِسَ becomes رُؤِسَ ; after which, the first wao, being rendered quiescent, is thrown out to prevent the junction of two quiescents; and by a similar process; مُسْتَهْزِئِينَ becomes مُسْتَهْزِئِينَ. The permutation of HUMZA in the manner described in these remarks occurs chiefly in poetry, and very rarely in prose. In the case of the verb رَأَيْتَ "I saw;" رَأَيْنَ "They saw;" HUMZA is sometimes rejected after the Interrogatives هَلْ or هَمْزَةٌ as أَرَأَيْتَ originally أَرَأَيْتَ "Did you see?" هَلْ رَأَيْنَ originally هَلْ رَأَيْنَ "Did they see?" &c. So, also, moveable HUMZA, after FUT-HA, is sometimes though rarely changed into ALIF : as يَلْتَمُ originally يَلْتَمُ "It heals or closes;" as the lips of a wound; &c.

R U L E S E V E N T H.

A QUIESCENT, following a moveable HUMZA, *must* be changed into that letter which is homogeneous with the vowel point of the preceding letter. Examples : اِيْمَانُ اَوْمِنَ اَمِنَ originally اَمِنَ

اِئْمَانٌ اَوْثَمِنْ اَأْمَنْ “To embrace the Moohummudan faith.”

The necessary rejection of HUMZA in خَذْ “Take thou,” and كُلْ “Eat thou,” is therefore anomalous; since these words should have been regularly اَوْخِذْ and اَوْكُلْ; originally اَوْخِذْ and اَوْكُلْ. And so, also, is the optional rejection of HUMZA in مَرِّ or مَرِّ originally اَوْمَرِّ “Command thou;” (commonly written تِ) or اِئْتِ originally اِئْتِ “Come thou.” At the beginning of a sentence مَرِّ is most elegant: as مَرِّوْا صِبْيَانَكُمْ بِالصَّلَاةِ “Order your children to observe prayers;” whereas, after another word, they commonly preserve the radical HUMZA, rejecting only HUMZA-TOOL WUSL: as وَأَمِّرْ أَهْلَكَ بِالصَّلَاةِ “And order your family to observe prayers;” where وَأَمِّرْ supercedes مَرِّ.

R U L E E I G H T H.

A MOVEABLE HUMZA, following another moveable HUMZA, *must* be changed into YA, when either happens to be moveable by the vowel KUSRA. Example: جَاءِ “A comer;” originally جَائِي with YA followed by HUMZA; afterwards جَائِي by the rule of قَائِلٌ; afterwards جَائِي by this rule; and finally جَاءِ because YA is rendered quiescent and then rejected, to prevent the junction of two quiescents, namely ITSELF and the NOON of TUNVEEN. So, also, اِمَامٌ “A prelate,” forms its plural اَئِمَّةٌ; afterwards اِئِمَّةٌ; and finally اِيَمَّةٌ by this rule.

R U L E N I N T H.

A MOVEABLE HUMZA, following another moveable HUMZA, *must* be changed into WAO, if neither be moveable by the vowel

KUSRA.

KUSRA. Examples: **أَوَادِمُ** (originally **أَوَدِمُ**) the plural of **أَدِمٌ** "A man;" **أَوَيْدِمُ** (originally **أَوِيدِمُ**) "A little man;" **أَأْمُ** "I perform the office of priest;" originally **أَأْمُ**; afterwards **أَوْمُ**; and finally **أَوْمُ** by this rule. It is to be observed, however, that **HUMZA** is rejected contrary to rule in **أَكْرِمُ** "I favor," and other verbs of the same conjugation; since **أَكْرِمُ** forms the aorist **يُكْرِمُ**; not **يُؤَكْرِمُ**; and **أَكْرِمُ**; not **أَوَكْرِمُ** or **أَوْكْرِمُ** as it must have been by the operation of the rule.

R E M A R K S.

A VARIETY of other permutations, stated by individual Grammarians to be applicable to the junction of two moveable **HUMZAS**, are omitted as too unimportant to merit insertion. I shall therefore merely observe that a quiescent followed by a moveable **HUMZA** in a measure having naturally a double letter, must generally coalesce with it under the sign **TUSHDEED**: as **سَأَلْ**; **سُتَلْ**; &c.

R U L E T E N T H.

If two **HUMZAS** occur on either side of the letter **ALIF** of the plural number, the first is generally changed into **WAO**. Example: **ذَوَائِبُ**; originally **ذَآئِبُ**; the plural of **ذَوَابَةٌ** "A ringlet or curl." This rule is analogous according to **AXHFUSH**, and prescriptive in the opinion of other Grammarians.

R U L E E L E V E N T H.

EVERY servile **HUMZA**, occurring in the plural number between the letters **ALIF** and **YA**, but not occurring between

the same letters in the singular number, will be necessarily changed into YA MUFRUOH; after which, the subsequent YA will be changed into ALIF. Examples: خَطَايَا originally the plural of خَطِيئَةٌ "A fault;" رَايَا originally the plural of رِيَّةٌ "Knowledge;" or "Any animal behind which a hunter conceals himself to shoot at his prey;" &c. This permutation is anomalously applicable to مَرَايَا the plural of مِرْآةٌ "A mirror;" in which HUMZA is a radical letter; and it does not take place in شَوَائِي originally شَوَائِيَّةٌ the plural of شَائِيَّةٌ "A wisher;" (feminine,) because HUMZA here occurs in the singular number between the letters ALIF and YA.

R E M A R K S.

ACCORDING to the opinion of some Grammarians, an unpermuted, or even a permuted WAO, occurring as the final radical in the singular number, will convert into WAO, the HUMZA described in the preceding rule. Examples: أَدَاوِي originally أَدَاوِيَّةٌ the plural of أَدَاوَةٌ "A ewer;" هَرَاوِي originally هَرَاوِيَّةٌ the plural of هَرَاوَةٌ "A hand staff;" مَطَاوِي more commonly مَطَايَا originally مَطَاوِيَّةٌ the plural of مَطَاوِيَّةٌ originally مَطِيوَةٌ "A riding camel;" &c. It would be easy to offer many other observations on the preceding rule, but I fear to exhaust the patience of my readers.

C O N C L U S I O N.

I MIGHT yet insert some very complicated rules relating to the permutations applicable to the letter HUMZA, as it occurs in certain

tain

tain combinations resulting from the proximity of two words; but as those permutations are of optional, not of necessary observance, and as they are observed occasionally in utterance only, but never in writing, I believe the reader will thank me for leaving them out.

I PROCEED therefore to remark, that though, in point of fact, two radical HUMZAS very rarely occur in the same word, it is easy, in theory, to suppose the occurrence of many HUMZAS; whence it happens that the Arabian Grammarians, who never fail to push their speculations beyond the point of practical utility, have taken the pains to provide rules for the occurrence of such imaginary cases.

Thus the verb قَرَأَ "He read," may be formed on the measure of any quadrilateral noun, as جَعْفَرٌ or قَمَطَرٌ, simply by doubling the final HUMZA: as قَرَأَ and قِرِئَ; afterwards permuted into قَرَأَى and قِرِئَى according to a rule provided for the purpose, which states that HUMZA quiescent or moveable, following HUMZA quiescent or moveable, must, in this case, be changed into YA. So, also, we may form the measure جَحْمَرَشٌ from an imaginary root presenting a succession of radical HUMZAS; in which case, every second HUMZA will receive a تَخْفِيفٌ. Whence it follows that Measure جَحْمَرَشٌ will assume the form جَحْمَرَشِي and on the same principle, Measure قَرَطَعَبٌ necessarily becomes قَرَطَعَبِي; as Measure قَدْعَمَلٌ and Measure قَدْعَمَلٌ assume the forms قَدْعَمَلِي and قَدْعَمَلِي &c. &c.

SECTION

SECTION FIFTH.

INFLEXION OF VERBS OF THE CLASS TERMED

مَهْمُوزُ الْفَاءِ.

THE verbs of this class are conjugated, *first*, on نَصَرَ; as أَمَرَ “He commanded:” *secondly*, on ضَرَبَ; as أَدَبَ “He invited as a guest:” *thirdly*, on كَرَّمَ; as أَرَبَ “He was accute or intelligent:” *fourthly*, on سَمِعَ; as أَرَبَ “He was necessitous:” and *finally*, though more rarely, on قَتَعَ; as أَبَا “He forgot:” &c. The permutations to which they are liable are not at all numerous, being those, merely, which are detailed in the FIRST and SEVENTH rules.

THUS HUMZA optionally becomes ALIF in يَأْمُرُ originally يَأْمُرُ; or WAO in يَوْمُرُ originally يَوْمُرُ; by the first rule. And so, also, HUMZA necessarily becomes ALIF in أَمُرُ originally أَمُرُ; or WAO in أَوْمُرُ originally أَوْمُرُ; or YA in اِيْدَبُ originally اِيْدَبُ “Invite thou;” by the seventh rule. With the exception of those inflexions in which two HUMZAS occur together, as أَمُرُ “I command;” or of those inflexions in which a single HUMZA quiescent follows any one of the vowel points, as يَأْمُرُ or يَأْمُرُ; تَأْمُرُ or تَأْمُرُ; &c. it may be inferred, therefore, that the verbs of this class are subject to no permutations at all; being elsewhere inflected as verbs of the sound or healthy class. Having premised these observations, I leave the reader to inflect for himself the verbs comprised in the following table.

PASSIVE

P A S S I V E.				A C T I V E.			
PARTICIPLE.	IMPERATIVE.	AORIST.	PAST TENSE.	PARTICIPLE.	IMPERATIVE.	AORIST.	PAST TENSE.
مَعْمُورٌ	لِتَعْمُرْ	يَعْمُرُ	أَمَرَ	يَعْمُرُ	أَوْمُرْ	أَمَرَ	أَمَرَ
مَعْدُوبٌ	لِتُعَذِّبْ	يُعَذِّبُ	أَدَبَ	يُعَذِّبُ	أَيِّدِ	أَدَبَ	أَدَبَ
مَعْرُوبٌ	لِتُعْرَبْ	يُعْرَبُ	أُرِبَ	يُعْرَبُ	أُورِبْ	أُرِبَ	أُرِبَ
مَعْرُوبٌ	لِتُعْرَبْ	يُعْرَبُ	أُرِبَ	يُعْرَبُ	أُورِبْ	أُرِبَ	أُرِبَ
مَعْبُوءٌ	لِتُعْبَعْ	يُعْبَعُ	أُبِعَ	يُعْبَعُ	أُيْبَعْ	أُبِعَ	أُبِعَ

It is almost unnecessary to remark that some of these, being neuter verbs, have no significance in the form of the passive voice; and that the simple attributive, in such cases, often supercedes the form of the active participle, because the latter is analogously derived from those verbs only, which belong to the active or transitive class.

It is equally superfluous to remark that the aorist or imperative of each verb may receive as usual the particles لَمْ or لَنْ : as لَمْ يَأْمُرْ ; لَنْ يَأْمُرْ : or the letter LAM, followed by the corroborative Noon double or single : as لَيَأْمُرَنَّ ; لَيَأْمُرَنْ : &c. These particles operate as they commonly do on verbs of the sound or healthy class, and can have no effect on the permutations applicable to the letter HUMZA.

SECTION SIXTH.

VERBS OF THE CLASS TERMED مَهْمُوزَاتُ الْعَيْنِ.

THESE verbs are inflected, *first*, on فَتْح : as سَأَلَ "He asked ;" *secondly*, on كَرَم : as ذُوبَ "He was greedy as a wolf;" *thirdly*, on سَمِع : as ذُئِبَ "He was greedy as a wolf;" and, *finally*, though rarely, on ضَرَب : as نَأَتَ "He complained ;" &c. They generally suffer no permutations, though the letter HUMZA is *optionally*, not necessarily rejected in those combinations which are subject to the operation of the THIRD RULE: as اِسْأَلَ for يَسْأَلُ "He asks;" سَلْ for اِسْأَلْ "Ask thou ;" &c. The reader will inflect the verbs comprised in the following table.

P A S S I V E.				A C T I V E.			
PARTICIPLE.	IMPERATIVE.	AORIST.	PAST TENSE.	PARTICIPLE.	IMPERATIVE.	AORIST.	PAST TENSE.
مَسْئُولٌ	اِسْأَلْ	يَسْأَلُ	سُئِلَ	سَائِلٌ	اِسْأَلْ	يَسْأَلُ	سَأَلَ
مَذْذُوبٌ	اِذْذَبْ	يُذْذَبُ	ذُئِبَ	ذَائِبٌ	اِذْذَبْ	يُذْذَبُ	ذُوبَ
مَذْذُوبٌ	اِذْذَبْ	يُذْذَبُ	ذُئِبَ	ذَائِبٌ	اِذْذَبْ	يُذْذَبُ	ذُئِبَ
مَنْوُوتٌ	اِنْتَتْ	يَنْتَتُ	نُتِتَ	نَائِتٌ	اِنْتَتْ	يَنْتَتُ	نَأَتَ

SECTION SEVENTH.

VERBS OF THE CLASS TERMED مَهْمُوزَاتُ اللَّامِ.

THESE verbs are inflected, *first*, on فَتْح : as قَرَأَ "He read ;" *secondly*, on كَرَم : as جَرَأَ "He was bold ;" *thirdly*, on سَمِع : as
 برى

بَرِيٌّ "He was free from faults;" *fourthly*, though rarely, on هَضَبٌ : as هَضَبٌ "He digested his food;" and, *finally*, though rarely, on نَصْرٌ : as نَصْرٌ "He was mean;" &c. With the exception of the measures فَعُولٌ فَعِيلٌ مَفْعُولٌ &c. which come under the operation of the second rule, they are subject to no permutations at all; but the sound of HUMZA is facilitated in utterance by the means described in the SIXTH RULE. Notwithstanding the general absence of all permutations, the letter HUMZA is rather unmanageable at the end of a verb; and I advise the reader, therefore, to take unusual pains to master the following verbs in every possible form of inflexion, with and without the particles لَمْ and the CORROBORATIVE NOON.

P A S S I V E.				A C T I V E.			
PARTICIPLE.	IMPERATIVE.	AORIST.	PAST TENSE.	PARTICIPLE.	IMPERATIVE.	AORIST.	PAST TENSE.
مَقْرُوءٌ	لِتَقْرَأْ	يُقْرَأُ	قُرِئَ	قَارِئٌ	اقْرَأْ	يَقْرَأُ	قَرَأَ
مَجْرُوءٌ	لِتَجْرَأْ	يُجْرَأُ	جُرِئَ	جَارِئٌ	اجْرُوءْ	يَجْرُوءُ	جَرُوءٌ
مَبْرُوءٌ	لِتَبْرَأْ	يُبْرَأُ	بُرِئَ	بَارِئٌ	ابْرَأْ	يَبْرَأُ	بَرِئَ
مَهْمُوءٌ	لِتَهْنَأْ	يُهْنَأُ	هُنِئَ	هَانِئٌ	اهْنِئْ	يُهْنِئُ	هَنَأَ
مَدْنُوءٌ	لِتَدْنَأْ	يُدْنَأُ	دُنِئَ	دَانِئٌ	ادْنُوءْ	يَدْنُوءُ	دَنَأَ

THE reader will observe that though these verbs suffer no permutations, the form of HUMZA is every where determined, not by its own vowel point, but by the vowel point applicable to the preceding

ceding letter. But there are some exceptions to this remark, and I present, therefore, the following tables for the inflexion of the simple aorist, or the aorist accompanied by the letter LAM and the corroborative Noon. Each person of the aorist presents a different verb, in order to shew its inflexions on any one of the measures يَفْعَلُ , يَفْعُلُ , or يَفْعَلْ .

F E M I N I N E.				M A S C U L I N E.			
	PLURAL.	DUAL.	SINGULAR.		PLURAL.	DUAL.	SINGULAR.
3d Person.	يَقْرَأْنَ	تَقْرَأَانِ	تَقْرَأُ	3d Person.	يَقْرَأُونَ	يَقْرَأَانِ	يَقْرَأُ
2d Person.	تَهْنِئْنَ	تَهْنِئَانِ	تَهْنِئِينَ	2d Person.	تَهْنِئُونَ	تَهْنِئَانِ	تَهْنِئُ
1st Person.	نَجْرُوْهُ	نَجْرُوْهُ	أَجْرُوْهُ	1st Person.	نَجْرُوْهُ	نَجْرُوْهُ	أَجْرُوْهُ

THE inflexions of the aorist passive يُفْعَلُ may be inferred from those of the aorist active يَفْعَلُ . The following are the inflexions of the aorist active, accompanied by the letter LAM and the doubled Noon.

M A S C U L I N E.				F E M I N I N E.			
	PLURAL.	DUAL.	SINGULAR.		PLURAL.	DUAL.	SINGULAR.
3d Person.	لَيَقْرَأَنَّ	لَتَقْرَأَانِ	لَتَقْرَأَنَّ	3d Person.	لَيَقْرَأَنَّ	لَيَقْرَأَانِ	لَيَقْرَأَنَّ
2d Person.	لَيَهْنِئَنَّ	لَتَهْنِئَانِ	لَتَهْنِئَنَّ	2d Person.	لَتَهْنِئُونَ	لَتَهْنِئَانِ	لَتَهْنِئَنَّ
1st Person.	لَنَجْرُوْنَ	لَنَجْرُوْنَ	لَأَجْرُوْنَ	1st Person.	لَنَجْرُوْنَ	لَنَجْرُوْنَ	لَأَجْرُوْنَ

CONCLUSION.

CONCLUSION.

VERBS presenting a radical HUMZA may occur on many augmented conjugations, whether TRILITERAL or QUADRILITERAL: as *أَمِنَ* "He became a Moosulman;" *إِسْتَأْمَنَ* "He sought protection;" *أَتَمَّنَ* sometimes *إِتَمَّنَ* "He confided;" *كَرَّفَاتِ الْقَدْرُ* "The cock raised the feathers of his neck;" *أَطْمَأَنَّ* "The kettle boiled;" *أَظْمَأَنَّ* "He became tranquil;" &c. &c. It would be an endless work to trace the letter HUMZA PRIMAL, MEDIAL, or FINAL, through all the AUGMENTED forms of an Arabic verb; nor can it be considered as at all necessary, since those forms are very rarely subject to any permutations but such as are also common to verbs of the TRILITERAL RADICAL CLASS:

CHAPTER ELEVENTH.

SECTION FIRST.

الْأَعْلَالُ

PERMUTATIONS OF ALIF, WAO, AND YA.

THE reader is aware that the letters ALIF, WAO, and YA, are commonly termed *حُرُوفُ الْعِلَّةِ* or LETTERS OF INFIRMITY, on account of the accidents of permutation and rejection to which they are liable. Those accidents are sometimes determined by the arbitrary authority of general usage, without reference to Grammatical rule: as *عَالِمٌ* occasionally employed for *عَالٍ* "Learned;" *يَدٌ* "The hand;" originally *يَدِي* "Blood;" originally *دَمِي*; or *دَمُو* according to the opinion of certain Grammarians. But they are more generally determined by

the rules of إِعْلَال : as قَالَ “He spoke;” originally تَوَلَّ “He speaks;” originally يَقُولُ : &c. The term حُرُوفُ الْعِلَّةِ has been sometimes, though it is not generally extended to HUMZA, on account of the permutations to which it is liable. In the case of a لَفِيْف of the class termed مَقْرُون, the permutation of ONE infirm letter generally prevents the permutation of the OTHER : as طَوَّى “He folded;” رَوَّى “He related;” &c. But if we substitute a مَقْرُون both letters often suffer permutation or rejection : as ف commonly written فَا “Be thou faithful;” originally اَوْفَى ; &c. The following are all the rules of إِعْلَال :

R U L E F I R S T.

EVERY single unpermuted WAO which is not SERVILE, may be *optionally*, but is not *necessarily* changed into HUMZA, either at the beginning or in the middle of a word ; provided it be moveable by the vowel ZUMMA لَا زِم or INHERENT ; not by ZUMMA عَارِض or ACCIDENTAL. Examples: اُجُوَّة originally وَجُوَّة the plural of وَجَّة “The face;” اَثْوَب originally ثَوْب the plural of ثَوْب “A garment;” &c.

R E M A R K S.

THE preceding rule does not operate in تَقَوَّلُ “Belying a man,” because WAO is doubled ; nor in تَرَهَّوْكَ “Strutting,” because WAO is servile ; nor in حَمْرَاوُونَ the plural of حَمْرَاءُ “Red,” (but here supposed to be the name of a man ;) because WAO is brought in exchange for HUMZA ; nor in هَذَا اَنْ لَوْكَ “This

“ This is your bucket;” because ZUMMA is here accidental, being merely a mark of the nominative case. The permutation of وَحَدٌ into أَحَدٌ “ One,” is anomalous, because the letter wao is here مَقْتُوْح. The preceding rule has been variously extended by various Grammarians, but their opinions, in my judgment, are too unimportant to merit insertion.

R U L E S E C O N D.

OF two WAOS occurring together at the beginning of a word, the first must be changed into HUMZA, provided, *first*, that the meeting of both WAOS shall not be accidental; and, *secondly*, that the last wao shall not be a مَدَّة brought in exchange for a servile letter. Examples: وَأَوَّاصِلٌ originally وَوَاصِلٌ the plural of وَاصِلَةٌ from وَصَلٌ “ Junction;” originally وَوَلٌ the plural of وَلِيٌ originally وَوَلِيٌ the feminine gender of أَوَّلٌ “ First;” &c.

R E M A R K S.

If the second wao be a مَدَّة brought in exchange for a servile letter, the change described in the preceding rule will then be optional, but not necessary. Example: وَوَرِيٌ optionally but rarely أَوَّرِيٌ “ He was concealed;” where the second wao is in exchange for ALIF, which occurs in the active voice وَارِيٌ “ He concealed.” And if the meeting of the two WAOS shall be accidental, the change will still be of optional, not of necessary observance. Example: وَوَأَيٌ rarely أَوَّأَيٌ “ He promised;” originally إَوَّأَوَّأَيٌ Measure
انعول

اَوَاوَايَ Root وَأَيُّ "To promise." The word becomes اَيَّوَايَ after which HUMZA falls out, having first transferred its vowel point to the preceding YA; and HUMZUTOOL WUSL being also rejected as unnecessary, the word becomes يَوَايَ. But the primal YA reverts to its original form of WAO, because the reasons of the change no longer exist, and thus the word becomes وَوَايَ. It is to be observed that some Grammarians consider it as a necessary condition to the operation of the preceding rule that both WAOS shall be moveable; but this condition has been rejected by the general voice.

R U L E T H I R D.

EVERY LEEN not مُدَّغَم must be changed into WAO, after ZUMMA; and into YA, after KUSRA. Examples: وَوَعَدَ the passive form of وَعَدَ "He promised;" مَحَارِبُ the plural of مَحْرَابٌ "An altar;" مُوسِرٌ "Rich;" originally مِسْرٌ "A balance;" originally مِوزَانٌ : مِيسِرٌ. The same permutation takes place in utterance, but not in writing, in the case of the combination of two words: as يَا زَيْدًا يَقْظُ "Awake, O ZYDE!" generally pronounced يَا زَيْدًا وَقْظًا ; &c.

R U L E F O U R T H.

A QUIESCENT YA occurring as the medial radical of an attributive formed on نُعْلِي must be retained, and the vowel ZUMMA must be changed into KUSRA. Examples: حَيْكِي originally ضَيْزِي as مَشِيَّةٌ حَيْكِي "A strutting gait;" قِسْمَةٌ ضَيْزِي as ضَيْزِي "An injurious or unpromising"

pitious fortune ;” &c. The same rule is applicable to the letter YA occurring as the medial radical of a plural formed on either of the measures *فَعْلٌ* or *نُعْلَانٌ*. Examples: *بَيْضٌ* originally *بِيْضٌ* the plural of *أَبْيَضٌ* and *بَيْضَاءٌ* “White;” *بَيْضَانٌ* originally *بِيْضَانٌ* the plural of *أَبْيَضٌ* in the masculine gender. Sometimes, however, we have *بَوْضٌ* for *بَيْضٌ*; or *عَوْنٌ* for *عَيْنٌ* the plural of *عَيُّونٌ* “Having a malignant eye;” &c.

R U L E F I F T H.

THE letter YA quiescent, occurring as the medial radical of a substantive noun formed on the measure *نُعْلَى*, must be changed into WAO. Example: *طُوبَى* “Purity;” originally *طَيِّبَى* an infinitive according to the general opinion; but the feminine gender of *أَطْيَبٌ* “More or most pure;” according to the opinion of SEEBUWYH. So, also, we have *كُوسَى* originally *كُيْسَى* “Intelligence;” as an infinitive; or the feminine form of *أَكْيَسٌ* “More or most intelligent,” if it shall be considered as an *اسْمُ التَّفْصِيلِ*. It is to be observed that the *اسْمُ التَّفْصِيلِ* in the feminine gender retains YA according to the general opinion of Grammarians, and converts it into WAO according to the opinion of SEEBUWYH. IBNO MALIK states, that *طَيِّبَى* and *كُيْسَى* are sometimes used by the Arabs for *طُوبَى* and *كُوسَى*.

R U L E S I X T H.

THE letter YA following ZUMMA as the medial radical of other measures, besides those which have now been mentioned, (namely

فَعْلَى substantive or attributive, or نُعَلُّ or نُعَدُّ in the plural number,) retains YA, if it be near the end of the word; and changes the vowel ZUMMA into KUSRA. Examples; تَبِيعُ originally تَبِيعُ; Measure تَرْتَبُ: بِيعُ originally بِيعُ; Measure فَعْلُ in the singular, not in the plural number. This is the opinion of SEBBUWYH, but AKHFUSH changes YA into WAO; whence مَضُونَةٌ originally مَضِيغَةٌ “Any thing feared,” is analogous according to his opinion, and anomalous according to the opinion of SEBBUWYH. But if the letter YA be followed by two radicals, it must be changed into WAO by universal consent: as بُوْطَرَ the passive form of the verb بَيَّطَرَ “He practised as a farrier;” &c. And so, also, though one of the letters be servile, introduced for the purpose termed اِلْحَاق as بُوْعَعُ: Measure جُحْدَبُ originally جُبِعِعُ; &c.

R U L E S E V E N T H.

THE letter WAO occurring as the primal radical of an aorist formed on يَفْعَلُ, *must* be rejected. Examples: يَعِدُ “He promises;” originally يُوْعِدُ: تَلِدُ “She bears a child;” originally تَوَلِدُ: &c. But an aorist originally formed on this measure, often assumes the form of يَفْعَلُ in the event of the occurrence of a guttural letter; and, in this case also, the letter WAO must be rejected. Examples: يَضَعُ “He places;” originally يَوَضِعُ not يَوْضَعُ: يَدَعُ “He takes leave;” originally يَوْدَعُ not يَوْدَعُ: &c. Whereas WAO must be retained if the aorist were originally formed on يَفْعَلُ or يَفْعُلُ: as

يُوْجَلُ

يُؤَجِّلُ not يُجَلُّ “He fears;” يُؤْتِي not يُقَيِّحُ “He is impudent;” &c. And it must be everywhere retained in the passive voice, because the mark of the aorist is there MUZMOOM; as يُؤَعِدُ; يُؤَلِّدُ; يُؤَضِّعُ; يُؤَجِّلُ; &c. It may be inferred, therefore, that the operation of the rule does not extend to يُفَعِّلُ or يُفَعِّلُ; and is generally peculiar to يُفَعِّلُ where the primal radical occurs between the vowels FUT-HA and KUSRA.

R E M A R K S.

THE rejection of WAO in يُفَعِّلُ and يُفَعِّلُ may, nevertheless, be sometimes, though rarely, observed to occur: as يَذُرُ originally يُوذِرُ “He quits;” يَدْعُ originally يُوَدِّعُ “He is dismissed;” &c. And so, also, the rejection of YA is of rare occurrence, even though the aorist be formed on يُفَعِّلُ: as يَيْئِسُ regularly يَيْئِسُ “He despairs;” يَيْسِرُ regularly يَيْسِرُ “He gambles;” &c. It is to be observed that in an aorist formed on يُفَعِّلُ some of the Arabs change YA into ALIF: as يَيْقُظُ originally يَيْقُظُ “He is awake;” but this rule does not generally prevail in the country. The operation of the preceding rule does not extend to nouns, as يُوَعِّدُ, having a primal WAO between the letter YA MUFTOON and a medial MUKSOOR.

R U L E E I G H T H.

WHEN WAO falls out in the aorist, according to the operation of the preceding rule, it must be rejected in the imperative also; and with it, the letter HUMZUTOOL WUSL. Examples: عِدْ
“Promise

“Promise thou;” originally **اَوْعِدْ** : **ضَعْ** “Place thou;” originally **اَوْضَعْ** : &c. And the infinitive being formed on **فَعْلَةٌ** the letter **WAO** will be also rejected: as **عَدَ** originally **وَعَدَ** “Promising;” **زَنَ** originally **وَزَنَ** “Weighing;” **صَفَ** originally **وَصَفَ** “Description;” &c.

R E M A R K S.

INFINITIVES formed on **فَعْلَةٌ** sometimes, though rarely, retain **WAO**: as **وَضَعُ** more commonly **ضَعُ** “Placing;” &c. And infinitives formed on other measures always retain the letter **WAO**: as **وَزُنْ** ; **وَصِفْ** ; **وَعِدْ** ; **وَعَدَ** ; &c. **WAO** is also retained by nouns, not being infinitives, on whatever measure they may happen to be formed: as **وُجْهَةٌ** “Any place to which we turn our face;” **وَلَدَةٌ** the plural of **وَلِيدٌ** “A child or a slave;” &c. After the rejection of the letter **WAO**, the reader will observe that the medial receives the vowel **KUSMA** ; but **FUT-HA** is sometimes, though not always optional, if the aorist were formed on **يَفْعَلُ** : as **ضَعَا** from **يَضَعُ** : **سَعَا** from **يَسَعُ** : **يَبَّ** not **هَبَّ** from **وَهَبَ** “He bestowed;” Aorist **هَبَّ** : &c. And **ZUMMA** is very rare: as **صَلَا** more commonly **صَلَا** “Junction;” &c. The rejection of **WAO** from an infinitive inflected on **كَرُمَ** is also rare: as **دَعَا** “Rest, or Ease of body;” Verb **وَدَّعَ** : **قَحَّ** “Impudence;” Verb **وَقَّحَ** : &c.

R U L E N I N T H.

EITHER of the letters **WAO** or **YA** occurring as the primal radical of a verb formed on the measure **اَتَعَلَّ** must be changed into **تَا** ; after which

which, the two homogeneous letters will coalesce together under the sign TUSHDEED. Examples : اِتَّعَدَ “The party threatened each other;” originally اَوْتَعَدَ : اِتَّسَّرَ “He divided into shares the flesh of a camel won at play;” originally اِيتَّسَّرَ : &c. This permutation runs through all the inflexions of these verbs : as اِتَّعَدَ ; يَتَّعِدُ ; اِتَّعَانُ ; مُتَّعِدٌ ; &c. But it does not generally take place if WAO or YA were originally HUMZA : as اِيتَّمَنَ “He trusted;” &c. Yet, even in this case, the permutation is accounted optional in BUGHDAH : as اِتَّخَذَ “He took his place;” &c. اِتَّرَرَ “He wore trousers;” اِتَّمَنَ “He trusted;”

R E M A R K S.

THE letters WAO and YA described in the preceding rule are changed, by some of the Arabs, into that letter which is homogeneous with the vowel point of the preceding letter : as يَاتَّعَدُ ; اِيَّتَّعَدُ ; يَاتَّسِرُ ; اِيَّتَّسِرُ : &c. but this is perhaps peculiar to حِجَاز and does not generally prevail even there.

R U L E T E N T H.

THE letters WAO or YA moveable by any vowel point, must be changed into ALIF whenever they follow the vowel FUT-HA. Examples : قَالَ “He spoke;” originally قَوْلَ : بَاعَ “He sold;” originally بَيْعَ : دَعَا “He claimed;” originally دَعَوَ : رَمَى “He shot;” originally رَمَى : &c. And if the operation of this rule shall give birth to the junction of two quiescent letters, the permuted ALIF will then be rejected : as دَعَوْتُ first changed into دَعَاتُ and subsequently into دَعَتْ “She claimed;” رَمَتْ

originally رَمَيْتَ "She shot;" &c. Nor will it be restored even though the other letter, originally quiescent, may receive an accidental vowel point: as it happens in the dual number دَعَتَا "The two women claimed;" originally دَعَوْتَا "The two women shot;" originally رَمَيْتَا: &c.

R E M A R K S.

THE operation of this rule is restricted by many CONDITIONS which I am now to detail. It will not operate; 1st. if the vowel point applicable to WAO or YA be accidental not inherent: as حَوَّابٌ originally حَوَّابٌ "A piece of water on the road to Busra;" جَيْئَالٌ originally جَيْئَالٌ "A hyena;" &c. 2d. If the vowel FUT-HA shall accidentally, not inherently, precede the letters WAO or YA: as قَيَّسَرَ "Then he promised;" قَيَّسَرَ "Then he gambled;" &c. 3d. If the word be مُلْحَقٌ or "Correlative to some other word:" as كَوَّالٌ "Short;" like سَفَرَجَلٌ : بَيْعُوعٌ like قَرْبُوسٌ from بَاعَ "He sold;" &c. 4th. If the letters WAO or YA shall be the primal radical of a given root: as تَوَسَّطَ "He, or It intervened;" تَيَسَّرَ "It was easy;" &c. 5th. It does not operate on the medial radical of a word of the نَاقِصٌ or IMPERFECT CLASS: as قَوَّى "He was strong;" حَيَّى "He lived;" &c. 6th. Or on the final radical, if that shall be followed by any infirm letter, and thus become, as it were, the medial of a نَاقِصٌ: as ارْعَوَى "He refrained from evil;" احْوَى "He was very brown;" &c. 7th. Or on any word in which the letters WAO or YA are followed

followed by مَدَّةٌ زَائِدَةٌ not being a mark of the plural number: as جَوَادٌ "A swift horse;" سَيَالٌ "The name of a place;" طَوِيلٌ "Long;" غَيُّورٌ "Jealous;" &c. In opposition to دَعَوْا originally دَعَوَا "They claimed;" أَعْلَيْنَ originally أَعْلَوَيْنَ the plural of أَعْلَى "Higher or Highest;" because the مَدَّةٌ following وَاو in either example, being a mark of the plural number, does not therefore prevent the permutation. 8th. It does not operate on any word in which the letters وَاو or يَا are followed by the terminations of the dual number: as دَعَوَا "The two men claimed;" رَمَيَا "The two men shot;" حَبْلَيْنِ "Two pregnant women;" &c. 9th. Or by the letter يَا MoosHUDDUD which is the mark of the مَنَسُوبٌ or RELATIVE NOUN: as حَبْلَوِيٌّ; عَصَوِيٌّ; &c. 10th. Or by the letter Noon of corroboration: as يَدْعَيْنَ or يَدْعَيْنَ "It will certainly be claimed;" إِخْشَيْنَ or إِخْشَيْنَ "Do thou certainly fear;" &c. 11th. The rule does not operate on the medial radical of any word formed on either of the measures حَيَوَانٌ or فَعْلَانٌ: as جَوَلَانٌ "Exercising a horse;" حَيَوَانٌ "Living;" صَوَرِيٌّ "Inclining;" حَيَكِيٌّ "An ass bounding at the sight of his own shadow;" &c. 12th. Or on a word synonymous with some other word derived from the same root, and presenting a combination not subject to the operation of the rule: as عَوْرٌ synonymous with اِعْوَرٌ "He was blind;" صَيِّدٌ synonymous with اَصْيَدٌ "He had a twist in his neck;" اِعْتَوَرُوا or اِجْتَوَرُوا "They became neighbours;"

or

or **YA** occurring in exchange for any letter of the sound or healthy class : as شَجَرَةٌ for شَمِيرَةٌ “ A tree ; ” &c.

THE permutation of words, in opposition to the preceding conditions, is of rare occurrence ; and must be accounted anomalous : as عَار sometimes though rarely employed for عَوْر synonymous with اِعْوَر “ He was blind ; ” &c. And so, also, the non-permutation, notwithstanding the presence of all the conditions, is accounted anomalous : as رَوَّح “ Turning out the toes ; ” غَيَّبُ the plural of غَائِبُ “ Absent ; ” حَوَكَةُ the plural of حَائِكُ “ A weaver ; ” خَوَنَةُ the plural of خَائِنُ “ Treacherous ; ” اَوَّوُ for اَوَّى the plural of اَوَّ “ A calamity ; ” حَوْلُ “ Abounding in arts ; ” صَوَفُ الْكَبْشِ (حَيْلَةً) “ The sheep had much wool ; ” &c.

It should be observed that after the vowel **FUT-HA**, the letters **WAO** or **YA** quiescent are occasionally changed into **ALIF** by some of the Arabs : as تَابَةً for تَابَةٌ “ Repentance ; ” صَامَةً for صَوْمَةً “ Fasting ; ” or “ A Christian Church ; ” رَأَيْتُ ضَارِبَانِ for رَأَيْتُ ضَارِبَيْنِ “ I saw two strikers ; ” &c. This permutation is generally held to be anomalous ; yet the tribe of بَنُو تَمِيم account it optional to change **WAO** into **ALIF** whenever it happens to be the primal radical of a plural formed on the measure اَنْفَعَالُ : as اَوْلَادُ for اَلَادُ “ Children ; ” اَثَانُ for اَوْتَانُ “ Idols ; ” اَوْهَامُ for اَهَامُ “ Fancies ; ” &c. And the

the tribe of **بَنُو طَيِّ** change into ALIF, a final YA moveable by an inherent FUT-HA, and following the vowel KUSRA, which last is changed into FUT-HA. Examples: **نَا صَاةٌ** for **نَا صِيَّةٌ** “The forehead;” **دُعَا** for **دُعَى** “It was claimed;” originally **دُعُو عَو** &c.

R U L E E L E V E N T H.

IN the past tense active of verbs of the trilateral radical class, a medial WAO or YA is often expelled on account of the junction of two quiescent letters. In this case, the primal must receive the vowel KUSRA; *first*, if the letter YA be medial: as **بِعْتُ** “I sold;” originally **بَيَّعْتُ**: *secondly*, if the past tense be formed on **فَعَلَ**: as **خِفْتُ** “I feared;” originally **خَوْنْتُ**: and, *finally*, if the aorist be formed on **يَفْعَلُ** whatever may be the measure of the past tense: as **سَغْتُ** “I swallowed water, &c. with ease;” originally **سَوَّغْتُ** inflected on **ضَرْبَ** and having its aorist therefore **مَكْسُورًا نَعَيْنَ**. In every other case, the vowel ZUMMA is given to the primal: as **تَلْتُ** “I spoke;” originally **تَوَلْتُ** inflected as **نَصَرَ**: **طَلْتُ** “I was long;” originally **طَوَلْتُ** inflected as **كَرَّمَ** &c.

R U L E T W E L F T H.

A MEDIAL WAO or YA in the past tense passive, having suffered permutation in the active voice, will transfer KUSRA to the primal radical; after which, WAO will be changed into YA. Examples: **قِيلَ** “It has been said;” **بِيعَ** “It has been sold;” originally **قَوْلَ** and **بِيعَ**. And so, also, in the augmented conjugations:

gations: as اُخْتِيرَ; اُنْقِيدَ; &c. It is to be observed, however, that KUSRA may be optionally rejected instead of being transferred to the primal radical; and in this case YA must be changed into WAO. Examples: اُنْقُوْدَ; اُخْتُوْرَ; بُوَعَ; تُوَلَّ; &c. Or if transferred, not rejected, the sound of it may be approximated to that of ZUMMA, the approximation itself being termed اِشْمَام as قِيلَ; بِيْعَ; اُخْتِيْرَ; &c. pronounced nearly as if they were written قِيْلَ; بُيْعَ; اُخْتِيْرَ; &c.

RULE THIRTEENTH.

WHEN medial wao or ya is rejected from the past tense passive, on account of the junction of two quiescents, the preceding letter may then be treated in three ways. *First*, it may receive a pure KUSRA; or, *secondly*, the sound of KUSRA may be approximated to that of ZUMMA; or, *finally*, it may receive a pure ZUMMA. Examples: اُنْقِدَنَّ; اُخْتِرَنَّ; بِيْعَنَّ; قِلَنَّ; or اُنْقِدَنَّ; اُخْتِرَنَّ; بُيْعَنَّ; قِلَنَّ. This appears to be the opinion of SEERAFEE, but it tends occasionally to confound the form of the active with that of the passive voice, since بِيْعَنَّ would then signify "The women sold or were sold;" as قِلَنَّ would signify "The women spoke or were spoke;" &c. In order to prevent this confusion, the following rule has been adopted by some Grammarians, but is not, perhaps, generally received. In the case of a قَرْيَنَةٌ or "Something in the context," from which to infer the passive voice, the pure KUSRA may be accurately applied to an AJWUF YABE: as بَعَثَ يَا عَبْدُ

"You

“You were sold, O slave;” or to a verb مَكْسُورًا لِّعَيْنٍ as
 خِفْتَ يَا هَوْلُ (originally خَوْنَتْ) “You were scared, O fear;”
 &c. And the pure ZUMMA may be applied to other verbs: as
 تَلَّتْ يَا قَوْلُ “You were spoken, O speech;” &c. In the
 absence of a تَرْتِيبَةً the two first should receive the pure ZUMMA,
 or an approximated KUSRA: as خِفْتَ; بُعِتْ; and the last
 should receive the pure KUSRA, or ZUMMA approximated to the
 sound of KUSRA: as تَلَّتْ; &c.

R U L E F O U R T E E N T H.

THE letters WAO or YA moveable, occurring after a quiescent
 letter, will transfer their vowel points to that letter. Examples:
 يَقُولُ “He speaks;” originally مَقِيلٌ: يَقُولُ “A place in
 which they sleep at mid-day;” originally مَقِيلٌ: &c. After
 which, both letters must be changed, if necessary, into the letter
 which is homogeneous with the preceding vowel point. Exam-
 ples: يَخَافُ “He fears;” originally يَخَوْفُ: مَخَابَةٌ
 “Terror;” originally مَخِيبةٌ: يَقِيمُ “He stops;” originally
 مَضِيعةٌ: مَضُونَةٌ: يَقْرُومُ “Dreaded;” originally مَضِيعةٌ: &c. To pre-
 vent the coincidence of two quiescent letters after the operation
 of this rule, WAO or YA must be rejected if necessary. Exam-
 ples: يَخَفُ “Fear thou;” originally يَخَوْفُ: يَبِيعُ “Sell
 thou;” originally يَابِيعُ: &c. And in words formed on the
 measure مَقْعُولُ the vowel ZUMMA must be changed into
 KUSRA, if YA not WAO be the medial radical. Examples: مَقُولُ
 “Spoken;” originally مَبِيعٌ: مَقُولُ “Sold;” originally
 مَبِيعٌ:

أَفْعَالٌ : مَبْيُوعٌ &c. Infinitives formed on either of the measures or اسْتَفْعَالٌ must receive a final ة : as اِقَامَةٌ ; originally اِسْتَبَاعَةٌ or اِبَاعَةٌ : اِسْتَقْوَامٌ ; originally اِسْتِقَامَةٌ : اِقْوَامٌ “ Exposing to sale ; ” originally اِسْتَبْيَاعٌ or اِبْيَاعٌ : &c. The rejection of the final ة is sometimes optional, however, if the infinitive be followed by a substantive noun in the genitive case : as اِقَامَةُ الصَّلَاةِ for اِقَامُ الصَّلَاةِ “ The appointment of prayers ; ” &c.

R E M A R K S.

THE operation of the preceding rule is restricted by many conditions which I am now to detail. 1st. The letters WAO or YA must be the medial radical either of a verb, or of those nouns which are connected with a verb ; such as the infinitive or its derivatives. 2dly. The rule will not operate if the letter preceding WAO or YA shall be a لِيْنٌ زَائِدَةٌ : as بُوَيْعٌ the passive form of بَايَعَ “ The party engaged in mutual traffic ; ” اَسْوَدٌ “ Blackish ; ” originally اُسْوِدٌ ; a diminutive formed from اَسْوَدٌ “ Black.” Nor will it operate, 3dly, in words of the class termed مُلْحَقٌ : as اِجْوَدَةٌ like اِحْرَنْجَمٌ derived from جَوْدٌ “ Bounty ; ” or جَوْدَةٌ “ Quickness of understanding ; ” &c. Or, 4thly, in words of the نَاقِصٌ or “ Imperfect class : ” as اِسْتَحْيَا “ He brought to life ; ” اِسْتَحْيَا “ He blushed ; ” &c. Or, 5thly, in words significant of COLORS or DEFECTS : as اِسْوَدَّ “ He was black ; ” اِبْيَضَّ “ He was white ; ” اِعْوَرَ “ He was blind of one eye ; ” &c. Or, 6thly, in that form of

of the verb, to be considered hereafter, which is indicative of ADMIRATION OR SURPRISE, and is therefore termed **صَيْغَةُ التَّعْجِبِ** as **أَطْوَلَ بِرَيْدٍ** or **مَا أَطْوَلَ زَيْدًا** "How tall ZYDE is;" **أَبْيَنَ بِالْأَمْرِ** or **مَا أَبْيَنَ الْأَمْرَ** "How plain the matter is;" &c. Or, 7thly, in any noun, of whatever class, which may be formed on any of the measures of the INSTRUMENTAL NOUN: as **مَقُولٌ** "The instrument of speaking;" **مُصِيدَةٌ** "The instrument of hunting;" **مِكْيَالٌ** "The instrument of measuring;" **مِعْوَانٌ** "A great helper;" &c. Or, 8thly, on any noun having a measure similar to any of the measures of a verb: as **أَسْوَدٌ** "Black;" **أَبْيَضٌ** "White;" &c. Or, 9thly, on any noun which would acquire a measure similar to that of a verb if this rule were permitted to operate: as **تَقْوَالُ** "Speaking a great deal;" **تَسْيَارٌ** "Travelling a great deal;" **أَقْبَسَةُ** the plural of **قِيَاسٌ** "Measuring one thing by another;" **تَصْوِيرٌ** "Drawing pictures;" **تَصْيِيرٌ** "Converting something to any given purpose;" &c.

THE anomalies belonging to this rule comprise, *first*, those examples in which the operation of the rule is merely optional, but not necessary, notwithstanding the presence of the necessary conditions. Examples: **مَقْرَدَةٌ** or **مَثْوَبَةٌ** "A reward;" **مَقَادٌ** or **أَجَادٌ** "A drag rope;" **أَجَوَدٌ** or **أَجَادٌ** "It was excellent;" **(صَارَ جَيِّدًا)** or "He was possessed of a swift horse;" **أَغَامَتِ السَّمَاءُ** or **أَغْيِمَتِ السَّمَاءُ (جَوَادٌ)** "The skies became cloudy;" **إِسْتَعَانَ الشَّجَرُ** or **إِسْتَقِيلَ الشَّجَرُ**

“The branches of the trees were interwoven together;” &c.
Secondly, Those examples in which the rule is not permitted to operate, notwithstanding the presence of the necessary conditions. Examples: **أَعَالَ** not **أَعُولَ** “He had a family;”
أَسَيْسَتِ الشَّاةُ “The goat was very old;” &c. *Thirdly*, Those examples in which it operates in defiance of any given condition: as **اِسْتَحْيَا** regularly and generally **اِسْتَحْيَا** “He blushed;” by the 4th condition. And, *finally*, those examples in which there is any irregularity in the mode of its operation: as **مَهْوَبٌ** regularly **مَلُومٌ**; originally **مَلُومٌ** “Censured;”
مَهْيَبٌ regularly **مَهْيَبٌ**; originally **مَهْيَبٌ** “Feared;” &c.

Whether the preceding rule may accurately operate by analogy, against usage, is a question on which Grammarians have entertained opposite opinions; and some state that its operation on either of the forms **اَفْعَلَ** or **اِسْتَفْعَلَ** is optional only but never necessary. It is proper to add that the permutation of derivative or augmented forms always depends on the permutation of the root. Thus **اَعْوَرَ** is formed from the unpermuted **عَوَرَ** “He was blind of one eye;” and those who permute the root into **عَارَ** will also permute the derivative into **اَعَارَ**. But if the non-permutation of the root be irregular, as **تَوَدَّ** “Punishing by the law of retaliation,” the derivative will then suffer permutation: as **اِقَاتَ** (not **اِقَوَاتَ**) which is used precisely in the sense of the root.

RULE

R U L E F I F T E E N T H.

A MOVEABLE WAO following the vowel KUSRA as the medial of an infinitive, will be changed into YA, if it were permuted in the tenses of the verb; but not otherwise. Example: قِيَامٌ or قِيَامٌ “Standing;” originally قَوْمٌ or قَوَامٌ; Verb قَامَ originally قَوْمَ “He stood;” &c.

R E M A R K S.

THIS rule does not operate, 1st. on either of the words, زَوَالٌ “Declining;” (as the sun from the meridian;) Verb زَالَ: or دَوَارٌ “A swimming in the head;” Verb دَارَ: because the letter wao does not follow the vowel KUSRA. 2d. On عَوَاضٌ “Any thing given in exchange for something else;” خَوَانٌ “A tray or table on which they place their food;” because these are not infinitives. 3d. On قَوَامٌ “Opposition;” an infinitive of the augmented form قَاوَمَ “The party opposed each other;” because wao suffers no permutation in the tenses of the verb. And, 4th, on اِسْتَوَاءٌ “Being twisted;” اِسْتَوَاءٌ “Being parallel;” because these are infinitives of the class termed نَاقِصٌ which are not subject to the operation of the rule. The examples حَوَلٌ “Changing;” Verb حَالَ; نَوَارٌ “Running away in terror;” Verb نَارَ; are anomalous; and should have been regularly حَيَلٌ and نَيَارٌ.

R U L E S I X T E E N T H.

THE permutation described in the preceding rule is also applicable to wao moveable followed by ALIF in the plural num-

ber

ber of nouns; if wao were quiescent in the singular number. Examples: رِوَاضٌ originally رِوَاضٌ the plural of رَوْضٌ "A garden;" حِرَاضٌ originally حِرَاضٌ the plural of حَوْضٌ "A pond;" &c. And to wao moveable in the plural number whether followed by ALIF or not, if it were permuted in the singular number. Examples: رِياحٌ originally رِوَاحٌ the plural of رِيحٌ "The wind;" دِيارٌ originally دِيارٌ the plural of دَارٌ "A house;" دِيمٌ originally دِيمٌ the plural of دِيمَةٌ "Constant rain unaccompanied by thunder and lightning;" دِومَةٌ originally دِومَةٌ derived from دِوامٌ "Perpetuity;" دِيمَةٌ originally دِيمَةٌ the plural of دِيمَةٌ "Many times;" دِومَةٌ originally دِومَةٌ the plural of دِومَةٌ "Once;" &c.

R E M A R K S.

THE non-permutation of wao, notwithstanding the presence of the conditions described in the rule, is held to be anomalous: as حِوَجٌ the plural of حَاجَةٌ "A want;" which ought to have been regularly حِجَجٌ. And so, also, is the permutation of wao in the absence of the conditions: as ثِيرَةٌ the plural of ثَوْرٌ "A bull;" where wao, in the plural, is not followed by ALIF: طِوَالٌ the plural of طَوِيلٌ "Long;" where wao is not quiescent in the singular number. It is to be observed, however, that the regular forms ثَوْرَةٌ and طَوَالٌ are also commonly employed in the Language. The rule does not operate in عَوْدَةٌ the plural of عَوْدٌ "An aged camel;" كَوَزَةٌ the plural of كَوْزٌ "A pitcher;" &c. because wao, in the plural, is not followed by ALIF.

RULE

R U L E S E V E N T E E N T H.

WORDS formed on فَاعِلٌ change a medial wao or ya into HUMZA; *first*, if these letters suffer permutation in the tenses of the corresponding verb: as قَائِلٌ “A speaker;” بَائِعٌ “A vender;” &c. and, *secondly*, if there be no corresponding verb: as جَائِزَةٌ “Bounty;” سَائِفٌ “A swordsman;” &c. This rule does not operate on عَاقِرٌ “Blind of one eye;” صَائِدٌ “Having a twist in the neck;” or “Holding it high from pride;” because neither of the verbs عَوَرَ or صَيَدَ suffer permutation.

R U L E E I G H T E E N T H.

EVERY مَدَّةٌ زَائِدَةٌ following ALIF in a plural formed on مَفَاعِلٌ must be changed into HUMZA. Examples: رَسَائِلٌ the plural of رِسَالَةٌ “Mission;” صَحَائِفٌ the plural of رِسَالَةٌ “Mission;” صَحَائِفٌ the plural of رِسَالَةٌ “Mission;” عَجَائِزٌ the plural of عَجُوزٌ “An old woman;” &c. The rule does not operate on جَدَاوِلٌ the plural of جَدْوَلٌ “A small stream;” because wao is not here a MUDDA. Nor in مَعَاوِئٌ the plural of مَعُونَةٌ “Assistance;” مَطَائِبٌ the plural of مَطِيْبَةٌ “Any thing pleasant;” because MUDDA is radical not servile. Its operation is anomalous in مَعَائِشٌ (regularly مَعَايِشٌ which is commonly used,) the plural of مَعِيشَةٌ “Living;” مَصَائِبٌ (regularly but rarely مَصَوِّبٌ) the plural of مُصِيبَةٌ originally مُصَوِّبَةٌ “A

calamity ;” &c. The rule does not operate on plurals formed on مَفَاعِلُ with يَأ.*

R U L E N I N E T E E N T H.

WHEN two letters of infirmity occur on either side of ALIF in a plural formed on مَفَاعِلُ the second must be changed into HUMZA. Examples: أَوَائِدُ originally أَوَائِلُ the plural of أَوَّلُ “First ;” خَيَائِرُ originally خَيَائِلُ the plural of خَيْرٌ “Virtuous ;” بَوَائِعُ originally بَوَائِلُ the plural of بَوِيعَةٌ which is insignificant ; سَيَائِدُ originally سَيَائِلُ the plural of سَيِّدٌ “A chieftain ;” originally سَيَوْدُ : &c. The example ضَيَّائِلُ the plural of ضَيَّانٌ “A tom-cat,” is anomalous ; and should have been regularly ضَيَّائِنُ. And, on the contrary, وَاو is properly preserved in عَوَائِدُ because that word is held to be a contraction of عَوَائِلُ the plural of عَوَّارٌ “A coward ;” whence it follows that the measure of the plural is not مَفَاعِلُ but مَفَاعِلُ as طَاوُوسٌ “A peacock ;” Plural طَوَاوِيسُ ; &c.

R E M A R K S.

THE preceding rule is supported by the authority of SEEBUWYH ; but AUKFUSH restricts its operation to the occurrence of two وَاو's on either side of the letter ALIF of the measure مَفَاعِلُ, and believes it to be inapplicable, either to two يَأ's ; or to وَاو and يَأ : whence ضَيَّائِلُ is analogous in his opinion.

* UNDER the measure مَفَاعِلُ, I mean to include all plurals of five letters, having the two first letters MURROOH ; the third quiescent ALIF ; and the fourth MUKSOOR : as نَعَائِلُ ; نَعَائِلُ ; &c. So, also, مَفَاعِلُ includes نَعَائِلُ and other plurals, which differ from the former only in having a penultimate يَأ.

R U L E T W E N T I E T H.

EITHER of the letters ALIF or YA, occurring in the singular number of a noun as a مَدَّة زَائِدَةٌ or SERVILE MUDDA, will be changed into wao in the plural number, if it be followed by the letter ALIF of the Measures قَوَا عِيْلٌ ; قَوَا عِلٌ ; مَفَا عِيْلٌ ; &c. Examples : قَا عِدَّةٌ “A rule ;” Plural قَوَا عِدٌ ; قَوَا تَيْلٌ “Mutual slaughter ;” Plural قَوَا تَيْلٌ ; &c.

R U L E T W E N T Y - F I R S T.

IF the letters wao and YA, or YA and wao, occur together in the same word, the first being quiescent and unpermuted, it becomes necessary to change wao into YA ; after which, the two homogeneous letters will coalesce together under the sign TUSHDEED ; and the preceding vowel point, if it happen to be ZUMMA, will be changed into KUSMA. Examples : سَيِّدٌ “A chieftain ;” originally مَرْمِيٌّ : مَيِّوْتُ “Dead ;” originally مَرْمِيٌّ : مَرْمِيٌّ “Thrown ;” originally مَرْمِيٌّ : مَرْمِيٌّ “My Moosulmans ;” originally مَرْمِيٌّ : in which last example, the letter YA, being a pronominal termination of the first person, is not held to be a separate word.

R E M A R K S.

THE preceding rule does not operate in تَسْوِيرٌ or تَبْوِيعٌ the passive forms of تَسَايَرَ “He travelled ;” تَبَايَعَ “He sold ;” because the letter wao, in both cases, is a permutation of the letter ALIF in the active voice. But it may optionally, not necessarily operate in أَحْوِيَاءٌ or أَحْوِيَاءٌ “Being very brown ;” because

because the letter **YA** of the conjugation **اِحْمِرَ اُر** is held to be unpermuted by some Grammarians, while others consider it as a permutation of **ALIF** which occurs in **اِحْمَارَ اُر** the form of the past tense. The example **عَوِيَّةٌ** otherwise **عَوَّةٌ** "Howling," is anomalous; and so, also, is **نَهْوٌ** "A great prohibitor;" originally **نَهْوِيٌّ**. The regular forms of these nouns should have been **عَيْيَةٌ** and **نَهْيِيٌّ** by the preceding rule. The words **رِيًّا** for **رِيَّيًّا** and **رِيَّةٌ** for **رِيَّيَّةٌ** with **HUMZA**, occur in the **KOORAN**: as **اِنْ كُنْتُمْ لِلرِّيَّاءِ تَعْبُرُونَ** "If you are interpreters of dreams;" &c. but this permutation is held to be anomalous. In plurals formed on **فُعُلٌ**, and having **WAO** and **YA** for the medial and final, **FA** may receive either **KUSRA** or **ZUMMA**: as **لُئِيٌّ** originally **لُؤِيٌّ** the plural of **اَلْوِيٌّ** "A bitter enemy."

R U L E T W E N T Y - S E C O N D.

AFTER the operation of the preceding rule, the second **YA** is sometimes optionally rejected if the measure of the noun be **فَعِيلٌ**: as **سَيِّدٌ** for **سَيِّدٌ** "A chieftain;" **هَيِّنٌ** for **هَيِّنٌ** "Easy;" &c. And the rejection becomes necessary, not optional, if the measure of the noun be **فَيْعَلُوَّةٌ**: as **كَيْنُونَةٌ** originally **حَيَوَلُولَةٌ** "Existence;" &c. There are examples, however, of its retention in poetry: as **كَيْنُونَةٌ** for **كَيْنُونَةٌ** "Existence;" &c.

R U L E T W E N T Y - T H I R D.

THE vowels **ZUMMA** or **KUSRA**, being applicable to a letter of infirmity occurring as the final radical of any word, must be rejected

rejected or transferred to the preceding letter, if that letter be MUZMOOM or MUKSOOR. ZUMMA following KUSRA and followed by wao must be transferred not rejected : as قَوُوا “ They were strong ;” originally خَشُوا : قَوُوا “ They feared ;” originally خَشِيُوا. And so, also, of KUSRA following ZUMMA and followed by YA : as تَدْعِينَ “ Thou dost claim ;” (Feminine ;) originally تَنْهَيْنِ : تَدْعَوَيْنِ “ Thou art wise ;” (Feminine ;) originally تَنْهِيْنِ from the verb نَهَى originally inflected as كَرُمَ &c. In every other case, the vowels ZUMMA or KUSRA must be rejected, not transferred to the preceding letter.

Examples : تَرْمِيْنِ “ Thou shootest ;” (Feminine ;) originally يَدْعُونَ : تَرْمِيْنِ “ They claim ;” (Masculine ;) originally يَرْمِيْ : يَدْعُو “ He claims ;” originally يَرْمِيْ “ He shoots ;” originally &c.

RULE TWENTY-FOURTH.

EVERY unpermuted letter of infirmity, occurring at the end of an اِسْمٌ مُتَمَكِّنٌ or “ Noun admitting the terminations of case,” will change a preceding inherent ZUMMA into KUSRA ; and being wao, will, itself, be changed into YA. Examples : اَدْلٍ originally اَدْلُو the plural of اَدْلُو “ A bucket ;” اَطْبٍ originally اَطْبِي the plural of اَطْبِي “ A fawn ;” &c. So, also, we have تَعَارُوَةً originally تَعَارِيَةً “ Fighting once in the cause of religion ;” تَلَقَّيَةً “ Meeting once ;” originally تَلَقَّيَةً : &c. because the letters wao and YA, though not absolutely at the end of these words, are followed only by a

separable termination. The reader will observe that **أَذَل** and **أَطْب** reject **YA** to prevent the coincidence of two quiescents, namely the letter **YA** and the Noon of **TUNVEEN**. In the absence of **TUNVEEN** the letter **YA** will be therefore restored : as **وَالآنَ لِي** ; **وَالْأَطْبِي** &c.

R E M A R K S.

THE preceding rule does not operate in **لَوْ** “A pearl;” originally **لُؤْ** because **WAO** is here in exchange for **HUMZA** by the effect of **وَقَف** to be considered hereafter. Or in **يَدْعُو** “He claims;” because it is a verb. Or in **هُوَ** “He;” because it does not admit the terminations of case. Or in **خُطُوات** the plural of **خُطْوَة** “A step;” because the medial **ZUMMA** is accidental only, but not inherent, as appears from its absence in the singular number. Or in **قَوُول** the plural of **قَائِل** “A speaker;” **سَيُول** the plural of **سَيْل** “A torrent;” because the letters of infirmity are not final. Or in **أَفْخَوَان** “Scattered herbage; or Dishevelled hair;” “Camomile;” &c. because the terminations are here inseparable; a case which requires the preservation of **WAO**, and even the permutation of **YA** into **WAO**: as **أَرْمَوَان** originally **أَرْمِيَان** an insignificant noun formed from **رَمَى**. Yet if the letter of infirmity shall follow **WAO** **MUZMOOM**, it will be changed into **YA**, and the vowel **ZUMMA** into **KUSMA**: as **طَوِيَان** originally **قَوِيَان** from **طَوَى** “He folded;” originally **قَوَوَان** from **قَوَّه** “Strength;” &c.

RULE

R U L E T W E N T Y - F I F T H.

ZUMMA followed by two WAOS at the end of a plural formed on the measure ^{فَعُولٌ} becomes KUSRA, and both WAOS are changed into YA. Examples: ^{لِيٍّ} originally ^{لِيٍّ} the plural of ^{لِيٍّ} “A bucket;” ^{سَمِيٍّ} originally ^{سَمُوٍّ} the plural of ^{سَمَاءٌ} “The heavens;” &c. The words ^{أَخُوٍّ} the plural of ^{أَخٌ} “A brother,” ^{أَبُوٍّ} the plural of ^{أَبٌ} “A father,” ^{بَهْوٍ} the plural of ^{بَهْوٌ} “A house situated in front of another,” ^{نَجْوٍ} the plural of ^{نَجْوٌ} “A cloud after the rain has fallen,” and ^{نَحْوٍ} the plural of ^{نَحْوٌ} “A road,” are therefore anomalous in the general opinion; and the regular forms of all, namely, ^{أَخِيٍّ}; ^{أَبِيٍّ}; &c. have been observed to occur in the Language. FURAA, however, does not admit the operation of this rule by analogy, and the examples ^{أَخُوٍّ} & ^{أَبُوٍّ} &c. are therefore analogous according to him.

R U L E T W E N T Y - S I X T H.

ZUMMA followed by two WAOS at the end of a ^{مُفْرَدٌ} or “Singular noun,” becomes KUSRA; and both WAOS are changed into YA. Examples: ^{مَقْوِيٍّ} originally ^{مَقْوُوٍّ} the form of the passive participle from ^{قَوِيَ} “He was strong;” ^{غَزَوِيٍّ} originally ^{غَزَوُوٍّ} an insignificant noun derived from ^{غَزَا} “Fighting in the cause of religion.” This rule is very commonly applicable to passive participles formed on the measure ^{مَفْعُولٌ}, derived from verbs inflected as ^{عَلِمَ}, and having the letter WAO for the final radical. Examples: ^{مَرْضِيٍّ} more rarely

rarely مَرَضُوٌ “Approved;” more rarely مَشْهُوٌ “Desired;” &c.

R E M A R K S.

THE rule is rarely applicable, 1st. to passive participles having a final wao, of which the verbs are not inflected on عِلْمَ: as مَغْزِيٌ more commonly مَغْزُوٌ because the verb is inflected as نَصَرَ not عَلِمَ. 2d. To infinitives formed on the measure نَعُولُ as جُنِيٌ “Kneeling;” عُتِيٌ “Passing bounds;” more commonly جُنُوٌ; عُتُوٌ; &c. 3d. To nouns formed on اَنْعُولُ as اُنْ حِيٌ; اُنْ حِيَةٌ; more commonly اُنْ حُوٌ; اُنْ حُوَةٌ; “Any place where the ostrich lays her eggs;” اُنْ عَوَةٌ more commonly اُنْ عَوَةٌ “An enigma;” &c. After the operation of the two last rules, the first letter of the permuted word often receives the vowel KUSRA, on account of the KUSRA by which it is followed. Examples: دِلِيٌ previously دِلِيٌ originally دِلُوٌ the plural of دَلُوٌ “A bucket.” And so, also, of جُنِيٌ; عُتِيٌ; غَزَوِيٌ; اُنْ حِيٌ; اُنْ عِيَةٌ; &c. It should be observed that SEEBUWYH prefers the preservation of the two wao's in all the cases stated in the preceding rule: as مَقَوُوٌ; غَزَوُوٌ; &c.

RULE TWENTY-SEVENTH.

AN original wao, occurring after three or more letters at the end of a word, will be changed into ya if it shall not follow the vowel ZUMMA, or the letter wao quiescent. Examples: يَدْعِيٌ “He is claimed;” originally يَدْعَوِيَّتُ: اِسْتَعْلَيْتُ “I was exalted;” originally اِسْتَعْلَوْتُ: &c.

REMARKS.

R E M A R K S.

THE rule does not operate in حَبَلُو originally حَبَلِي “Pregnant;” because WAO is here in exchange for ALIF, by the effect of وَقْتُ to be considered hereafter. Or in اسْتَحْوَنَ “He prevailed;” because WAO is not here at the end of the word. Or in دَعَا “He claimed;” because it does not follow three letters. Or in يَدْعُو “He claims;” because it follows ZUMMA. Or in عَدُو “An enemy;” because it follows WAO quiescent.

RULE TWENTY-EIGHTH.

WAO following KUSRA at the end of a word, will be changed into YA. Examples: دُعِيَ originally دَعُو “It was claimed;” رَضِيَ originally رَضُو “He acquiesced;” &c. And so, also, though WAO be followed by certain terminations, such as those of the feminine gender, or of the plural number; or the letters ALIF NOON of the measure فَعْلَانُ. Examples: دَاعِيَةٌ “A claim;” Plural دَاعِيَاتُ “Claimed;” Plural دَاعِيَاتُ originally دَعِيَّاتُ “A claim;” Plural دَاعِيَاتُ originally دَعِيَّاتُ “Claimed;” Plural دَاعِيَاتُ originally دَعِيَّاتُ “A claim;” Plural دَاعِيَاتُ originally دَعِيَّاتُ “Claimed;” &c.

R E M A R K S.

THE change of WAO into YA, when a quiescent intervenes between it and KUSRA, is anomalous: as قَنْوَةٌ for قَنْيَةٌ “A capital stock;” صَبِيَّةٌ or صَبِيَّانُ (regularly صَبْوَةٌ or صَبْوَانُ neither of which are used in the Language,) the plural of صَبِيٌّ “A child;” &c. So, also, the preservation of WAO in opposition to the rule is held anomalous: as قَرْوَةٌ the plural of قَرْوُ “A wooden dish”

for feeding dogs;" سَوَاءٌ the plural of سَوَاءٌ "Equal;" (in which the second SEEN is also anomalous;) مَقَاتِلُهُ the plural of مَقَاتِلٌ "A servant;" Primitive مَقَاتِلٌ "Service;" &c. The permutation described in the rule having taken place in رَضِيَ continues to operate in رَضِيَ after the rejection of the vowel KUSRA in order to facilitate the utterance of the word; because KUSRA, though not expressed, is still understood. Yet in the plural number, with reference to the rejection or retention of YA, regard may be had indifferently, either to the quiescent mark which is expressed; and in this case we have رَضِيُوا or to the vowel KUSRA which is understood; and in this case we have رَضُوا by the rejection of the final radical according to the rule of خَشُوا originally خَشِيُوا; &c.

RULE TWENTY-NINTH.

SUBSTANTIVE nouns, or epithets employed as substantive nouns, being formed on the measure تَعْلَى will change a final WAO into YA. Examples: دُنْيَا "This world;" originally دُنُوْى عَلِيًّا "Heaven;" originally عُلُوْى. The word حَزْوِى "The name of a place," is therefore anomalous, and should have been regularly حَزْوِيَا. In opposition to غَزْوِى the feminine gender of أَغْزِيَا "More or most warlike," which, being an epithet not used as a substantive noun, regularly retains the letter WAO.

R E M A R K S.

THE permutation described in the preceding rule is thought, by many Grammarians, to be inapplicable to substantive nouns;

as حَزْوِي : and to be applicable only to epithets, whether employed as substantive nouns or not; as تَصَوِي originally تَصِيَا the feminine gender of أَتَصِي “Most remote;” نِيَا originally نُوِي “The world;” derived from نُوُ “Vicinity;” &c. In this case, حَلْوِي the feminine gender of أَحَلِي “Sweeter or Sweetest,” must be accounted anomalous; and should have been regularly حَلِيَا.

RULE THIRTIETH.

SUBSTANTIVE nouns formed on نَعْلِي change a final YA into WAO. Examples: بَقْوِي “Mercy;” originally بَقِيَا “Piety;” originally تَقِيَا : &c. In opposition to epithets formed on the same measure, which are observed to retain the final YA : as صَدِيَا “A thirsty woman;” خَزِيَا “A modest or blushing woman;” &c.

RULE THIRTY-FIRST.

THE letter YA occurring at the end of a verb, after ZUMMA expressed or understood, must be changed into WAO. Examples: رَمِي originally رَمُو “He was wise;” نَهِي originally نَهَو (like كَرَمَ) “He shot;” &c.

RULE THIRTY-SECOND.

WAO or YA following servile ALIF at the end of a word, or before a separable termination, must be changed into HUMZA. Examples: عَبَاءَةٌ originally كَسَاوُ “A garment;” عَبَاءَةٌ originally عَبَايُ; عَبَايَةٌ originally عَبَايُ “A species of coarse cloth;” &c. The use of عَبَايَةٌ for عَبَاءَةٌ is therefore anomalous; and so, also,

is

نَهَائَةٍ “The end or extremity;” because the existence of نَهَائٍ proves the termination ة to be separable from the former. And, on the contrary, نَقَاوَةٌ “Selected,” دِرَايَةٌ “Knowledge,” are both analogous; because the termination ة is inseparable in both. And so, also, رَائٍ “The understanding,” is analogous; because the letter ALIF is not servile; being here a permutation of the radical HUMZA.

RULE THIRTY-THIRD.

THE letter YA occurring at the end of مَفَاعِلٌ must be rejected in the nominative and genitive cases; and its place will then be supplied by TUNVEEN. Examples: جَوَارٍ originally جَوَارِي in the nominative case; or جَوَارِي in the genitive case; (since the word, being غَيْرُ مَصْرُوفٍ or “Imperfectly declinable,” does not admit of the vowel KUSRA.) In opposition to the accusative case جَوَارِي in which the letter YA must be retained. Thus we say مَرَرْتُ بِجَوَارٍ “These are slave girls;” هَذِهِ جَوَارٍ “I passed by some slave girls;” رَأَيْتُ جَوَارِي “I saw some slave girls;” &c. Yet the letter YA, together with TUNVEEN, is sometimes retained in poetry: as مَا اَنْ رَأَيْتُ وَلَا اَرَى فِي مَدَّتِي “I have never seen and shall never see in the course of my life, كَجَوَارِي يَلْعَبْنَ فِي الصَّحَرَاءِ such girls as these who are playing in the fields.”

RULE THIRTY-FOURTH.

THE reader is aware that a final YA occurring at the end of a plural formed on نَعَائِلٌ must be changed into ALIF: as

خطايا

خَطَايَا the plural of خَطِيئَةٌ “A fault;” &c. And in plurals formed on نَعَالِي; مَفَاعِيل; &c. one of two YAS may be rejected; and the other may be treated as the letter YA of the word جَوَارِ. Example: هَذِهِ صَحَارٍ “These are fields;” رَأَيْتُ صَحَارِي “I passed by some fields;” مَرَرْتُ بِصَحَارٍ “I saw some fields;” &c. The word صَحَارِي originally صَحَرَاءُ is the plural of صَحْرَاءُ “A field; or A desart.”

RULE THIRTY-FIFTH.

A QUIESCENT letter of infirmity occurring at the end of an IMPERATIVE, or at the end of an aorist following لَمْ or any other جَازِم that is, any other particle which gives جَزْم to the last letter of the aorist, must be rejected. Examples: اَوْقِي originally اَوْقِي “Preserve thou;” اَنْدَعُ originally اَنْدَعُ “Claim thou;” لَمْ يَقِ (originally يَوْقِي) “He did not preserve;” لَمْ يَدْعُ (originally يَدْعُو) “He did not claim;” &c. But it returns, *first*, with the double or single Noon of corroboration: as لَمْ يَدْعُوْنَ or لَمْ يَقِيْنَ or لَمْ يَقِيْنَ “He certainly did not claim;” لَمْ يَدْعُوْنَ “He certainly did not preserve;” &c. And, *secondly*, with the pronominal terminations of the dual and plural number, termed by the Arabs ضَمِيرُ الْفَاعِلِ because they are thought to form the pronominal nominative to the verb: as قِ commonly written قِ “Preserve thou;” in which there is no pronominal termination at all: قِيَا in the dual number, and قِيُوا (afterwards قُوا) in the plural number, in which ALIF and WAO are the pronominal terminations. I say قِيُوا afterwards قُوا because YA, after its

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return,

return, must be ultimately rejected in the plural, though not in dual number, by the rule of *اَحْشُوا* originally *اَحْشِيُوْا*; &c.

CONCLUSION.

THE preceding are all the rules of *اَعْلَال*; and it remains, therefore, to illustrate by examples, the inflexion of verbs subject to the operation of the rules. The reader is aware that those verbs are divided into various classes termed *مِثَال*; *اَجَوَف*; *نَاَقِص*; and *لَفِيْف*; each of which I shall now proceed to consider in their order.

SECTION SECOND.

VERBS TERMED *مِثَال* OR SIMILAR.

THESE verbs, having the letter *WAO* for the primal radical, are inflected, *first*, on *ضَرَبَ*: as *وَثَبَ* “He leapt;” Aorist *يُثِبُّ*: *secondly*, on *مَنَعَ*: as *وَزَعَ* “He restrained;” Aorist *يُوزَعُ*: *thirdly*, on *سَمِعَ*: as *وَصَبَ* “He was indisposed;” Aorist *يُوصَبُ*: *fourthly*, on *كَرُمَ*: as *وَقَحَّ* “He was impudent;” Aorist *يُوقَحُّ*: and, *finally*, on *حَسِبَ*: as *وَرِثَ* “He inherited;” Aorist *يَرِثُ*: &c. And if the letter *YA* be the primal radical, they are still inflected on the same conjugations. Examples: *يَسِرُ* “He gambled;” Aorist *يَيْسِرُ*: *يَنَعُ* “The fruit was ripe;” Aorist *يَيْنَعُ*: *يَقْظُ* “He was awake;” Aorist *يَيْقُظُ*: *يَسِرُ* “It was little;” Aorist *يَيْسِرُ*: *يَمِسُ* “It was dry;” Aorist *يَيْمِسُ*: &c.

THESE verbs are generally inflected as those of the SOUND OR HEALTHY class; and being subject only to a few permutations, it cannot be necessary to detail their inflexions. The permutations to which they are subject are, *first*, those described in the 7th, 8th, and 9th

RULES;

RULES ; and, *secondly*, those described in the 3d RULE ; to which the reader is therefore referred. By the 7th RULE, the aorist active يُوعِدُ becomes يَعِدُ ; يُعِدَانِ ; يُعِدُونَ ; تُعِدُ ; تُعِدَانِ ; تُعِدُونَ ; &c. By the 8th RULE, the imperative active اُوعِدْ becomes عِدْ ; عِدَا ; عِدُوا ; عِدِي ; عِدَا ; عِدْنَ ; as the infinitive وَعْدٌ becomes عَدٌ ; &c. By the 9th RULE, the augmented forms اُرْتَعِدْ and اِيتَسَّرْ become اَتَّعِدْ and اِتَّسَّرْ or, in the passive voice, اَتَّعِدْ and اِتَّسَّرْ ; &c. By the 3d RULE, the imperative اِرْجُلْ becomes اِئْجَلْ “ Fear thou ; ” as اُيَسِّرْ becomes اُرْسِرْ “ Be thou little ; ” &c. And so, also, in the augmented forms اُرْتَقِدْ or اِسْتَوْقِدْ “ He kindled ; ” the infinitives being اِيقَادٌ or اِسْتِيقَادٌ ; &c. It is plain, from these examples, that the rules to which I have now referred will enable the reader to carry verbs of the class termed مِثَال or SIMILAR, through every possible form of inflexion.

SECTION THIRD.

VERBS TERMED أَجْوَف OR HOLLOW.

VERBS of this class, having the letter wao for the medial, are inflected, *first*, on نَصَرَ : as قَالَ “ He spoke ; ” Aorist يَقُولُ : *secondly*, on سَمِعَ : as خَافَ “ He feared ; ” Aorist يَخَافُ : *thirdly*, though rarely, on ضَرَبَ : as مَاتَ “ He died ; ” Aorist يَمِيتُ ; more commonly يَمُوتُ ; and sometimes يَمَاتُ ; and, *finally*, though rarely, on كَرَّمَ : as طَالَ “ He was long ; ” Aorist يَطُولُ ; &c. They are subject to many permutations, and I think it necessary, therefore, to detail the inflexions of the verb قَالَ .

PAST

P A S T T E N S E A C T I V E.							
F E M I N I N E.				M A S C U L I N E.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	قُلْنَ	قَاتَا	قَالَتْ	قَالُوا	قَالَا	قَالَ	3d Person.
2d Person.	قُلْتِ	قُلْتُمَا	قُلْتِ	قُلْتُمْ	قُلْتُمَا	قُلْتَ	2d Person.
1st Person.	قُلْنَا	قُلْنَا	قُلْتُ	قُلْنَا	قُلْنَا	قُلْتُ	1st Person.

THE original form قَوْل becomes قَالَ by the 10th RULE, which is applicable to all the inflexions of this tense. But those inflexions in which the letter LAM is quiescent, necessarily reject the letter ALIF, to prevent the junction of two quiescents; and the primal radical then receives the vowel ZUMMA, according to the principle stated in the 11th RULE: as قَوْلْنَ; afterwards قَالْنَ; afterwards قُلْنَ; and finally قُلْنَ; &c.

P A S T T E N S E P A S S I V E.							
F E M I N I N E.				M A S C U L I N E.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	قِيلْنَ	قِيلَتَا	قِيلَتْ	قِيلُوا	قِيلَا	قِيلَ	3d Person.
2d Person.	قِيلْتِ	قِيلْتُمَا	قِيلْتِ	قِيلْتُمْ	قِيلْتُمَا	قِيلْتَ	2d Person.
1st Person.	قِيلْنَا	قِيلْنَا	قِيلْتُ	قِيلْنَا	قِيلْنَا	قِيلْتُ	1st Person.

THE

THE original form قُول becomes قِيل by the 12th RULE; for قُول , though accurate, is not generally used. So, also, قُولِن becomes قِلْن by the 13th RULE; for قِلْن , though accurate, is not generally used. The same rules will account for all the remaining inflexions of this tense, and it is scarcely necessary to remark that the active and passive forms are similar in all those inflexions from which the medial has been rejected.

A O R I S T A C T I V E.							
F E M I N I N E.				M A S C U L I N E.			
	PLURAL.	DUAL.	SINGULAR.		PLURAL.	DUAL.	SINGULAR.
3d Person.	يَقُلْنَ	تَقُولَانِ	تَقُولُ		يَقُولُونَ	يَقُولَانِ	يَقُولُ
2d Person.	تَقُلْنَ	تَقُولَانِ	تَقُولِينَ		تَقُولُونَ	تَقُولَانِ	تَقُولُ
1st Person.	نَقُولُ	نَقُولُ	أَقُولُ		نَقُولُ	نَقُولُ	أَقُولُ
3d Person.							
2d Person.							
1st Person.							

THE original form يَقُولُ becomes يَقُولُ by the 14th RULE; and wao is rejected from يَقُلْنَ originally يَقُولْنَ to prevent the junction of two quiescents. In the passive voice يُقَالُ ; originally يَقُولُ ; the medial vowel point being transferred to the primal, the letter wao is changed into ALIF by the 14th RULE. The reader will easily inflect the passive forms يُقَالُ and يُقَلْنَ ; &c. which it is not therefore necessary to detail. I also omit the forms لَنْ يَقُولَ ; لَيَقُولَنَّ ; لَيَقُولَنَّ ; لَيَقُولَنَّ ; because they present no new permutations.

AORIST ACTIVE ACCOMPANIED BY لَمْ.							
F E M I N I N E.				M A S C U L I N E.			
	PLURAL.	DUAL.	SINGULAR.		PLURAL.	DUAL.	SINGULAR.
3d Person.	لَمْ يَقْنَنَّ	لَمْ تَقْنُوَا	لَمْ تَقْنِ	3d Person.	لَمْ يَقْنُوْا	لَمْ تَقْنُوَا	لَمْ تَقْنِ
2d Person.	لَمْ تَقْنَنَّ	لَمْ تَقْنُوَا	لَمْ تَقْنِيْ	2d Person.	لَمْ تَقْنُوْا	لَمْ تَقْنُوَا	لَمْ تَقْنِ
1st Person.	لَمْ نَقْنِ	لَمْ نَقْنِ	لَمْ أَقْنِ	1st Person.	لَمْ نَقْنِ	لَمْ نَقْنِ	لَمْ أَقْنِ

It is scarcely necessary to remark that the active لَمْ يَقْنِ becomes لَمْ يَقْنِ in the passive voice; as لَمْ يَقْنُوَا becomes لَمْ يَقْنَا and لَمْ يَقْنَنَّ becomes لَمْ يَقْنَنَّ; &c. The medial in both is rejected in those inflexions alone, which present a combination of two following quiescent letters. The imperative in the 3d and 1st persons, is inflected precisely as the aorist with لَمْ as لَمْ يَقْنِ; or لَمْ يَقْنِ; لَمْ أَقْنِ; or لَمْ أَقْنِ; &c. In the 2d person passive, we have لَمْ يَقْنِ; and in the active voice قْنِ; قْنُوَا; قْنِيْ; قْنُوْا; originally قْنِ; قْنُوَا; قْنِيْ; قْنُوْا; and afterwards قْنِ by the rejection of the medial and of HUMZA-TOOL WUSL. The reader will observe that قْنِ, قْنُوَا, and قْنِيْ, all assume the form قْنِ after permutation.

By RULE 17th, the active participle, originally قَانِ, becomes قَانِ; قَانِ; قَانِ; قَانِ; قَانِ; قَانِ; قَانِ; قَانِ. And by the 14th RULE, the passive participle, originally مَقْنُوْل, becomes مَقْنُوْل; مَقْنُوْل; مَقْنُوْل; مَقْنُوْل; مَقْنُوْل; مَقْنُوْل; مَقْنُوْل; مَقْنُوْل.

THE

THE following tables present the 3d persons singular, dual, and plural, of the past tense and aorist, active and passive, of the verbs

كَرَّمَ; ضَرَبَ; سَمِعَ; طَالَ; and مَاتَ; and خَافَ.

The other persons of the same tenses are omitted as unnecessary.

PAST TENSE FEMININE.				PAST TENSE MASCULINE.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
3d Person.	خَفْنَ	خَا فَتَا	خَا فْت	خَا فُوا	خَا فَا	خَا ف	3d Person.
3d Person.	مِتْنِ	مَا تَتَا	مَا تْت	مَا تُوا	مَا تَا	مَا ت	3d Person.
3d Person.	طُلْنِ	طَا لَتَا	طَا لْت	طَا لُوا	طَا لَا	طَا ل	3d Person.
Pas- SIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Pas- SIVE.
3d Person.	خِفْنَ	خِيفَتَا	خِيفْت	خِيفُوا	خِيفَا	خِيف	3d Person.
3d Person.	مِتْنِ	مِيتَتَا	مِيتْت	مِيتُوا	مِيتَا	مِيت	3d Person.
3d Person.	طُلْنِ	طِيلَتَا	طِيَلْت	طِيلُوا	طِيلَا	طِيل	3d Person.
AORIST FEMININE.				AORIST MASCULINE.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
3d Person.	يَخْفَنَ	تَخَا فَانِ	تَخَا ف	يَخَا فُونَ	يَخَا فَانِ	يَخَا ف	3d Person.
3d Person.	يَمِتْنِ	تَمِيتَانِ	تَمِيت	يَمِيتُونَ	يَمِيتَانِ	يَمِيت	3d Person.
3d Person.	يَطْلَنَ	تَطُولَانِ	تَطُول	يَطُولُونَ	يَطُولَانِ	يَطُول	3d Person.

AORIST

AORIST FEMININE.				AORIST MASCULINE.			
PAS- SIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	PAS- SIVE.
3d Person.	يُخَفَّنَ	تُخَا فَا نِ	تُخَافُ	يُخَا فُو نَ	يُخَا فَا نِ	يُخَافُ	3d Person.
3d Person.	يُمَتَّنَ	تُمَا تَا نِ	تُمَاتُ	يُمَا تُو نَ	يُمَا تَا نِ	يُمَاتُ	3d Person.
3d Person.	يُطَلَّنَ	تُطَا لَا نِ	تُطَالُ	يُطَا لُو نَ	يُطَا لَا نِ	يُطَالُ	3d Person.

**INFLEXIONS OF THE IMPERATIVE IN THE 2D PER-
SONS ACTIVE AND PASSIVE.**

FEMININE.				MASCULINE.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
2d Person.	خَفْنِ	خَا فَا	خَا فِى	خَا فُوَا	خَا فَا	خَفْ	2d Person.
2d Person.	مِثْنِ	مِيتَا	مِيتِى	مِيتُوَا	مِيتَا	مِثْ	2d Person.
2d Person.	طَلْنِ	طُو لَا	طُو لِى	طُو لُوَا	طُو لَا	طَلْ	2d Person.
PAS- SIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	PAS- SIVE.
2d Person.	لِخَفْنِ	لِخَا فَا	لِخَا فِى	لِخَا فُوَا	لِخَا فَا	لِخَفْ	2d Person.
2d Person.	لِثْمَنْ	لِثْمَا تَا	لِثْمَا تِى	لِثْمَا تُوَا	لِثْمَا تَا	لِثْمَتْ	2d Person.
2d Person.	لِطَلْنِ	لِطَلَا	لِطَلِى	لِطَلُوَا	لِطَلَا	لِطَطْ	2d Person.

LEADING

SECTION FOURTH.

**VERBS TERMED أَجْوَف OR HOLLOW, HAVING THE
LETTER يَا FOR THE MEDIAL.**

THESE are inflected, *first*, on سَمِعَ : as خَالَ “He imagined;” originally خَيَلَ : *secondly*, on ضَرَبَ : as بَاعَ “He sold;” originally بَيَعَ : and, *finally*, though rarely, on نَصَرَ : as عَاطَ “He had a long neck;” originally عَيَّطَ : &c. In the past tense active and passive, the medial being rejected, the primal must receive invariably the vowel KUSRA by the 11th and 12th RULES : as خَالَ or خَيْلَ ; خَلَنَ or خَلَّ ; بَاعَ or بَيَعَ ; بَعَنَ or عَاطَ ; عَيَّطَ or عَاطَ ; &c. In the aorist, YA remains after KUSRA : as يَبِيعُ ; عِطَنَ : &c. and is changed into ALIF or WAO, after FUT-HA or ZUMMA : as يَخَالُ ; يُعَاطُ ; يُعَاطُ ; &c. In the event of its rejection from the aorist or imperative, it transfers its vowel point to the primal radical : as خَلَّ ; بَعَّ ; and عَطَّ : but it must be resumed in the dual number : as خَالَا ; بَيَّعَا ; عَوَّطَا : &c. The active participle changes YA into HUMZA by the 17th RULE : as خَائِلٌ ; عَائِطٌ ; بَائِعٌ ; خَائِلٌ ; and the passive participle becomes مَخِيْلٌ ; مَعِيْطٌ ; مَبِيعٌ ; by the 14th RULE.

AMONG the augmented verbs of this class, those which are subject to permutation are, *first*, أَفْعَلَ : as أَطَابَ “He caused to rejoice;” inflected as أَقَامَ : *secondly*, اسْتَفْعَلَ : as اسْتَبَاعَ “He exposed to sale;” inflected as اسْتَعَانَ : and, *finally*, اِخْتَارَ : as اِخْتَارَ “He chose;” inflected as اِرْتَاضَ : &c.

SECTION

SECTION FIFTH.

VERBS TERMED نَاقِص OR IMPERFECT, HAVING
THE LETTER WAO FOR THE FINAL.

THESE verbs are inflected, *first*, on نَصَرَ : as نَعَا "He claimed; or invited to a feast:" *secondly*, on سَمِعَ : as رَضِيَ "He acquiesced:" *thirdly*, on كَرَّمَ : as سَرَوْ "He was a chief:" *fourthly*, on قَتَحَ : as ضَحَا "He went into the Sun:" and, *finally*, though rarely, on ضَرَبَ : as حَزَا "He valued:" &c. They are subject to a great many permutations, and I think it necessary, therefore, to detail the inflexions of the verb نَعَا.

P A S T T E N S E A C T I V E.							
F E M I N I N E.				M A S C U L I N E.			
	PLURAL.	DUAL.	SINGULAR.		PLURAL.	DUAL.	SINGULAR.
3d Person.	دَعَوْنَ	دَعَتَا	دَعَتْ		دَعَوْا	دَعَوَا	دَعَا
2d Person.	دَعَوْتِ	دَعَوْتُمَا	دَعَوْتَ		دَعَوْتُمْ	دَعَوْتُمَا	دَعَوْتُ
1st Person.	دَعَوْنَا	دَعَوْنَا	دَعَوْتُ		دَعَوْنَا	دَعَوْنَا	دَعَوْتُ
							1st Person.

THE original form دَعَوْ becomes دَعَا by the 10th RULE; but in the dual number, namely دَعَوَا, that rule cannot operate, being restrained by the condition No. 8, comprised in the remarks annexed to the rule. The plural دَعَوَا was originally دَعَوُوا : wao, being changed into ALIF by the 10th RULE, is rejected

rejected without transferring its vowel point, for the reasons stated in the 23d RULE; and so, also, of **دَعَت** originally **دَعَوْتُ**; and **دَعَتَا** originally **دَعَوْتَا**. The other inflexions of this tense suffer no permutations at all.

P A S T T E N S E P A S S I V E.							
F E M I N I N E.				M A S C U L I N E.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	دُعِينَ	دُعَيَّتَا	دُعِيَتْ	دُعُوا	دُعَيَّا	دُعِيَ	3d Person.
2d Person.	دُعِيْنَنَّ	دُعِيْتُمَا	دُعِيْتِ	دُعِيْتُمْ	دُعِيْتُمَا	دُعِيَتْ	2d Person.
1st Person.	دُعِينَا	دُعَيْنَا	دُعِيْتُ	دُعِينَا	دُعَيْنَا	دُعِيْتُ	1st Person.

THE original form **دَعَوْتُ** is changed into **دُعِيَ** by the 28th RULE, which operates through all the inflexions of this tense. The 3d person plural masculine, originally **دَعَوْوا**, becomes **دُعِيُوا**: after which, the vowel ZUMMA being transferred to the medial by the 23d RULE, the letter YA must be rejected to prevent the junction of two quiescents; and thus **دُعِيُوا** becomes **دُعُوا**.

AORIST

AORIST ACTIVE.							
FEMININE.				MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.		PLURAL.	DUAL.	SINGULAR.
3d Person.	يَدْعُونَ	تَدْعَوَانِ	تَدْعُو		يَدْعُونَ	يَدْعَوَانِ	يَدْعُو
2d Person.	تَدْعُونِ	تَدْعَوَانِ	تَدْعِينِ		تَدْعُونَ	تَدْعَوَانِ	تَدْعُو
1st Person.	نَدْعُو	نَدْعُو	أَدْعُو		نَدْعُو	نَدْعُو	أَدْعُو
1st Person.							
2d Person.							
3d Person.							

THE original form يَدْعُو becomes يَدْعُو by the 23d RULE, which also accounts for تَدْعُو; أَدْعُو; نَدْعُو: and for يَدْعُونَ and تَدْعُونَ in the 3d and 2d person's plural masculine. From each of the two last, originally يَدْعُوُونَ and تَدْعُوُونَ, the letter *WAO* is rejected, to prevent the junction of two quiescents after the rejection of the vowel *ZUMMA*. The words يَدْعُونَ and تَدْعُونَ of the feminine plural have suffered no permutation at all; being obviously formed on يَنْصُرْنَ and تَنْصُرْنَ. Nor is there any permutation in the dual forms يَدْعَوَانِ; تَدْعَوَانِ; Measures يَنْصُرَانِ; تَنْصُرَانِ. The form تَدْعُونِ originally تَدْعُوَيْنِ is accounted for by the 23d RULE, which requires that *KUSRA* following *ZUMMA* and followed by *YA*, shall be transferred to the preceding letter.

AORIST PASSIVE.							
FEMININE.				MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	يُدْعَيْنَ	تُدْعِيَانِ	تُدْعِي	يُدْعَوْنَ	يُدْعَيَانِ	يُدْعِي	3d Person.
2d Person.	تُدْعَيْنَ	تُدْعِيَانِ	تُدْعَيْنَ	تُدْعَوْنَ	تُدْعَيَانِ	تُدْعِي	2d Person.
1st Person.	نُدْعِي	نُدْعِي	أُدْعِي	نُدْعِي	نُدْعِي	أُدْعِي	1st Person.

THE original form **يُدْعُو** is first changed into **يُدْعِي** by the 27th RULE; after which, YA is changed into ALIF, and thus the word becomes **يُدْعِي**. In **يُدْعَوْنَ** originally **يُدْعَوُونَ** wao, being first changed into YA, and subsequently into ALIF, is afterwards rejected to prevent the junction of two quiescents. In **يُدْعَيْنَ** originally **يُدْعَوْنَ**; **تُدْعَيْنَ** originally **تُدْعَوْنَ** of the feminine plural, wao is changed into YA and remains. In **تُدْعِي** originally **تُدْعَوِي** of the feminine singular, wao, becoming YA, and afterwards ALIF, is then rejected to prevent the junction of two quiescents.

AORIST

AORIST ACCOMPANIED BY لَمْ.							
FEMININE.				MASCULINE.			
ACTIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	ACTIVE.
3d Person.	لَمْ يَدْعُونَ	لَمْ تَدْعُوا	لَمْ تَدْعُ	لَمْ يَدْعُوا	لَمْ يَدْعُوا	لَمْ يَدْعُ	3d Person.
2d Person.	لَمْ تَدْعُونَ	لَمْ تَدْعُوا	لَمْ تَدْعِي	لَمْ تَدْعُوا	لَمْ تَدْعُوا	لَمْ تَدْعُ	2d Person.
1st Person.	لَمْ نَدْعُ	لَمْ نَدْعُ	لَمْ أَدْعُ	لَمْ نَدْعُ	لَمْ نَدْعُ	لَمْ أَدْعُ	1st Person.
PASSIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	PASSIVE.
3d Person.	لَمْ يَدْعَيْنِ	لَمْ تَدْعَيَا	لَمْ تَدْعُ	لَمْ يَدْعُوا	لَمْ يَدْعَيَا	لَمْ يَدْعُ	3d Person.
2d Person.	لَمْ تَدْعَيْنِ	لَمْ تَدْعَيَا	لَمْ تَدْعِي	لَمْ تَدْعُوا	لَمْ تَدْعَيَا	لَمْ تَدْعُ	2d Person.
1st Person.	لَمْ نَدْعُ	لَمْ نَدْعُ	لَمْ أَدْعُ	لَمْ نَدْعُ	لَمْ نَدْعُ	لَمْ أَدْعُ	1st Person.

THE original form active is يَدْعُو; afterwards يَدْعُو: and by the 35th RULE, the final radical must be rejected after لَمْ. THE same rule will account for the return of wao in the dual inflexions; and its return in the masculine plural is not prevented by لَمْ but by other causes, since يَدْعُوُونَ becomes يَدْعُونَ in the absence of لَمْ. In the passive voice, wao is changed into ya by the 27th RULE. The imperative, excepting the 2d persons active, is inflected as above; the particle لَمْ being superseded by لَا مِ الْأَمْرِ. The 2d persons of the imperative active are اُدْعُون; اُدْعُوا; اُدْعِي; اُدْعُوا; اُدْعُ; اُدْعُ:

AORIST

AORIST ACCOMPANIED BY THE CORROBORATIVE NOON.							
FEMININE.				MASCULINE.			
Ac- TIVE	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE
3d Person.	لَيَدْعُونَنَّ	لَتَدْعَوَانِ	لَتَدْعُونِ	لَيَدْعُونَنَّ	لَتَدْعَوَانِ	لَتَدْعُونِ	3d Person.
2d Person.	لَتَدْعُونَانِ	لَتَدْعَوَانِ	لَتَدْعِينِ	لَتَدْعُونَنَّ	لَتَدْعَوَانِ	لَتَدْعُونِ	2d Person.
1st Person.	لَنَدْعُونَنَّ	لَنَدْعُونِ	لَاَدْعُونِ	لَنَدْعُونَنَّ	لَنَدْعُونِ	لَاَدْعُونِ	1st Person.
PAS- SIVE	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	PAS- SIVE
3d Person.	لَيُدْعَيْنَنَّ	لَتُدْعَيَانِ	لَتُدْعَيْنِ	لَيُدْعُونَنَّ	لَيُدْعَيَانِ	لَيُدْعُونِ	3d Person.
2d Person.	لَتُدْعَيْنَانِ	لَتُدْعَيَانِ	لَتُدْعَيْنِ	لَتُدْعُونَنَّ	لَتُدْعَيَانِ	لَتُدْعُونِ	2d Person.
1st Person.	لَنُدْعَيْنَنَّ	لَنُدْعَيْنِ	لَاَدْعَيْنِ	لَنُدْعُونَنَّ	لَنُدْعَيْنِ	لَاَدْعَيْنِ	1st Person.

THE word **يَدْعُونُ** was originally **يَدْعُونُ**. WAO loses the vowel ZUMMA by the 23d RULE, and is itself rejected to prevent the junction of two quiescents. So, by the same rule, **تَدْعُونُ** becomes **تَدْعِي**; because KUSRA follows ZUMMA, and is itself followed by YA understood, though not expressed; the original form of this inflexion being **تَدْعَوَيْنِ**. In the absence of the corroborative Noon, the word **يَدْعُونُ** (Passive) would be **يَدْعُونُ** as **تَدْعِي** would be **تَدْعِي**. The reader,

der, on reference to **RULE 4th, PAGE 107** of this **VOLUME**, will perceive that the corroborative **NOON**, in this case, bestows the vowel **ZUMMA** on the letter **WAO**; and the vowel **KUSRA** on the letter **YA**: whence we have **يَدْ عَوْنٌ** and **يَدْ عَيْنٌ**; like **تَجَشُّوْنَ** and **تَجَشَّيْنٌ**.

P A R T I C I P L E S.							
F E M I N I N E.				M A S C U L I N E.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
ACTIVE.	دَاعِيَاتُ	دَاعِيَانِ	دَاعِيَةٌ	دَاعُونَ	دَاعِيَانِ	دَاعٍ	ACTIVE.
PASSIVE.	مَدْعَوَاتُ	مَدْعَوَتَانِ	مَدْعَوَةٌ	مَدْعُورُونَ	مَدْعُورَانِ	مَدْعُورٌ	PASSIVE.

THE original form **دَاعُوْ** becomes **دَاعِيٌ** by the **28th RULE**; after which, **YA**, becoming quiescent by the **23d RULE**, is rejected to prevent the junction of two quiescents, namely itself, and the **NOON** of **TUNVEEN**.

THE past tense active of each of the verbs **ضَجَا** "He went into the Sun," and **حَزَا** "He valued," being formed on the measure **فَعَلَ**, is necessarily inflected as **دَاعَا**. The same tense of the verbs **رَضِيَ** "He acquiesced," and **سَرَوَ** "He was a chief," are inflected according to the following table.

PAST TENSE ACTIVE OF THE VERBS رَضِيَ AND سَرَوْا.							
F E M I N I N E.				M A S C U L I N E.			
	PLURAL.	DUAL.	SINGULAR.		PLURAL.	DUAL.	SINGULAR.
3d Person.	رَضِينَ	رَضِيَتَا	رَضِيَتْ		رَضُوا	رَضِيَا	رَضِيَ
2d Person.	رَضِيْتَيْنِ	رَضِيْتُمَا	رَضِيْتِ		رَضِيْتُمْ	رَضِيْتُمَا	رَضِيْتِ
1st Person.	رَضِينَا	رَضِينَا	رَضِيْتُ		رَضِينَا	رَضِينَا	رَضِيْتُ
3d Person.	سَرُونَ	سَرَوَتَا	سَرَوَتْ		سَرَوْا	سَرَوْا	سَرَوْ
2d Person.	سَرَوْتَيْنِ	سَرَوْتُمَا	سَرَوْتِ		سَرَوْتُمْ	سَرَوْتُمَا	سَرَوْتِ
1st Person.	سَرَوْنَا	سَرَوْنَا	سَرَوْتُ		سَرَوْنَا	سَرَوْنَا	سَرَوْتُ

THE original form رَضُوا becomes رَضِيَ by the 28th RULE. So رَضُوا and سَرَوْا become رَضُوا and سَرَوْا by the 23d RULE. The past tense passive of all these verbs, being necessarily formed on فُعِلَ, must be inflected as دُعِيَ. The aorist active, formed on يَفْعَلُ must be inflected on يَدْعُو as يَسْرُو "He is a chieftain;" &c. But the same tense being formed on يَفْعَلُ as يَرْضَى; or on يَفْعَلُ as يَحْزِي; must be inflected as follows.

AORIST

حَزَا رَضِيَ AORIST ACTIVE OF THE VERBS

F E M I N I N E.				M A S C U L I N E.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	يَرْضَوْنَ	تَرْضَيَانِ	تَرْضَى	يَرْضَوْنَ	يَرْضَيَانِ	يَرْضَى	3d Person.
2d Person.	تَرْضَوْنَ	تَرْضَيَانِ	تَرْضَيْنَ	تَرْضَوْنَ	تَرْضَيَانِ	تَرْضَى	2d Person.
1st Person.	نَرْضَى	نَرْضَى	أَرْضَى	نَرْضَى	نَرْضَى	أَرْضَى	1st Person.
3d Person.	يَحْزَوْنَ	تَحْزَيَانِ	تَحْزَى	يَحْزَوْنَ	يَحْزَيَانِ	يَحْزَى	3d Person.
2d Person.	تَحْزَوْنَ	تَحْزَيَانِ	تَحْزَيْنَ	تَحْزَوْنَ	تَحْزَيَانِ	تَحْزَى	2d Person.
1st Person.	نَحْزَى	نَحْزَى	أَحْزَى	نَحْزَى	نَحْزَى	أَحْزَى	1st Person.

THE original forms تَرْضَوْنَ and يَرْضَوْنَ of the masculine plural, first change wao into ALIF, and then reject it to prevent the junction of two quiescents. So, also, of تَرْضَيْنَ originally تَرْضَوَيْنَ of the feminine singular. The forms يَرْضَوْنَ and تَرْضَوْنَ of the feminine plural exhibit no permutations at all.

THE original form يَحْزُو becomes يَحْزَى by the 27th RULE; and afterwards يَحْزَى by the 23d RULE; which also accounts for يَحْزَوْنَ; تَحْزَوْنَ; and تَحْزَيْنَ; originally يَحْزَوُونَ; تَحْزَوُونَ; and تَحْزَوَيْنَ. In the feminine plural, originally يَحْزَوْنَ and تَحْزَوْنَ, wao is changed into ʾA and remains.

THE

The aorist passive of the preceding verbs, being necessarily formed on **يُفَعَّلُ**, must be inflected as **يُفَعَّلُ**. I proceed, therefore, in the following table, to exhibit the leading tenses of the augmented verbs **أَعْلَى** "He elevated;" Measure **أَفْعَلَ**: **أَعْلَى** "He was exalted;" Measure **أَفْعَلَ**: and **أَسْتَعْلَى** "He was exalted;" Measure **أَسْتَفْعَلَ**. The letter **و** **اَو**, which is the final radical of these verbs, is first changed into **ر**, and afterwards into **ل**, because it follows three or more letters in all; whereas it is at once changed into **ل** in the past tense of the primitive **عَلَى** "He was high;" because there it does not follow three letters.

P A S S I V E.					A C T I V E.				
PARTICIPLES.	INFINITIVE.	IMPERATIVE. 2d Person.	AORIST.	PREFERITE.	PARTICIPLES.	INFINITIVE.	IMPERATIVE. 2d Person.	AORIST.	PREFERITE.
مُعَلَّى	أَعْلَى	لَتَعَلَّ	يُعَلَّى	أَعْلَى	مُعَلِّ	أَعْلَى	أَعْلِ	يُعَلِّي	أَعْلَى
مُعَلَّى	أَعْلَى	لَتَعَلَّ	يُعَلِّي	أَعْلَى	مُعَلِّ	أَعْلَى	أَعْلِ	يُعَلِّي	أَعْلَى
مُسْتَعَلَّى	أَسْتَعْلَى	لَتَسْتَعَلَّ	يُسْتَعَلَّى	أَسْتَعْلَى	مُسْتَعَلِّ	أَسْتَعْلَى	أَسْتَعْلِ	يُسْتَعْلِي	أَسْتَعْلَى

SECTION SIXTH.

VERBS TERMED نَا تَص OR IMPERFECT, HAVING THE
LETTER YA FOR THE FINAL RADICAL.

THESE verbs are inflected, *first*, on ضَرَبَ : as رَمَى “He threw or shot arrows;” *secondly*, on فَتَحَ : as رَعَى “He grazed;” *thirdly*, on سَمِعَ : as خَشِيَ “He feared;” and *fourthly*, though rarely, on نَصَرَ : as عَسَى “He was very old;” &c. The occurrence of كَرَّمَ is scarcely worthy of notice; since it has never, in fact, been observed to occur, except in two phrases : namely, قَضُوا الرَّجُلَ زَيْدٌ “Zayd was at the point of death;” and رَمُوتُ الْيَدِ يَدٌ a phrase which cannot be literally translated, but is commonly applied to a man who has made a good shot with an arrow. The following table presents the 3d persons of the past tense active of three verbs, formed on the Measures فَعَلَ, فَعَّلَ, and فَعَّلَ. The other inflexions of that tense are omitted as unnecessary.

F E M I N I N E.				M A S C U L I N E.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	رَمَيْنَ	رَمَتَا	رَمَتْ	رَمَوْا	رَمَيَا	رَمَى	3d Person.
3d Person.	خَشَيْنَ	خَشَيْتَا	خَشَيْتْ	خَشَوْا	خَشِيَا	خَشَى	3d Person.
3d Person.	قَضَوْنَ	قَضَوَتَا	قَضَوَتْ	قَضَوْا	قَضَوَا	قَضَوْ	3d Person.

IN قَضَوْ originally قَضَى the letter YA is changed into WAO by the 31st RULE. The past tense passive of these verbs, being necessarily formed on فُعِّلَ must be inflected on دُعِيَ.

INFLEXIONS of the aorist active formed on each of the Measures *يَفْعُلُ*, *يَفْعَلُ*, and *يَفْعُلُ*.

F E M I N I N E.				M A S C U L I N E.			
	PLURAL.	DUAL.	SINGULAR.		PLURAL.	DUAL.	SINGULAR.
3d Person.	يَخْشَيْنَ	تَخْشِيَانِ	تَخْشَى	3d Person.	يَخْشَوْنَ	يَخْشِيَانِ	يَخْشَى
2d Person.	تَخْشَيْنَ	تَخْشِيَانِ	تَخْشِينَ	2d Person.	تَخْشَوْنَ	تَخْشِيَانِ	تَخْشَى
1st Person.	نَخْشَى	نَخْشَى	أَخْشَى	1st Person.	نَخْشَى	نَخْشَى	أَخْشَى

F E M I N I N E.				M A S C U L I N E.			
	PLURAL.	DUAL.	SINGULAR.		PLURAL.	DUAL.	SINGULAR.
3d Person.	يَرْمِينَ	تَرْمِيَانِ	تَرْمِيْ	3d Person.	يَرْمُونَ	يَرْمِيَانِ	يَرْمِيْ
2d Person.	تَرْمِينَ	تَرْمِيَانِ	تَرْمِينَ	2d Person.	تَرْمُونَ	تَرْمِيَانِ	تَرْمِيْ
1st Person.	نَرْمِيْ	نَرْمِيْ	أَرْمِيْ	1st Person.	نَرْمِيْ	نَرْمِيْ	أَرْمِيْ

F E M I N I N E.				M A S C U L I N E.			
	PLURAL.	DUAL.	SINGULAR.		PLURAL.	DUAL.	SINGULAR.
3d Person.	يَعْسُونَ	تَعْسَوَانِ	تَعْسُوْ	3d Person.	يَعْسَوْنَ	يَعْسَوَانِ	يَعْسُوْ
2d Person.	تَعْسُونَ	تَعْسَوَانِ	تَعْسِينَ	2d Person.	تَعْسَوْنَ	تَعْسَوَانِ	تَعْسُوْ
1st Person.	نَعْسُوْ	نَعْسُوْ	أَعْسُوْ	1st Person.	نَعْسُوْ	نَعْسُوْ	أَعْسُوْ

THE

THE aorist passive of these verbs being necessarily formed on **يُفَعَّلُ** must be inflected as **يُدَّعَى**.

THE active participle **رَامٍ** has the passive participle **مَرْمِيٍّ** by the 21st RULE; and so, also, of all other verbs having the letter **YA** for the final radical. The augmented verbs **أَهْدَى** "He sent a present," **أَهْدَى** "He found the right way," and **أَسْتَهْدَى** "He asked the right way," are inflected precisely as **أَعْلَى**; **أَعْتَلَى**; and **أَسْتَعْلَى**; already detailed.

SECTION SEVENTH.

VERBS OF THE CLASS TERMED **لَفِيفٌ**.

THESE are of two kinds; the first being **مَفْرُوقٌ** in which the infirm letters are not successive; and the second **مَشْرُونٌ** in which the infirm letters are successive. The class termed **مَفْرُوقٌ** are inflected, *first*, on **ضَرْبٌ** as **وَشَى** "He printed a garment;" *secondly*, though rarely, on **حَسَبٌ** as **وَلَى** "He was near;" and, *finally*, though rarely, on **سَمِعٌ** as **وَجَى** "The horse's hoof was worn;" &c. The past tense **وَشَى** is inflected as **رَمَى**; whereas **وَلَى** and **وَجَى** are inflected as **رَضَى**. The aorist **يُوجَى** is inflected as **يَخْشَى**; but the aorist **يُشَى** or **يَلَى** originally **يُوشَى** or **يُولَى** loses the letter **WAU** by the 7th RULE. The following table presents the inflexions active and passive of the aorist **يَلَى** on which the reader will inflect **يَشَى**.

AORIST

AORIST ACTIVE.									
FEMININE.					MASCULINE.				
	PLURAL.	DUAL.	SINGULAR.		PLURAL.	DUAL.	SINGULAR.		
3d Person.	يَلِينَ	تَلِيَانِ	تَلِيْ		يَلُونْ	يَلِيَانِ	يَلِيْ	3d Person.	
2d Person.	تَلِيْنِ	تَلِيَانِ	تَلِيْنِ		تَلُونْ	تَلِيَانِ	تَلِيْ	2d Person.	
1st Person.	نَلِيْ	نَلِيْ	أَلِيْ		نَلِيْ	نَلِيْ	أَلِيْ	1st Person.	
AORIST PASSIVE.									
FEMININE.					MASCULINE.				
	PLURAL.	DUAL.	SINGULAR.		PLURAL.	DUAL.	SINGULAR.		
3d Person.	يُؤَلِينَ	تُؤَلِيَانِ	تُؤَلِيْ		يُؤَلُونْ	يُؤَلِيَانِ	يُؤَلِيْ	3d Person.	
2d Person.	تُؤَلِيْنِ	تُؤَلِيَانِ	تُؤَلِيْنِ		تُؤَلُونْ	تُؤَلِيَانِ	تُؤَلِيْ	2d Person.	
1st Person.	نُؤَلِيْ	نُؤَلِيْ	أُؤَلِيْ		نُؤَلِيْ	نُؤَلِيْ	أُؤَلِيْ	1st Person.	

THE aorist passive being formed on the Measure يُفْعَلُ never loses the letter *wao*; and is therefore inflected on يَدْعَى as يُوْجَى or يُوْلَى; يُوْشَى.

THE following table presents the imperative active and passive of the verbs وَجَى and وَلَى.

FEMININE.

F E M I N I N E.				M A S C U L I N E.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
3d Person.	لِيُوجِيْنَ	لَتُوجِيَا	لَتُوجِ	لِيُوجُوا	لِيُوجِيَا	لِيُوجِ	3d Person.
2d Person.	اِيُجِيْنَ	اِيُجِيَا	اِيُجِيْ	اِيُجُوا	اِيُجِيَا	اِيُجِ	2d Person.
1st Person.	لَنُوجِ	لَنُوجِ	لَاُوجِ	لَنُوجِ	لَنُوجِ	لَاُوجِ	1st Person.
PAS- SIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	PAS- SIVE.
3d Person.	لِيُوجِيْنَ	لَتُوجِيَا	لَتُوجِ	لِيُوجُوا	لِيُوجِيَا	لِيُوجِ	3d Person.
2d Person.	لَتُوجِيْنَ	لَتُوجِيَا	لَتُوجِيْ	لَتُوجُوا	لَتُوجِيَا	لَتُوجِ	2d Person.
1st Person.	لَنُوجِ	لَنُوجِ	لَاُوجِ	لَنُوجِ	لَنُوجِ	لَاُوجِ	1st Person.
F E M I N I N E.				M A S C U L I N E.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
3d Person.	لِيَلِيْنَ	لَتَلِيَا	لَتَلِ	لِيَلُوا	لِيَلِيَا	لِيَلِ	3d Person.
2d Person.	لِيْنِ	لِيَا	لِيْ	لُوا	لِيَا	لِ	2d Person.
1st Person.	لِنَدِ	لِنَدِ	لَالِ	لِنَدِ	لِنَدِ	لَالِ	1st Person.

F E M I N I N E.				M A S C U L I N E.			
PAS- SIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	PAS- SIVE.
3d Person.	لِيُولَيْنَ	لِتُولِيَا	لِتُولَ	لِيُولُوا	لِيُولِيَا	لِيُولَ	3d Person.
2d Person.	لِتُولَيْنِ	لِتُولِيَا	لِتُولِيْ	لِتُولُوا	لِتُولِيَا	لِتُولَ	2d Person.
1st Person.	لِنُولَ	لِنُولَ	لَاُولَ	لِنُولَ	لِنُولَ	لَاُولَ	1st Person.

THE imperative لِ, commonly written لَ, was originally اُولِيْ. WAO falls out by the 8th RULE, and with it, HUMZA-TOOL WUSL; because the letter LAM is here moveable. The final YA falls out by the 35th RULE.

P A R T I C I P L E S.							
F E M I N I N E.				M A S C U L I N E.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
ACTIVE.	وَالِيَاتُ	وَالِيَتَانِ	وَالِيَةٌ	وَالُونَ	وَالِيَانِ	وَالٍ	ACTIVE.
PASSIVE.	مَوْلِيَاتُ	مَوْلِيَتَانِ	مَوْلِيَةٌ	مَوْلِيُونَ	مَوْلِيَانِ	مَوْلِيٌ	PASSIVE.

THE following table presents the leading tenses of the augmented verbs اَوْجَى "He wore out the horse's hoof;" Measure اَفْعَلَ: اَتَقَى "He shunned;" Measure اِفْتَعَلَ: and اِسْتَوْفَى "He demanded the whole of any thing;" Measure اِسْتَفْعَلَ.

PASSIVE.

P A S S I V E.					A C T I V E.				
PARTICIPLE.	INFINITIVE.	IMPERATIVE. 2d Person.	AORIST.	PERFECTIVE.	PARTICIPLE.	INFINITIVE.	IMPERATIVE. 2d Person.	AORIST.	PERFECTIVE.
مَوْجِي	اِجَاءٌ	لِتَوْجِ	بَوْجِي	اَوْجِي	مَوْجِي	اِجَاءٌ	اَوْجِ	بَوْجِي	اَوْجِي
مَنْقِي	اِتْقَاءٌ	لِتَنْقِ	يَنْقِي	اَنْقِي	مَنْقِي	اِتْقَاءٌ	اِتْقِ	يَنْقِي	اَنْقِي
مَسْتَوْفِي	اِسْتِيفَاءٌ	لِتَسْتَوْفِ	يَسْتَوْفِي	اَسْتَوْفِي	مَسْتَوْفِي	اِسْتِيفَاءٌ	اَسْتَوْفِ	يَسْتَوْفِي	اَسْتَوْفِي

VERBS termed **مَقْرُون** because they have two successive letters of infirmity, are inflected, *first*, on **ضَرْب** as **جَوِي** "His heart was inflamed with love or grief;" and, *secondly*, on **ضَرْب** as **رَوِي** "He related;" &c. The medial radical, in this case, is subject to no permutations at all; whence it follows, *first*, that **جَوِي** is inflected precisely as **خَشِي**; and, *secondly*, that **رَوِي** is inflected precisely as **رَمِي**. So, also, in the augmented forms, **جَوِي** is inflected on the Measure **اَفْعَلِي**: **اَنْتَوِي** "He formed a resolution;" on the Measure **اَفْعَلِي**: and **اَسْتَهْوِي** "He led astray," on the Measure **اَسْتَهْوِي**: &c.

SECTION

SECTION EIGHTH.
OF THE COMBINATION OF HUMZA AND THE
LETTERS OF INFIRMITY.

INFLEXION OF COMPLEX VERBS.

THE same root is very commonly observed to have the letter HUMZA for one radical, while WAO or YA occurs as another ; and the complex verbs of this nature have been divided into THIRTEEN CLASSES. They are inflected according to the rules which have already been detailed, but the extreme intricacy of those rules will justify the insertion of some examples.

FIRST AND SECOND CLASSES.

THE FIRST CLASS comprises all verbs having HUMZA for the primal, and WAO for the medial ; and these are inflected, *first*, on نَصَرَ as اَوْبُ "Returning;" and, *secondly*, on سَمِعَ as اَوْدُ "Being crooked;" &c. The SECOND CLASS comprises all verbs having HUMZA for the primal, and YA for the medial ; and these are invariably inflected on ضَرَبَ as اَيْضُ "Returning;" &c. The following tables present such of the inflexions of these verbs as I think it necessary to insert here.

PAST TENSE FEMININE.				PAST TENSE MASCULINE.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
3d Person.	اُبَيْنَ	اَبَيَا	اَبَتْ	اَبَوْا	اَبَا	اَبَ	3d Person.
3d Person.	اَدَنَ	اَدَتَا	اَدَتْ	اَدُّوا	اَدَا	اَدَ	3d Person.
3d Person.	اِضْنَ	اَضَتَا	اَضَتْ	اَضُّوا	اَضَا	اَضَ	3d Person.
3d Person. PASSIVE.	اُبِنَ	اِيبَتَا	اِيبَتْ	اِيبُّوا	اِيبَا	اِيبَ	3d Person. PASSIVE.

THE

THE passive plural feminine of **آد** and **أض** becomes **إِذْنُ** and **إِضْنُ** by the 13th RULE.

AORIST FEMININE.				AORIST MASCULINE.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
3d Person.	يُؤْبَنُ	تُؤْوَبَانِ	تُؤْوَبُ	يُؤْوَبُونَ	يُؤْوَبَانِ	يُؤْوَبُ	3d Person.
2d Person.	تُضْنِ	تُضْنَانِ	تُضْنِ	تُضْنُونَ	تُضْنَانِ	تُضْنِ	2d Person.
1st Person.	نَادُ	نَادُ	أَادُ	نَادُ	نَادُ	أَادُ	1st Person.
3d Person. PASSIVE.	يَأْبَنُ	يَأْبَانِ	يَأْبُ	يَأْبُونَ	يَأْبَانِ	يَأْبُ	3d Person. PASSIVE.
IMPERATIVE FEMININE.				IMPERATIVE MASCULINE.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
3d Person.	أُبْنِ	أُوبَا	أُوبِي	أُوبُوا	أُوبَا	أُبْ	3d Person.
2d Person.	إِضْنِ	إِضْنَانِ	إِضْنِ	إِضْنُوا	إِضْنَانِ	إِضْ	2d Person.
1st Person.	أَدْنِ	أَدَا	أَدِي	أَدُوا	أَدَا	أَدْ	1st Person.
2d Person. PASSIVE.	لِئَابِنِ	لِئَابَا	لِئَابِي	لِئَابُوا	لِئَابَا	لِئَابْ	2d Person. PASSIVE.

THE active and passive participles are **أُوبٌ** originally **أُوبٌ**; and **مُؤْوَبٌ** originally **مُؤْوَبٌ** if the medial be **wao**; according to the RULES (17th and 14th,) of **قَائِلٌ** and **مَقُولٌ**. And they

will be formed as **أَيْضُ** and **مَأْيُوضُ** if the medial be **YA**; because the passive participle, in that case, is subject to no permutation whatever.

THIRD AND FOURTH CLASSES.

THE **THIRD CLASS** comprehends all verbs having **HUMZA** for the primal, and **WAO** for the final; and these are invariably inflected on **نَصَرَ**: as **أَتَوْ** “Coming.” The **FOURTH CLASS** embraces all verbs having **HUMZA** for the primal, and **YA** for the final; and these are inflected, *first*, on **ضَرَبَ**: as **أَتَيْ** or **أَتَيَانُ** “Coming;” and, *secondly*, though rarely, on **سَمِعَ**: as **أَرَى** “Burning with enmity;” &c.

PAST TENSE FEMININE.				PAST TENSE MASCULINE.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
3d Person.	أَتُون	أَتَا	أَتَتْ	أَتُوا	أَتَوَا	أَتَا	3d Person.
3d Person.	أَتِينَ	أَتَيَا	أَتَتْ	أَتُوا	أَتَيَا	أَتَى	3d Person.
3d Person.	أَرِينَ	أَرَيَا	أَرَيْتُ	أَرُوا	أَرَيَا	أَرَى	3d Person.
3d Person. PASSIVE.	أَتِينَ	أَتَيَا	أَتَيْتُ	أَتُوا	أَتَيَا	أَتِيَ	3d Person. PASSIVE.

AORIST

AORIST FEMININE.				AORIST MASCULINE.			
Ac. TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac. TIVE.
3d Person.	يَأْتُونَ	تَأْتَوَانِ	تَأْتُو	يَأْتُونَ	يَأْتَوَانِ	يَأْتُو	3d Person.
2d Person.	تَأْتِينَ	تَأْتِيَانِ	تَأْتِينَ	تَأْتُونَ	تَأْتِيَانِ	تَأْتِي	2d Person.
1st Person.	نَأْرِي	نَأْرِي	أَرِي	نَأْرِي	نَأْرِي	أَرِي	1st Person.
3d Person. PASSIVE.	يُوتَيْنِ	يُوتِيَانِ	يُوتِي	يُوتُونَ	يُوتِيَانِ	يُوتِي	3d Person. PASSIVE.
IMPERATIVE FEMININE.				IMPERATIVE MASCULINE.			
Ac. TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac. TIVE.
2d Person.	أُوتُونَ	أُوتُوا	أُوتِي	أُوتُوا	أُوتُوا	أُوتُ	2d Person.
2d Person.	اِيتِينَ	اِيتِيَانِ	اِيتِي	اِيتُوا	اِيتِيَانِ	اِيتِ	2d Person.
2d Person.	اِيرِينَ	اِيرِيَانِ	اِيرِي	اِيرُوا	اِيرِيَانِ	اِيرِ	2d Person.
2d Person. PASSIVE.	لِئُوتَيْنِ	لِئُوتِيَانِ	لِئُوتِي	لِئُوتُوا	لِئُوتِيَانِ	لِئُوتُ	2d Person. PASSIVE.

THE active and passive participles are **آت** and **مَاتُو** if the final be **wao**; or **مَاتِي** like **مَرَمِي** if the final be **ya**.

FIFTH AND SIXTH CLASSES.

THE FIFTH CLASS comprises all verbs having **wao** for the primal, and **HUMZA** for the medial; and these are invariably inflected on

ضرب:

وَءَاتَى as ضَرَبَ : "To bury alive;" &c. The **SIXTH CLASS** embraces all verbs having YA for the primal, and HUMZA for the medial; and these are inflected, *first*, on سَمِعَ ; and, *secondly*, on يَيْئَسُ : as يَيْئَسُ "He despaired;" Aorist يَيْئَسُ ; or يَيْئَسُ ; &c.

PAST TENSE FEMININE.				PAST TENSE MASCULINE.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
3d Person.	وَأَدْنَ	وَأَدَتَا	وَأَدَتْ	وَأَدُوا	وَأَدَا	وَأَدَ	3d Person.
3d Person.	يَيْئَسْنَ	يَيْئَسَتَا	يَيْئَسَتْ	يَيْئَسُوا	يَيْئَسَا	يَيْئَسَ	3d Person.
3d Person. PASSIVE.	وُئِدْنَ	وُئِدَتَا	وُئِدَتْ	وُئِدُوا	وُئِدَا	وُئِدَ	3d Person. PASSIVE.
AORIST FEMININE.				AORIST MASCULINE.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
3d Person.	يَيْدُنَ	تَيْدَانِ	تَيْدُ	يَيْدُونَ	يَيْدَانِ	يَيْدُ	3d Person.
3d Person.	تَيْئَسْنَ	تَيْئَسَانِ	تَيْئَسِينَ	تَيْئَسُونَ	تَيْئَسَانِ	تَيْئَسُ	2d Person.
1st Person.	نَيْدُ	نَيْدُ	أَيْدُ	نَيْدُ	نَيْدُ	أَيْدُ	1st Person.
3d Person. PASSIVE.	يُوَأَدْنَ	تُوَأَدَانِ	تُوَأَدُ	يُوَأَدُونَ	يُوَأَدَانِ	يُوَأَدُ	3d Person. PASSIVE.

It is scarcely necessary to remark that the Aorist يَيْئَسُ be-
comes يُوَأَسُ in the passive voice.

IMPERATIVE

IMPERATIVE FEMININE.				IMPERATIVE MASCULINE.			
AC- TIVE	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	AC- TIVE.
2d Person.	اِنَّ	اِدا	اِدى	اِدا	اِدا	اِدا	2d Person.
2d Person.	اِيَّاسِنَ	اِيَّاسَا	اِيَّاسِي	اِيَّاسُوا	اِيَّاسَا	اِيَّاسِي	2d Person.
2d Person.	اِيَّاسِنَ	اِيَّاسَا	اِيَّاسِي	اِيَّاسُوا	اِيَّاسَا	اِيَّاسِي	2d Person.
2d Person. PASSIVE.	لِتَوَاذِنَ	لِتَوَاذَا	لِتَوَاذِي	لِتَوَاذُوا	لِتَوَاذَا	لِتَوَاذِي	2d Person. PASSIVE.

THE participles are regularly **يَا ئِسْ : سَوَّرُوْا ; وَائِدْ** ;
مَيَّرُوْا ; but, in the two last, the first and second radials
very commonly change places ; and thus we have **اَيَّاسِنَ** ; and
مَيَّاسِنَ ; which last word seems invariably to supercede
مَيَّرُوْا . So, also, **اَيَّاسِي** is perhaps as common as **يَيَّاسِي** in
the past tense of the verb ; but the transposition of letters will be
considered hereafter.

SEVENTH AND EIGHTH CLASSES.

THE SEVENTH CLASS comprehends all verbs having HUMZA for
the medial, and WAO for the final ; and these are inflected, *first*,
on **فَتَحَ** : as **دَاوُ** “ Deceiving ;” and, *secondly*, on **نَصَرَ** : as **دَاوُ**
“ Driving cattle ;” or “ The withering of vegetables ;” &c. The
EIGHTH CLASS embraces all verbs having HUMZA for the medial,
and YA for the final ; and these are inflected, *first*, on **فَتَحَ** : as
ثَايُ “ The bursting of a stitch ;” and, *secondly*, on **ضَرَبَ** : as
صَيُّ “ The croaking of a frog ;” or “ The cry of a young
mouse ;” &c.

PAST TENSE FEMININE.				PAST TENSE MASCULINE.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
3d Person.	دَأَوْنَ	دَأَتَا	دَأَتْ	دَأَوْا	دَأَوَا	دَأَأَ	3d Person.
3d Person.	صَأَيْنَ	صَأَتَا	صَأَتْ	صَأَوْا	صَأَيَا	صَأَأَ	3d Person.
3d Person. PASSIVE.	دُئِينَ	دُئِيَتَا	دُئِيَتْ	دُؤَوْا	دُئِيَا	دُئِيْ	3d Person. PASSIVE.
AORIST FEMININE.				AORIST MASCULINE.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
3d Person.	يَدَأَيْنَ	تَدَأَيَانِ	تَدَأَيِ	يَدَأَوْنَ	يَدَأَيَانِ	يَدَأَى	3d Person.
2d Person.	تَصْئِينَ	تَصْئِيَانِ	تَصْئِيَنِ	تَصْؤَوْنَ	تَصْئِيَانِ	تَصْئِيْ	2d Person.
1st Person.	نَدُؤُوْ	نَدُؤُوْ	أَدُؤُوْ	نَدُؤُوْ	نَدُؤُوْ	أَدُؤُوْ	1st Person.
3d Person. PASSIVE.	يُدَأَيْنَ	تُدَأَيَانِ	تُدَأَيِ	يُدَأَوْنَ	يُدَأَيَانِ	يُدَأَى	3d Person. PASSIVE.
IMPERATIVE FEMININE.				IMPERATIVE MASCULINE.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
2d Person.	إِدْأَيْنِ	إِدْأَيَا	إِدْأَيِ	إِدْأَوْا	إِدْأَيَا	إِدْأَأَ	2d Person.
2d Person.	إِصْئِينَ	إِصْئِيَا	إِصْئِيْ	إِصْؤُوا	إِصْئِيَا	إِصْئِيْ	2d Person.
2d Person.	أَدُؤُونِ	أَدُؤُوا	أَدُئِيْ	أَدُؤُوا	أَدُؤُوا	أَدُؤُوْ	2d Person.
2d Person. PASSIVE.	لِتَدَأَيْنِ	لِتَدَأَيَا	لِتَدَأَيِ	لِتَدَأَوْا	لِتَدَأَيَا	لِتَدَأَأَ	2d Person. PASSIVE.

THE

THE participles are formed as **رَآءٍ** and **مَدْرُوءٍ** if the final be **WAO**; or **صَاءٍ** and **مَضْمُونٍ** if the final be **YA**.

THE reader who refers to RULE 3d for the permutation of **HUM-za**, will observe the optional application of that rule to many inflexions of the preceding verbs; but it is necessarily applicable to the same inflexions of the verb **رَأَى** or **رُؤِيَ** "Knowing; or Seeing;" inflected as **فَتَحَ**; and these, therefore, I proceed to detail.

PAST TENSE FEMININE.				PAST TENSE MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.		PLURAL.	DUAL.	SINGULAR.
3d Person. ACTIVE.	رَأَيْنَ	رَأَتَا	رَأَتْ		رَأَوْا	رَأَيَا	رَأَى
3d Person. PASSIVE.	رُئِينَ	رُئِيَتَا	رُئِيَتْ		رُؤُوا	رُؤِيَا	رُؤِيَ
AORIST FEMININE.				AORIST MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.		PLURAL.	DUAL.	SINGULAR.
3d Person. ACTIVE.	يَرَيْنَ	تَرَيَانِ	تَرِي		يَرُونَ	يَرَيَانِ	يَرِي
3d Person. PASSIVE.	يُرَيْنَ	تُرَيَانِ	تُرِي		يُرُونَ	يُرَيَانِ	يُرِي
IMPERATIVE FEMININE.				IMPERATIVE MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.		PLURAL.	DUAL.	SINGULAR.
2d Person. ACTIVE.	رَيْنِ	رَيَا	رِي		رُوا	رَيَا	رَ
2d Person. PASSIVE.	لِرَيْنِ	لِرَيَا	لِرِي		لِرُوا	لِرَيَا	لِرَ

THE

The participles are رَءٍ and مَرْتَبِي. The imperative رَ, originally ارَّأ, rejects both HUMZAS, after transferring to the preceding letter, the vowel point applicable to the last HUMZA.

N I N T H C L A S S :

THE NINTH CLASS embraces all verbs having واو for the primal, and HUMZA for the final ; and these are inflected, *first*, on قَتَحَ : as وَذَّءٌ “Finding fault;” *secondly*, on كَرَّمَ : as وَضَاءَةٌ “Having a clean face;” and, *finally*, on سَمِعَ : as وَثَّأٌ “Hurting the hand without breaking the bone;” &c.

PAST TENSE MASCULINE.				PAST TENSE FEMININE.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
3d Person.	وَذَّأْنَ	وَذَّأَتَا	وَذَّأَتْ	وَذَّوُوا	وَذَّأَا	وَذَّأَتْ	3d Person.
3d Person.	وَضُّونَ	وَضُّوتَا	وَضُّوتْ	وَضُّوُوا	وَضُّوَا	وَضُّوتْ	3d Person.
3d Person.	وَثَّيْنَ	وَثَّيْتَا	وَثَّيْتُ	وَثَّيُّوَا	وَثَّيْتَا	وَثَّيْتُ	3d Person.
3d Person. PASSIVE.	وُذِّئْنَ	وُذِّئْتَا	وُذِّئْتُ	وُذِّئُوا	وُذِّئَا	وُذِّئْتُ	3d Person. PASSIVE.
AORIST FEMININE.				AORIST MASCULINE.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
3d Person.	يُودَّأْنَ	تُودَّأَانِ	تُودَّأُ	يُودَّأُونِ	يُودَّأَانِ	يُودَّأُ	3d Person.
3d Person.	تَوْضُونِ	تَوْضَوَانِ	تَوْضُوينِ	تَوْضُونِ	تَوْضَوَانِ	تَوْضُو	3d Person.

AORIST

AORIST FEMININE.				AORIST MASCULINE.			
AC- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	AC- TIVE.
1st Person.	نَوْتًا	نَوْتَانِ	أَوْتَانِ	نَوْتًا	نَوْتَانِ	أَوْتَانِ	1st Person.
3d Person. PASSIVE.	يُوضَّانِ	تُوضَّانِ	تُوضَّانِ	يُوضَّانِ	يُوضَّانِ	يُوضَّانِ	3d Person. PASSIVE.
IMPERATIVE FEMININE.				IMPERATIVE MASCULINE.			
AC- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	AC- TIVE.
2d Person.	اِيذَّانِ	اِيذَّانِ	اِيذَّانِ	اِيذَّانِ	اِيذَّانِ	اِيذَّانِ	2d Person.
2d Person.	اُوضُّونَ	اُوضُّوا	اُوضُّونَ	اُوضُّونَ	اُوضُّوا	اُوضُّونَ	2d Person.
2d Person. PASSIVE.	لِتُوضَّانِ	لِتُوضَّانِ	لِتُوضَّانِ	لِتُوضَّانِ	لِتُوضَّانِ	لِتُوضَّانِ	2d Person. PASSIVE.

THE participles are formed as **وَإِذَّانِ** which exhibits no permutations at all ; and **مَوْذُونٌ** optionally **مَوْذُونٌ** by the second rule applicable to the letter HUMZA.

TENTH AND ELEVENTH CLASSES.

THE TENTH CLASS embraces all verbs having **wāo** for the medial, and HUMZA for the final ; and these are inflected, *first*, on **نَصَرَ** : as **بَوَّءَ** “Confessing a fault ;” and, *secondly*, on **سَمِعَ** : as **كَانَ** (originally **كَانَ**) “Suffering pain.” Under the ELEVENTH CLASS, are comprised all verbs having **ya** for the medial, and HUMZA for the final ; and these are inflected, *first*, on **ضَرَبَ** : as **جَاءَ** “Coming ;” *secondly*, on **سَمِعَ** : as **كُنِيَ** “Being timid or cowardly ;”

ly;" and, *finally*, on كَرَّمَ as هَيَّوْ in the phrase هَيَّوْ الرَّجُلُ "The man is well formed;" which ought to have been regularly هَيَّاءَ.

PAST TENSE FEMININE.				PAST TENSE MASCULINE.			
Ac. TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac. TIVE.
3d Person.	بُوْنَ	بَاأَتَا	بَاأَتْ	بَاوُوا	بَاأَا	بَاءَ	3d Person.
3d Person.	بِئِنَّ	بَاأَتَا	بَاأَتْ	بَاوُوا	بَاأَا	بَاءَ	3d Person.
3d Person.	جِئِنَّ	جَاأَتَا	جَاأَتْ	جَاوُوا	جَاأَا	جَاءَ	3d Person.
3d Person.	كِئِنَّ	كَأَتَا	كَأَتْ	كَأَوْوَا	كَأَا	كَاءَ	3d Person.
3d Person.	هَيَّوْنَ	هَيَّوْنَا	هَيَّوَتْ	هَيَّوُوا	هَيَّوَا	هَيَّوْ	3d Person.
3d Person. PASSIVE.	بُوْنَ	بِيَّأَتَا	بِيَّأَتْ	بِيَّوُوا	بِيَّأَا	بِيَّءَ	3d Person. PASSIVE.
AORIST FEMININE.				AORIST MASCULINE.			
Ac. TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac. TIVE.
3d Person.	يَبُوْنَ	تَبَوَّأَانِ	تَبَوَّءُ	يَبُووُونَ	يَبَوَّأَانِ	يَبَوَّءُ	3d Person.
2d Person.	تَجِئِنَّ	تَجِيَّأَانِ	تَجِيَّئِيْنِ	تَجِيوُونَ	تَجِيَّأَانِ	تَجِيَّءُ	2d Person.
1st Person.	نَدَاءُ	نَدَاءُ	أَدَاءُ	نَدَاءُ	نَدَاءُ	أَدَاءُ	1st Person.
3d Person. PASSIVE.	يُهَّانُ	يُهَّأَانِ	يُهَّاءُ	يُهَّوُونَ	يُهَّأَانِ	يُهَّاءُ	3d Person. PASSIVE.

IMPERATIVE

IMPERATIVE FEMININE.				IMPERATIVE MASCULINE.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
2d Person.	دَا۟نَ	دَا۟ا۟ا	دَا۟اِئِی	دَا۟و۟وَا	دَا۟ا۟ا	دَا۟ا	2d Person.
2d Person.	جِئِنَ	جِیَا	جِی۟ئِی	جِی۟و۟وَا	جِیَا	جِی	2d Person.
2d Person.	هُو۟نَ	هُو۟ا۟ا	هُو۟ئِی	هُو۟و۟وَا	هُو۟ا۟ا	هُو۟	2d Person.
2d Person. PASSIVE.	لِئِجَان	لِئِجَا۟ا	لِئِجَا۟ئِی	لِئِجَا۟و۟وَا	لِئِجَا۟ا	لِئِجَا۟	2d Person. PASSIVE.

THE active participle is formed as **بَا۟ء** or **جَا۟ء**; originally **بَا۟و۟**; or **جَا۟ی۟ی**; afterwards **بَا۟ء** or **جَا۟ء**; by the rule of **قَائِل**; (17th of the **اَعْلَال**;) afterwards **بَا۟ئِی** or **جَا۟ئِی**; (RULE 8th, Page 392;) afterwards **بَا۟ء** or **جَا۟ء**; the final **YA** being rendered quiescent by RULE 23d of the **اَعْلَال**; and then rejected to prevent the junction of two quiescents; namely itself, and the Noon of **TUNVERN**. The passive participle is formed by the rule of **مَقُول** if the medial be **wao**: as **مَب۟و۟ء** originally **مَب۟و۟و۟ء**; and by the rule of **مَب۟ی۟ع** if the medial be **YA**: as **مَج۟ی۟ء** originally **مَج۟ی۟و۟ء**; &c.

TWELFTH AND THIRTEENTH CLASSES.

THE TWELFTH CLASS embraces all verbs having **HUMZA** for the primal, and two infirm letters for the medial and final: as **اَو۟ی**, "Having a place of refuge." Under the THIRTEENTH CLASS, are comprised all verbs having **HUMZA** for the medial, and two infirm

infirm letters for the primal and final: as **وَأَيُّ** “To promise.” Both are invariably inflected on **ضَرَبَ**.

PAST TENSE FEMININE.				PAST TENSE MASCULINE.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
3d Person.	أَوَيْنَ	أَوَاتَا	أَوَتْ	أَوُوا	أَوِيَا	أَوِيَتْ	3d Person.
3d Person.	وَأَيْنَ	وَأَاتَا	وَأَتْ	وَأَوُوا	وَأَوِيَا	وَأَوِيَتْ	3d Person.
3d Person. PASSIVE.	أُوِيْنَ	أُوِيَّتَا	أُوِيَتْ	أُوُوا	أُوِيَا	أُوِيَتْ	3d Person. PASSIVE.
AORIST FEMININE.				AORIST MASCULINE.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
3d Person.	يَأْوِينَ	يَأْوِيَانِ	يَأْوِيَتْ	يَأْوُونُ	يَأْوِيَانِ	يَأْوِيَتْ	3d Person.
2d Person.	تَيِّينَ	تَيِّيَانِ	تَيِّيَتْ	تَوُونُ	تَيِّيَانِ	تَيِّيَتْ	2d Person.
1st Person.	نَأْوِيْ	نَأْوِيْ	أَوِيْ	نَأْوِيْ	نَأْوِيْ	أَوِيْ	1st Person.
3d Person. PASSIVE.	يُؤْوِينَ	يُؤْوِيَانِ	يُؤْوِيَتْ	يُؤْوُونُ	يُؤْوِيَانِ	يُؤْوِيَتْ	3d Person. PASSIVE.
IMPERATIVE FEMININE.				IMPERATIVE MASCULINE.			
Ac- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	Ac- TIVE.
2d Person.	إِيْوِيْنَ	إِيْوِيَا	إِيْوِيْ	إِيْوُوا	إِيْوِيَا	إِيْوِيْ	2d Person.
2d Person.	إِيْنِ	إِيَا	إِيْ	أُوا	إِيَا	إِيْ	2d Person.

IMPERATIVE

IMPERATIVE FEMININE.				IMPERATIVE MASCULINE.			
AC- TIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	AC- TIVE.
2d Person.	لِتُؤَوِّينَ	لِتُؤَوِّيا	لِتُؤَوِّى	لِتُؤَوِّوا	لِتُؤَوِّيا	لِتُؤَوِّ	2d Person.
2d Person. PASSIVE.	لِتُؤَوِّينَ	لِتُؤَوِّيا	لِتُؤَوِّى	لِتُؤَوِّوا	لِتُؤَوِّيا	لِتُؤَوِّ	2d Person. PASSIVE.

P A R T I C I P L E S.						
F E M I N I N E.			M A S C U L I N E.			
	PLURAL.	DUAL.	PLURAL.	DUAL.	SINGULAR.	
ACTIVE.	آئِيَاتُ	آئِيَتَانِ	آئِيَةٌ	آئِيَانِ	آئِيَانِ	ACTIVE
PASSIVE.	مَأْوِيَاتُ	مَأْوِيَتَانِ	مَأْوِيَةٌ	مَأْوِيَانِ	مَأْوِيَانِ	PASSIVE.
ACTIVE.	وَائِيَاتُ	وَائِيَتَانِ	وَائِيَةٌ	وَائِيَانِ	وَائِيَانِ	ACTIVE.
PASSIVE.	مَوَّيَاتُ	مَوَّيَتَانِ	مَوَّيَةٌ	مَوَّيَانِ	مَوَّيَانِ	PASSIVE.

THE original form **أَوِي** becomes **آئِي** like **جَائِي** and afterwards **آء** like **بَجَاء**. So, also, of **وَء**; originally **وَئِي**. The original form **مَأْوَوِي**; becomes **مَأْوِي** as **مَوَّوِي** becomes **مَوَّي** by rule 21st, page 423.

C O N C L U S I O N.

It would be easy to illustrate the application of the rules of **اعْلَال** to many augmented verbs which have been omitted for the sake of brevity; but in fact, the reader who has

mastered the rules, together with the inflexions of the verbs already detailed, will have little difficulty in applying the same principles to all other verbs, on what measure soever they may happen to be formed, and of whatever letters they may be composed. I proceed therefore to detail the rules of IDGHAM.

CHAPTER TWELFTH.

SECTION FIRST.

الْإِنْغَام

THE COALESCENCE OF LETTERS.

THE word *إِنْغَام* is thought in KOOFA to be an infinitive formed on the Measure *اِنْعَال*; but the people of BUSRA read *إِغَام*; in which case, it is an infinitive formed on the Measure *اِقْتَعَال*. In its literal sense it means “The insertion of one thing into another;” as *أَدْغَمْتُ اللَّجَامَ فِي فَمِ الْفَرَسِ* “I put the bridle into the mouth of the horse;” but as a term of Grammar, it indicates the utterance of two homogeneous letters at once; the first letter being termed *مُدْغَم* or BRIDLED; and the second *مُدْغَمٌ فِيهِ* or “That to which the other is BRIDLED.” Its operations are variously performed by the means of *اِبْدَال*, *اِسْكَان*, and *تَحْرِيك*, as formerly explained; and they proceed according to the following rules.

R U L E F I R S T.

Two following homogeneous letters, occurring together in the same word, must coalesce under the sign TUSHDEED, if the first letter shall happen to be quiescent. Examples: *مَدُّ* “Prolongation;” originally *مَدَدٌ*; *حَقُّ* “True;” originally *حَقَقٌ* &c.

RULE

R U L E S E C O N D.

IF both letters be INHERENTLY, not ACCIDENTALLY moveable, the coalescence between them is also necessary. Examples: فَرَّ "He fled;" originally فَرَر : دَوَابُّ "Cattle;" originally دَوَاب : &c. Nor can it be set aside though the second letter shall become quiescent by what is termed سَكُونُ التَّوْفِ; that is to say, "A quiescent mark given to a letter originally moveable, in order to mark a pause in a sentence;" as فَرَّ FURRA; properly فَرَّ FURRA : دَوَابُّ DUWABBS; properly دَوَابُّ DUWABBO : &c.

R E M A R K S.

THE preceding rule is optionally, not necessarily applicable, 1st. to the letter *ū* occurring as the medial radical of a verb formed on the Measure اِتْتَعَالُ as اِتْتَمَلَّ "The party committed mutual slaughter;" otherwise تَمَلَّ by the operation of the rule. 2d. To verbs formed on the Measure اِنْعِلَالُ and having *wao* for the medial and final radical: as اِحْوَوِ or حَوَوِ "The vegetation was of a dark green;" originally اِحْوَوَو : &c. 3d. To verbs active and passive formed on نَعَلَ or هَعَلَ and having the medial and final infirm: as حَيَّ "He lived;" Passive حَيَّ: otherwise حَيَّ or حَيَّ by the operation of the rule. 4th. To passive verbs of the same class, formed on اُسْتَفْعَلَ; اُنْفَعَلَ; or اُحْيِيَ as اُحْيِيَ "He was brought to life;" otherwise اُحْيِيَ: اُسْتَجَبِيَ otherwise اُسْتَجَبِيَ the passive form of اُسْتَجَبِيَ "He blushed;" حَوَوِ otherwise حَوَوِ (notwithstanding the jun-

tion

tion of two quiescents,) an insignificant form of the same root.

5th. To words infirm in the medial and final, and formed on ^وتَفَعَّلَ as ^وتَحْيِيَّةٌ otherwise ^وتَحِيَّةٌ “Salutation;” or ^وأَنْفَعَلَ as ^وأَحْيَا otherwise ^وأَحْيَا the plural of ^وحَيَا “Rain;” or ^وأَنْفَعَلُوا as ^وأَحْيَاءُ otherwise ^وأَحْيَاءُ the plural of ^وحَيٌّ “Living;” Measure ^وفَعِيلٌ. For in all these cases, the second ^وYA is moveable by an inherent vowel point, and therefore both ^وYAs may coalesce together; but the coalescence is optional only, not necessary, because the medial of a ^ونَاتَصٍ should suffer no change. The rule does not operate in ^ومُحْيِيَّةٌ “A giver of life;” or in ^ورَأَيْتُ مُحْيِيًّا “I saw a giver of life;” or in ^وحَيَّانٍ the dual number of ^وحَيَا “Rain;” because the second ^وYA, in all these cases, is moveable by an ACCIDENTAL vowel point; occasioned, in ^ومُحْيِيَّةٌ, by the occurrence of the termination ^وتَا of the feminine gender; in ^ومُحْيِيًّا, by the governing verb ^ورَأَيْتُ; and in ^وحَيَّانٍ, by the dual termination in ALIF NOON.

THE verbs ^وضَبِبَ الْبَلَدُ “The city was full of lizards;” ^وقَطَطَ شَعْرَهُ “His eyes were shut and bleared;” ^ولَحَحَتْ عَيْنُهُ “He curled his hair;” and ^وأَلِلَ السِّقَاءُ “The water bottle stunk;” are anomalously excepted from the operation of the rule.

It is to be observed that the verb ^واِتَّقَتَلْ, becoming ^وتَقَلَّ by the operation of the rule, might be mistaken for a past tense originally formed on the Measure ^وفَعَّلَ; and therefore derived from the infinitive ^وتَفَعَّلَ. To prevent this obscurity, it is optional

optional only; but not necessary, in all the examples of this nature, to give the vowel KUSRA to the primal radical: as قَتَّلَ or حَوَّى: or to the medial radical: as قَتَّلَ or حَوَّى: or to both: as قَتَّلَ or حَوَّى: &c. So, also, حَى sometimes, though rarely, becomes حَى; though there is here no obscurity at all.

R U L E T H I R D.

If the second of two homogeneous letters be moveable by an ACCIDENTAL, not an INHERENT vowel point, the coalescence is optional, but not necessary. Example: اُمِّدِ الْقَوْمَ "Assist the tribe;" otherwise مِدِّ الْقَوْمَ by the operation of the rule. Or, to express nearly the same rule in other words, if the second letter be NATURALLY, yet not NECESSARILY quiescent, and not quiescent by سَكُونُ الْوَقْفِ, the coalescence between them is optional only, but not necessary. Examples: اُمِّدْ "Assist thou;" لَا تَمْدَدْ "Do not thou assist;" otherwise مِدِّ or لَا تَمْدِّ by the operation of the rule. It is to be observed that the second DAL of اُمِّدْ is NATURALLY quiescent, not quiescent by سَكُونُ الْوَقْفِ; yet it is not therefore NECESSARILY quiescent, since it receives a vowel point in اُمِّدِ الْقَوْمَ. Whereas the second DAL of مَدَدْتُ "I assisted;" مَدَدْنَ "The women assisted;" يَمْدَدْنَ "The women assist;" &c. is NECESSARILY, as well as NATURALLY quiescent; that is to say, it never admits of any vowel point; a case in which the coalescence of the two homogeneous letters has been declared to be wholly inadmissible. After coalescence, the second of the two homogene-

ous letters may receive KUSRA: (as مَدَّ) according to the adage
 اَلْسَّائِكُنْ اِذَا حَرَّكَ حَرَّكَ بِالْكَسْرِ "When a quiescent letter
 shall be rendered moveable, the vowel KUSRA is to be applied:" or
 FUT-HA: (as مَدَّ) according to the adage اَلْفَتْحَةُ اَخَفُ الْحَرَكَاتِ
 "FUT-HA is the lightest of the short vowels." But it can-
 not receive ZUMMA, unless the preceding letter be also Muz-
 moom: as مَدَّ; which is accurate only on that account.
 Whence it follows that ZUMMA would be inaccurate in فِرَّ origi-
 nally اِفْرِرْ "Flee thou;" because the preceding letter is not
 MUZMOOM. In the case of وَقَفَ both letters may remain qui-
 escent: as مَدَّ MOODD.

R E M A R K S.

THE preceding rule is not permitted to operate in مُخَيَّيَّةٌ be-
 cause the medial and final are both infirm. Nor does it operate
 in HIRAZ if the second letter be NATURALLY quiescent: as اَمَدَّ;
 whether it be NECESSARILY quiescent or not. And, on the contra-
 ry, it operates OPTIONALLY among the tribe of اِذِلَّ even on letters commonly thought to be necessarily, as well as
 naturally quiescent: as يَمَدُّ نَ ; مَدَّ نَ ; مَدَّ نَ ; for
 which they sometimes substitute يَمَدُّ نَ ; مَدَّ نَ ; مَدَّ نَ ; giv-
 ing either of the vowels FUT-HA or KUSRA to the second of the
 two homogeneous letters, without regard to the vowel point which
 may have been originally applicable to the first. At other times,
 that vowel point is transferred by them to the second letter: as
 قَرَرْنَ for قَرَرْنَ "The women were wise;" لَبَّيْنِ for لَبَّيْنِ

"The

“The women rested;” &c. So, also, the same tribe have been occasionally observed to insert an ALIF after the second homogeneous letter: as مَدَّ اَتْ for مَدَّ نَتْ; or, in the feminine plural, to render the letter NOON MOOSHUDDUD: as مَدَّتْ for مَدَّ نَتْ; يَمَدَّتْ for يَمَدَّ نَتْ; &c.

R U L E F O U R T H.

A MOVABLE letter to be rendered مُدَّ غَم must, in the first place, be rendered quiescent; and this is done by rejecting its vowel point if the preceding letter be also moveable, or if it be **LEEN SEVILE**, not radical. Examples: مَدَّ; originally مَدَّ دَ: مَدَّ; originally مَدَّ دَ; Measure فَاعَلْ; تُمَوِّدْ; originally دُ وَ يَبَبْ; Measure تَفْوَعَلْ; تُمَوِّدْ; a DIMINUTIVE formed from دَابَّةٌ “Cattle;” &c. The word رَدَّ, regularly and more commonly رُدَّ (originally رَدَّ دَ) “He was repelled;” is therefore anomalous. If the preceding letter be neither moveable, nor **LEEN SEVILE**, the vowel point must be transferred to that letter. Examples: يَمَدُّ; originally يَمَدُّ; يَمَدُّ originally يَمَدُّ; يَمَدُّ originally يَمَدُّ; &c.

SECTION SECOND.

شَرَايُطُ الْإِنْغَامِ وَمَوَانِعُهُ

CONDITIONS AND OBSTACLES TO THE RULES OF اِنْغَام.

THE rules of اِنْغَام cannot operate, 1st. if opposed by the rules of اِعْلَال as اِرْعَوْيْ; not اِرْعَوْ; originally اِرْعَوَوْ; “He refrained from evil;” &c. 2d. In substantive nouns,

if

if their operation shall occasion one substantive to assume the form of another having a different sense : as سَبَبٌ “A ligature;” not سَبٌ ; because that word signifies “Abuse;” سُرُرٌ “Thrones;” not سُرٌ ; because that word signifies “The cut navel string of a new born child;” &c. 3d. If the second letter (the first being moveable) shall be introduced for the purpose, termed اِلْحَاقٌ as تَرْدَدٌ “Rough and high ground;” جَلَبَبٌ “He put on a sheet;” opposed to حَظَبٌ “Easily made angry;” originally حَظَبٌ ; مِمْطَرٌ : in which the first letter is quiescent, and therefore does not prevent the IDGHAM. 4th. If the first of two homogeneous letters shall be itself مَدْ غَمٌ فِيْهِ : as بَدَدٌ “He dispersed;” &c. 5th. If it shall occur at the beginning of a word : as دَانٌ “Play;” &c. Yet the coalescence is admissible in such verbs : as تَتَرَّسُ “He covered himself with a shield;” or تَتَارَكَ “He relinquished;” &c. since these may become اِتَرَّسَ ; and اِتَارَكَ ; by the introduction of HUMZA-TOOL WUSL. And, on the same principle, the Aorist تَنْزَلُ “She descends slowly;” تَتَبَاعَدُ “She is distant;” admits coalescence ; *first*, after a moveable letter : as فَتَنْزَلُ or فَتَتَبَاعَدُ ; and, *secondly*, after a MUDDA : as قَالُوا تَنْزَلُ or قَالُوا تَتَبَاعَدُ ; &c. 6th. The rules of IDGHAM cannot operate, if the first of the two homogeneous letters shall be brought in exchange for a LEBN introduced for some other purpose, not for the purpose of coalescence : as تَوَوَّلَ the passive form of قَالَ in which, WAO is in exchange for ALIF ; introduced, not for the purpose

purpose of coalescence, but only as a mark of the third conjugation of augmented trilaterals. 7th. The coalescence will not take place, if the first letter be brought in exchange for HUMZA : either necessarily, as أُؤْوِي “He was taken to a place of shelter;” originally أُؤْوِي : or optionally, as يُؤْوِي originally يُؤْوِي “He carries some one to a place of shelter.” Yet, in the latter case, that is to say, if the change be optional not necessary, some Grammarians admit the coalescence : as يُؤْوِي for يُؤْوِي ; &c. And even if the change be necessary, not optional, the coalescence is necessary according to the opinion of some Grammarians, provided it shall not tend to confound together two regular Measures of the Language. In this case, أُؤْوِي “I carry some one to a place of refuge,” necessarily becomes أُؤْوِي ; whereas أُؤْوِي Measure اُنْعَل cannot become أُؤْوِي because the Measure would seem to be نُعَل .

8th. Two ALIFS never coalesce ; nor even two HUMZAS, except on certain Measures naturally MOOSHUDDUD : as سَأَل which is insignificant; Measure نَعَل ; or لَأَل “A possessor of pearls;” Measure نَعَال ; &c.

SECTION THIRD.

اِنَّ غَاْمَ الْمُنْتَجَا نَسِيْنِ فِيْ كَلِمَتَيْنِ

COALESCENCE OF TWO SUCCESSIVE HOMOGENEOUS LETTERS OCCURRING IN TWO FOLLOWING WORDS.

R U L E F I R S T.

THE first letter being quiescent, and the second moveable, the

6 E

coalescence

coalescence between them becomes necessary in utterance, though not in writing, if the first shall neither be MUDDA, nor the letter هَا termed سَكْتَةٌ or SILENT, the nature of which will be explained hereafter. Examples: اِسْمَعِ عِلْمًا “Listen to knowledge;” رَمَوْا وَاصِلًا “They shot arrows at WASIL;” &c.

R U L E S E C O N D.

If the second letter be quiescent, they cannot coalesce. Example: اَرْسِلِ الْعَبْدَ “Send the slave;” &c. And, so, also, if the first be MUDDA: as نَبِيَّ يَوْمِنَا هَذَا “In this our time;” or if it be the letter هَا termed سَكْتَةٌ or SILENT: as مَا لَنَا وَعْدَ وِيَّةٍ هَلَكَ “What have we to fear now my enemy is dead?” in which example, the silent هَا is added to the phrase عَدُوِّي “My enemy.”

R U L E T H I R D.

BOTH letters being moveable, the coalescence is optional only, but not necessary, if the preceding letter shall be also moveable. Example: عَلَّزْنَا or عَلَّزْنَا “He fixed us;” عَلَى الْأَرْضِ “Upon the ground;” &c. And, so, also, if the preceding letter, being quiescent, shall be infirm: as قَالَ لَبِيدٌ or ثَوْبٌ بَكْرٍ “LUBEED has said;” ثَوْبٌ بَكْرٍ “The clothes of BUKR;” &c. But if the preceding letter shall be a quiescent of the sound or healthy class, the coalescence between them is inadmissible: as قَرْمٌ مَا لِكَ not قَرْمٌ مَا لِكَ “The master of MALIK;” حَرْبٌ بَدْرٍ not حَرْبٌ بَدْرٍ “The battle of BUDR;” &c.

REMARKS.

R E M A R K S.

SOME of the قُرَّاء or professed readers of the KOORAN, whose authority in matters of pronunciation is held to be unimpeachable, are said to have read شَهْرُ رَمَضَانَ for شَهْرُ رَمَضَانَ “The month of RUMUZAN,” in opposition to the last clause of the preceding rule; and Grammarians, unwilling either to question their authority, or to admit the accuracy of this coalescence, have termed it, not اِنْ غَامٌ صَرِيحٌ “A palpable coalescence;” but اِنْ خَفَاءُ الْحَرْفِ الْأَوَّلِ “An obscure utterance of the first letter.” It should be observed, however, that coalescence, in cases of this nature, has received the sanction of the schools of KOORA; sometimes by transferring the first vowel point to the preceding quiescent: as قُرْمٌ مَّالِكٍ: and sometimes by rejecting the vowel point altogether, notwithstanding the junction of two quiescents: as قُرْمٌ مَّالِكٍ: &c.

SECTION FOURTH.

اِنْ غَامٌ اَلْمُتَقَارِبَيْنِ

COALESCENCE OF PROXIMATE LETTERS.

Two or more letters are said to be PROXIMATE, first, when they are formed nearly at the same MUKHRAJ: as JEM and SHEEN; and, secondly, when the same property is common to both: as WAO and YA; which are both مَجْهُوْرَةٌ; and both لَيْنِيَّةٌ; &c. In either case, they are often subject to the rules of coalescence, which is effected by changing one letter into the other; either in utterance only, but not in writing: as وَعَدْتُ pronounced وَعَتُّ

“I

“I promised;” or in writing also, as well as in utterance: as **إِذْ خَارُ** “Treasuring up;” originally **إِذْ تَخَارُ**; Measure **إِذْ تَعَالُ**; &c.

IN all the cases of this nature, it is a general rule of the Language that the FIRST letter shall be changed into the SECOND: and thus **خَرَجَ شَاةٌ** or **خَرَجَ شَاةٌ** “A goat went out,” may be uttered as if the letter **JEREM** were a quiescent **SHERN**, coalescing with the **SHERN** by which it is followed. But this process must be reversed, in the event of the occurrence of what is termed an **عَارِض** or ACCIDENT, of such a nature as to require its reversal; and thus **سَيِّدٌ** becomes **سَيِّدٌ**; not **سَوِّدٌ**; because the letter **YA** is **أَخَفٌ** or “of easier utterance than **WAO**.” So, also, **إِزَّتَانٌ** becomes **إِزَّتَانٌ**; not **إِثَّتَانٌ**; because the Arabs are fond of the property termed **صَفِيرٌ**, which exists in **زَا** only, but not in **تَا**, and would therefore be lost, in the event of the change of **زَا** into **تَا**. It may be inferred, therefore, that the accidents to which I allude are, *first*, the comparative facility of utterance by which one letter may be distinguished over another; and, *secondly*, the existence, in one letter, of some favorite property which may not happen to exist in the other; these circumstances generally requiring that the favored letter shall be preserved.

COALESCENCE however is sometimes effected by changing two proximate letters into a third; and thus the tribe of **بَنُو تَمِيمٍ** often utter **مَعَهُمْ** and **بَحَا وَلَاءٌ** for **مَعَهُمْ** WITH THEM; and **مَعَهُ هَوْلَاءٌ**

مَعَ هُوَ لَاءِ WITH THOSE; &c. They observe that the regular permutation, in this case, should have been مَهُمَّ and مَهَاوُ لَاءِ; but عَيْن being formed nearer the mouth, is therefore أَحَبَّ or "Lighter" than the letter هَا; an accident which requires the substitution of مَعَمَّ for مَهُمَّ; and مَعَاوُ لَاءِ for مَهَاوُ لَاءِ. But مَعَمَّ and مَعَمَّ are both harsh according to the opinion of all the Arabs; and therefore the tribe of بَنُو تَمِيم change both letters into حَا which is connected with عَيْن by the proximity of MUKHRUJ, and participates with هَا in the property termed هَمَسٌ. The rest of the Arabs hold this permutation to be inelegant at least, if not inadmissible; and have therefore condemned the coalescence altogether, reading مَعَ هُمَّ and مَعَ هُوَ لَاءِ.

THE word سِت Six is anomalous; the original form being سِتْ since it forms its diminutive سِتْسٌ. It should have been سِتْسٌ by the general rule; or سِتْ by the effect of an accident, namely, that DAL is of easier utterance than SEEN. Both are thought to be inelegant, and therefore give way to سِتْ; because تَا is formed nearly at the MUKHRUJ of DAL, and participates in the property هَمَسٌ with SEEN. The following are the most useful of the rules for the coalescence of proximate letters.

R U L E F I R S T.

IN verbs, two letters being formed very nearly at the same MUKHRUJ, must coalesce in utterance if the first be quiescent, and the second a conjunctive pronominal nominative to the verb. Examples: زِدْتُ "I returned," عُدْتُ "I promised," وَعَدْتُ "I augmented,"

augmented," &c. But if the second shall not be the conjunctive pronominal nominative to the verb, the coalescence between them is optional only in the general opinion, but necessary, according to an opinion maintained in the KAFEE. Examples: **أَصْعَدَ تَيْتًا** or **قَالَتْ طَا تَيْتًا** "Ascend the mountain Tyte;" **أَصْعَدَ تَيْتًا** or **قَالَتْ طَا تَيْتًا** "A party said;" &c.

R U L E S E C O N D.

THE letter **تَا** of the form **اِفْتَعَال** must be changed into **طَا** after any of the letters termed **مُطَبِّقَةٌ**, as comprised in the insignificant word **صَضَطَا**. This permutation having taken place, the coalescence is necessary after **طَا**: as **اِطْلَبَ** "He asked;" originally **اِطْتَلَبَ**. And it is optional only, but not necessary, after **ظَا**, by changing either letter into the other: as **اِظْلَمَ** more commonly **اِظْلَمَ**, more elegantly **اِظْلَمَ** "He suffered oppression;" originally **اِظْلَمَ**; &c. So, also, the coalescence is optional after **ضَا** and **ضَا**, but **طَا** must be changed into these letters, not these letters into **طَا**. Examples: **اِصْبَرَ** or **اِصْبَرَ** "He was patient;" originally **اِصْبَرَ**; **اِضْرَبْ** or **اِضْرَبْ** "He was agitated;" originally **اِضْرَبْ**; &c. Yet we have **اِطْجَعَ** for **اِضْجَعَ** or **اِضْجَعَ** "He slept on his side;" according to the authority of **SHEBUWYH**.

R U L E T H I R D.

AFTER **اِدَال**, **اِدَال**, and **اِزَا**, the letter **تَا** of the form **اِفْتَعَال** must be changed into **DAL**, and the two **DALS** must then coalesce under the sign **TUSHDEED**. Example: **اِدَات** "He contracted

contracted debt;" originally **دَيْنٌ** Primitive **دَيْنٌ** &c. After **زَا** the coalescence is optional only, but not necessary, by changing **DAL** into that letter, not that letter into **DAL**. Examples: **اَزَّانَ** or **اَزْدَانُ** "He ornamented;" originally **اَزْتَانُ**. And so, also, after **دَال**; by changing either letter into the other. Example: **اَذَّخَرَ** or **اَذَّخَرَ** or **اَذَّخَرَ** "He hoarded;" originally **اَذَّخَرَ**; &c.

R E M A R K S.

THE letter **تَا** of the form **اِفْتَعَال** may be converted into **ثَا** or **VICE VERSA**, according to the opinion of **SEBBUWYH**, whenever it happens to follow that letter. Examples: **اِثَّارٌ** or **اِثَّارٌ** or **اِثَّارٌ** "He demanded blood due to him by the law of relation;" **اِثَّرَدَ** or **اِثَّرَدَ** or **اِثَّرَدَ** "He broke bread;" &c.

THIS rule is not perhaps generally observed, though its observance is necessary, not optional, according to the opinion of **ZUMUKHSHUREE**. After **SEEN** or **SHEEN**, the same **تَا** is sometimes changed into these letters, but this is rare: as **اِسْمَعَ** more commonly **اِسْتَمَعَ** "He heard;" **اِسْتَبَهَ** more commonly **اِسْتَبَهَ** "It was doubtful;" &c.

R U L E F O U R T H.

THE letter **تَا** of the form **اِفْتَعَال** followed by **تَا**, **ثَا**, **جِيم**, **طَا**, **ضَا**, **صَا**, **شَيْن**, **سَيْن**, **رَا**, **دَال**, **دَال**, may be changed into the letter by which it is followed; after which, both letters will necessarily coalesce under the sign **TUSHDEED**. Examples: **اِتْتَلَّ** or **اِتْتَلَّ** "The party committed mutual slaughter;"

اِخْتَجَرَ "He piled up the merchandize;" رَتَدَ or اِرْتَدَدَ "ter;
 or حَجَرَ "He bound the حُجْرَة or lower garment around his
 waist;" هَدَى or اهْتَدَى "He found the right way;"
 عَزَى or اِعْتَزَى "He obtained food;" غَدَى or اِغْتَدَى
 "He claimed relationship;" حَسَى or اِحْتَسَى "Hedrank;"
 خَصَمَ or اِخْتَصَمَ "He stood in awe;" حَشَمَ or اِحْتَشَمَ
 "The party practised mutual enmity;" هَضَمَ or اِفْتَضَمَ "He with-
 held the right of such a one;" خَطَفَ or اِخْتَطَفَ "He seized
 by force;" حَطَّى or اِحْتَطَّى "He was favored;" &c. It is to
 be observed, however, that all these verbs, after permutation, as-
 sume the Measure نَعْلَ and seem therefore to be formed from
 تَفْعِيلَ. In order to prevent this obscurity in any one of them,
 as رَتَدَ for example, we may read رَتَدَ or رَتَدَ in the
 past tense. Aorist: يَرْتَدُ, يَرْتَدُ, يَرْتَدُ; Imperative:
 مَرْتَدُ; Infinitive: رَتَاكُ; Active Participle: مَرْتَدُ;
 مَرْتَدُ, مَرْتَدُ; Passive Participle: مَرْتَدُ; &c. Among some
 of the Arabs يَهْتَدِي occasionally becomes يَهْدِي notwith-
 standing the junction of two quiescents, but this is inelegant at
 least, if not inadmissible.

R U L E F I F T H.

THE preceding rule is optionally applicable to the letter تَا of
 either of the forms تَفْعُلُ or تَفَاعُلُ whenever it happens to be
 followed by any one of the twelve letters detailed in the rule.
 In the event of its operation, the letter HUMZA-tool WUHL must
 be introduced wherever it is necessary to prevent the occurrence
 of

of the doubled letter at the beginning of the word. Examples:

تَنَارَكَ or اِتَّرَسَ "He covered himself with a shield;"
 or اِتَّارَكَ "He relinquished;" تَنَزَّزَ or اِتَّرَزَ "The bread
 broke in the oven;" اِتَّاقَلَ or تَنَاقَلَ "It was heavy;"
 or اِتَّجَمَعَ "The party assembled from all quarters;"
 or اِتَّجَمَعَ "The party assembled from all quarters;"
 or اِتَّذَارَكَ "He wrapt himself up in a garment;"
 or اِتَّذَكَّرَ "He found or overtook;" اِتَّذَكَّرَ "He
 committed to memory;" اِتَّذَكَّرَ or تَذَاكَرَ "The party mu-
 tually remembered;" اِتَّزَيْنَ or تَزَيْنَ "He was ornamented;"
 or تَزَا جَرَّ "The party mutually opposed each other;"
 or اِتَّسَمِعَ "He listened;" اِتَّسَمِعَ or تَسَمَّعَ
 "He took pains to shew bravery;" اِتَّشَجَّعَ or تَشَجَّعَ
 "The party mutually opposed the opinions
 of each other;" اِتَّصَبَّرَ or تَصَبَّرَ "He recommended patience;
 or pretended to patience;" اِتَّصَابَرَ or تَصَابَرَ "The party were
 patient with each other;" اِتَّضَرَّعَ or تَضَرَّعَ "He supplicated;"
 or اِتَّضَارَعَ perhaps insignificant, since I cannot find it
 in any Lexicon; اِتَّطَيَّرَ or تَطَيَّرَ "He took a bad omen;"
 or اِتَّظَلَّمَ "He complained
 of oppression;" اِتَّظَلَّمَ or تَظَلَّمَ "He imputed oppression to
 such a one;" &c. The inflexions of all these verbs, after coales-

cence, may be inferred from the example اِتَّتَرَسَ: Aorist

اِتَّتَرَسُ: Imperative اِتَّتَرَسْ: Infinitive اِتَّتَرَسُ: Participles

اِتَّتَارَكَ; اِتَّتَارَكَ; اِتَّتَارَكَ; &c. And so, also, of اِتَّتَارَكَ; اِتَّتَارَكَ; اِتَّتَارَكَ;

إِتَّارَكُ ; مُتَّارَكُ ; &c. It is to be observed, however, that the Aorist تَتَفَعَّلُ or تَتَفَاعَلُ sometimes becomes نَفَعَلُ or تَفَاعَلُ as we shall see in the sequel ; and, in this case, the coalescence described in this rule cannot take place.

R E M A R K S.

AFTER the letters مَضْطَاطٌ the pronominal termination تَا which occurs at the end of an Arabic verb in the past tense, is sometimes, though rarely, changed into طَا : after which, though still more rarely, the two letters may be occasionally observed to coalesce together under the sign TUSHDZED. Examples : خَصَمْتُ more rarely خَصَّمْتُ originally and generally خَصَّتْ “I sewed ;” خَضَمْتُ more rarely خَضَّمْتُ originally and generally خَضَّتْ “I entered the water ;” خَبَطْتُ اَلشَّجَرَةَ ؛ خَبَطْتُ originally and generally خَبَطَتْ “I struck the tree with a staff, in order to shake off the leaves or the fruit ;” حَفِظْتُ more rarely حَفِظَّمْتُ or حَفِظَّمْتُ ; originally and generally حَفِظَّتْ “I preserved ;” &c. The same pronominal termination, following دَا اَلْ , دَا اَلْ , or ذَا , is sometimes, though rarely, changed into DAL : after which, though still more rarely, coalescence may be sometimes observed to occur. Examples : عُدْتُ originally and generally عُدَّتْ “I returned ;” عَزَدْتُ originally and generally عَزَدَّتْ “I sought refuge ;” فَرَزْتُ very rarely فَرَزَّمْتُ ; originally and generally فَرَزَّتْ “I accomplished my object ;” &c.

R U L E S I X T H.

THE letter LAM of the definitive اَلْ , being followed by LAM, must

must coalesce with it under the sign TUSHDEED. Example: اللّام; &c. And so, also, the coalescence is necessary in utterance, but not in writing, by changing the LAM of أل into the following letter, if that letter shall happen to be any one of these thirteen : namely, أَلرَّاءُ ; أَلدَّالُ ; أَلذَّالُ ; أَلنَّاءُ ; أَللَّاءُ ; أَلظَّاءُ ; أَلطَّاءُ ; أَلصَّادُ ; أَلشِّينُ ; أَلسِّينُ ; أَلزَّاءُ ; أَلنُّونُ . This rule is very rarely infringed by the Arabs, and never, if the LAM of أل be followed by LAM NOON or RA. In the case of the other letters, its occasional infringement has been remarked by KISABEE, but I recommend its universal observance by the Learner,

REMARKS.

EVERY quiescent LAM followed by رَا must be rendered MOONGHUM into that letter in the general opinion. Example: كَلَّا بَلْ رَّانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ “Not so; but the sins which they have committed overpowers their understandings;” (the understandings of unbelievers who had asserted that the KOOKAN was a tissue of old stories, dressed up by the Prophet;) &c. In the case of the other twelve letters, the coalescence of quiescent LAM, not being اَلْ, is optional only, but not necessary. Example: هَلْ تَعْلَمُ or هَلْ تَعْلَمُ “Do you know?” &c. And in حِجَابٍ where the Language is spoken in its greatest purity, SEEBUWYH states that quiescent LAM, not being اَلْ, is not necessarily rendered MOONGHUM, even though followed by the letter RA. Other opinions have been maintained, which I do

do not think it necessary to insert; nor shall I detail the reasons assigned by Arabian writers for the coalescence described in the preceding rule which is founded, *first*, on proximity of MUKHRUJ between the two coalescing letters, or *secondly*, on the identity or affinity of properties common to both or peculiar to each.

SECTION FIFTH.

إِنْ غَاثُ النَّوْنِ فِي حُرُوفٍ يَرْمُولٍ وَغَيْرِهَا

**THE COALESCENCE OF NOON WITH THE LETTERS
COMPRISED IN يَرْمُول AND OTHERS.**

THE word يَرْمُول signifies “the leaf of a date tree soiled by the sand;” but it is only the letters comprised in that word, with which we have at present any thing to do. The coalescence of Noon with those letters, is guided and restricted by the following rules.

R U L E F I R S T.

NOON moveable, followed by any of the letters comprised in يَرْمُول, may coalesce with it under the sign TUSHDEED; but the coalescence is of OPTIONAL, not of NECESSARY observance. Its coalescence with LAM and RA is thought to be determined by the proximity of MUKHRUJ: as وَهَنَ رَأْسُهُ “His head was weak;” زَيْنٌ لِلنَّاسِ “It was pleasing in the sight of men;” &c. Its coalescence with MEEM is determined by the participation of both in the nasal property termed عُنَّة by the Arabs: as فَطِنَ مَالِكٌ “MALIK was intelligent;” &c. And as wao has nearly the same MUKHRUJ with MEEM, NOON may coalesce with that letter also: as

حزن وثيل

حَزَنٌ وَثِيلٌ “WUSEEL was grieved;” &c. Of its coalescence with YA, the example اَتَقَنَ يَافِعُ “YAFEA consolidated,” may be adduced.

R U L E S E C O N D.

Noon quiescent, followed by any of the letters comprised in يَرْ مُوْل, must coalesce in utterance with those letters. Examples : مِنْ مَّاءٍ مَّهِينٍ “From filthy water;” مَنْ يَشَاءُ “To whom he pleases;” مِنْ رَّالٍ “From a master;” اَخَذْتُ مِنْ لَدُنْهُ “I took from him;” مِنْ رَبِّهِ “From his God;” &c. It is to be observed, however, that before WAO and YA, but not before LAM and RA, something of the *nasality* or غُنَّة of Noon is elegantly preserved; and that the danger of obscurity is considered as a sufficient cause to prevent coalescence : as تَنْوَاتُ “Bunches of dates;” بُنْيَانٌ “A circular wall;” formed on the Measures فُعْلَانٌ or فُعْلَانٌ; not فُعَالٌ or فُعَالٌ as might be imagined if the coalescence were here permitted to take place.

R E M A R K S.

Noon quiescent, is thought to have too much of the غُنَّة, which is the reason why it coalesces with LAM and RA: as لَيْلًا يَكُونُ originally لَا تَلَا يَكُونُ “That it may not be;” &c. MEEM quiescent, having the غُنَّة in a more moderate degree, cannot coalesce with these letters. Before BA, the letter Noon quiescent must be changed in utterance, but not in writing, into MEEM; a rule which I believe to be common to every Tongue. Examples: عَنَبَرٌ “Amber;” مِنْ بَعْدِ

“After this;” &c. Whereas Noon moveable suffers no change :
as سَمِينٌ بَكْرٌ “BUKR was fat;” &c.

R U L E T H I R D.

THERE are fifteen letters termed حُرُوفُ الْإِخْفَاءِ or “Letters of concealment;” because the sound of Noon quiescent, followed by any one of them, is said to be indistinct. The letters in question are صَادٌ ; شَيْنٌ ; سَيْنٌ ; زَاءٌ ; ذَالٌ ; ذَالٌ ; جِيمٌ ; ثَاءٌ ; ثَاءٌ ; مَضَادٌ ; كَافٌ ; قَافٌ ; فَاءٌ ; طَاءٌ ; طَاءٌ ; ضَادٌ ; and the nearer the مُخْرَجٌ to that of Noon, the more indistinct is the sound of that letter. On the contrary, Noon quiescent, followed by any one of the six guttural letters, is plainly pronounced; because the مُخْرَجٌ of those letters is at a great distance from that of Noon. I think it unnecessary to furnish examples of the operation of this rule, which foreigners cannot be expected to observe.

SECTION SIXTH.

تَفْصِيلُ مَوَاقِعِ الْإِنْغَامِ بَيْنَ الْمُتَقَارِبِينَ

SPECIFICATION OF THOSE PROXIMATE LETTERS WHICH ARE MOST COMMON- LY OBSERVED TO COALESCE.

AMONG these, I have to remark, 1st. the coalescence of هَا or عَيْنٌ with a following حَا. Examples: اِجْبِهْ حَرَامِيًّا “Strike a robber on the forehead;” اِرْفَعْ حَاتِمًا “Raise HATIM;” &c. 2d. The coalescence of حَا with عَيْنٌ or هَا. Examples: اِنْ نَحْ عَتَوْدًا “Sacrifice a kid of one year old;” اِنْ نَحْ هَذِهِ “Sacrifice this;” &c. 3d. The coalescence of

عَيْن

رَفَعَ غَلَامًا with غَيْن or خَا . Examples: “He raised a slave;” سَمِعَ خَلْفٌ “KHALF heard;” &c. 4th. The coalescence of حَا with غَيْن or خَا . Examples: ذَبَحَ غَنَمًا “He sacrificed a goat;” فَرِحَ خَالِدٌ “KHALID was pleased;” &c. 5th. The coalescence of غَيْن with خَا . Example: اِذْ مَغَ خَصْمًا “Knock out the brains of an enemy.” 6th. The coalescence of جِيم with شَيْن . Example: خَرَجَ شَاةٌ “A goat went out.” Or the contrary, according to some Grammarians: as عَطَشَ جَعْفَرٌ “JAAFUR was thirsty;” but this coalescence is very rare. 7th. The coalescence of بَا with مِيم or نَا . Examples: شَرِبَ مَاءًا “He drank water;” ذَهَبَ فَرِحًا “He went away happy.” 8th. The coalescence of قَا with كَا . Example: خَلَقْتُكَ “He created you.” Or the contrary; which, however, is of rare occurrence: as لَكَ قَالٌ “He said to thee.” 9th. The coalescence of the letters تَاء , ثَاء , ذَال , ذَال , طَاء , ظَاء , with each other. Example: سَكَتَ ثَابِتٌ “SABIT was silent.” And so, also, of سَكَتَ followed by ظَالِمٌ , طَارِئٌ , ذَايِلٌ , ذَارِمٌ . Or حَرَدَ تَاجِرٌ “A merchant attempted;” or ثَبَذَ تَاجِرٌ “A merchant threw from his hand;” or قَرَطَ تَاجِرٌ “A merchant hastened;” or حَفِظَ تَاجِرٌ “A merchant preserved;” &c. each verb being followed indifferently by تَاء ; ثَاء ; ذَال ; &c. 10th. The coalescence of the حُرُوفُ الصَّفِيرِ , namely زَاء , سَيْن , خَلَصَ سَائِرٌ or خَلَصَ زَائِرٌ “A visitor or a traveller escaped;” &c. 11th. The coalescence of

تَاء

ظَاء, طَاء, ذَال, ذَال, ثَاء, ثَاء, with the Hooḥoofoos-suf-
 FERR; or with شَيْن or ضَاد: as سَكَتَ شَهْرًا “He was
 silent for a month;” &c. 12th. The coalescence of the letters
 termed مُطَبَقَةٌ, namely صَصْطَظًا, into other letters which are
 not مُطَبَقَةٌ: in which case, it is deemed elegant, however, to
 preserve something of the property termed اِطْبَاق: as
 لِبَعْضِ شَأْنِهِمْ &c.

SECTION SEVENTH.

مَوَانِعُ الْإِدْغَامِ بَيْنَ الْمُتَقَارِبِينَ

OBSTACLES TO THE COALESCENCE OF PROXIMATE LETTERS.

RULE FIRST.

Two proximate letters occurring together in the same word can-
 not coalesce, if their coalescence shall be the cause of producing
 obscurity. Examples: وَطَدَ الْأَمْرَ “He consolidated the af-
 fair;” وَتَدَ “He drove a peg;” &c. By coalescence, both
 would become وَدَّ; and might be mistaken for each other, as
 well as for وَدَّ “He loved;” originally وَدِدَ; &c. Yet if
 the first letter be quiescent, and if both be formed very nearly
 at the same Mukharuj, the coalescence is optional on account of
 the proximity of Mukharuj; but not necessary, if it give birth
 to obscurity. Example: عَدَّ اُنْ otherwise عَدَّ اُنْ the Plural
 of عَتُوْدٌ “A kid;” though عَدَّ اُنْ is palpably obscure, because
 it has also the sense of TIME: as كَانَ ذَلِكَ فِي عَدِّ اِنْ فُلَانٍ
 “That happened in the time of such a one;” &c.

REMARKS.

R E M A R K S.

ACCORDING to the tribe of TUMEBM, coalescence is necessary in the case of **وَتَدُّ** "Driving a peg;" (with a quiescent medial,) on account of the common use of that word. They say **وَدُّ** therefore, notwithstanding the obscurity resulting from the use of **وَدُّ** in the sense of FRIENDSHIP also. Yet they hold coalescence to be inadmissible in the case of **عَتَدَ اُنُّ** "Kids;" or **وَطَدُّ** "Consolidating;" because the former is not of constant use, and the property termed **اَطْبَاق** should be preserved in the latter. And coalescence is optional in **اِذْ دَكَرَ** or **اِذْ كَرَّ** for **اِذْ دَكَرَ** "He called to mind;" **اِثْمَحَى** for **اِثْمَحَى** "It was erased or annulled;" **اِثْمَحَى** for **اِثْمَحَى** "He was purified;" **اِثْمَحَى** for **اِثْمَحَى** "He visited;" &c. because it gives birth to no obscurity at all.

R U L E S E C O N D.

ONE guttural letter cannot generally coalesce with another which is deeper than itself; yet this happens occasionally, in the case of **حَا** followed by **عَيْن** or **هَآ**; by the change of these letters into **حَا** which is formed higher up in the mouth, and consequently lighter than they are. Examples: **اِنْ بَحْتُوْدَا** for **اِنْ بَحْتُوْدَا** "Sacrifice a kid;" **اِنْ بَحْتُوْدَا** for **اِنْ بَحْتُوْدَا** "Sacrifice this;" &c. And it happens also, though rarely, by changing **حَا** into **عَيْن**; or **خَا** into **غَيْن**; according to the opinion of some Grammarians.

R U L E T H I R D.

THE letters comprised in **ضَوِيْ مِشْفَرٍ** cannot be rendered

MOODGHUM into the proximate letters : as for example : ضَاد into شَيْن ; بَا into مِيم ; جِيم into يَا ; بَا into وَاو ; لَام into يَا ; فَا into بَا ; or رَا into لَام . These letters are termed proximate, because they are formed nearly at the same **MUKHARUJ** ; but the rule extends to other letters, termed proximate because they have some one or more properties common to the letters comprised in ضَوَى مِشْفَرٌ .

R E M A R K S.

THE foundation of the preceding rule depends entirely on certain favorite properties peculiar to the letters comprised in ضَوَى مِشْفَرٌ ; for coalescence becomes admissible if it be consistent with the preservation of those properties, and inadmissible if the case be otherwise. The properties in question are اِسْتِطَالَةٌ in ضَاد ; اِسْتِطَالَةٌ in شَيْن ; تَقَشُّبٌ in مِيم ; عُنَّةٌ in يَا ; and وَاو in لَيْن ; ضَاد in شَيْن ; تَقَشُّبٌ in مِيم ; عُنَّةٌ in يَا ; and وَاو in لَيْن . Thus ضَاد cannot coalesce with لَام because اِسْتِطَالَةٌ would then be lost in the former ; but وَاو and يَا may coalesce together (as سَيِّدٌ originally سَيِّوِدٌ) because لَيْن being a property common to both, necessarily continues to survive their coalescence.

R U L E F O U R T H.

THE letters termed صَفِيرِيَّةٌ , namely رَا , سَيْن , ضَاد , cannot be rendered MOODGHUM into any letter which has no صَفِيرِيَّةٌ ; nor can the تَا of اِسْتِفْعَالٌ coalesce either with another تَا ; or with any proximate letter. The phrase نَمَا اِسْتَطَاعُوا originally “ They were not able,” is therefore anomalous, and

and much less elegant than the original form ; since it presents a combination of two quiescents, namely, the letter سِين and the first of the two coalescing letters.

SECTION EIGHTH.

INFLEXION OF VERBS OF THE CLASS TERMED مُضَاعَف.

THESE verbs are inflected, *first*, on ضَرَبَ : as نَرَّ “He fled ;” *secondly*, on نَصَرَ : as مَدَّ “He prolonged ;” *thirdly*, on سَمِعَ : as طَبَّ “He understood physic ;” and, *finally*, on كَرَّمَ : as لَبَّ “He was wise ;” &c. The following tables exhibit such of the inflexions of these verbs as I think it necessary to detail here.

PAST TENSE FEMININE.				PAST TENSE MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	فَرَرْنَ	فَرَرَتَا	فَرَرَتْ	فَرَرُوا	فَرَرَا	فَرَرَتْ	3d Person.
2d Person.	طَبَّبْتَيْنِ	طَبَّبْتُمَا	طَبَّبْتِ	طَبَّبْتُمْ	طَبَّبْتُمَا	طَبَّبْتِ	2d Person.
1st Person.	لَبَبْنَا	لَبَبْنَا	لَبَبْتُ	لَبَبْنَا	لَبَبْنَا	لَبَبْتُ	1st Person.
3d Person. PASSIVE.	فُرِرْنَ	فُرِرَتَا	فُرِرَتْ	فُرِرُوا	فُرِرَا	فُرِرَتْ	3d Person. PASSIVE.

THE original forms فَرَرَ, طَبَّبَ, and لَبَّبَ, become فَرَّ ; طَبَّ ; and لَبَّ ; by RULE 2d, SECTION 1st, of this Chapter ; and RULE 3d, assigns the reasons why coalescence cannot take place in فُرِرْنَ ; طَبَّبْتَيْنِ ; لَبَّبْتَيْنِ ; &c.

AORIST

AORIST FEMININE.				AORIST MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.		PLURAL.	DUAL.	SINGULAR.
3d Person.	يَطْبَبْنَ	تَطْبَانِ	تَطْبُ	3d Person.	يَطْبَبُونَ	يَطْبَانِ	يَطْبُ
2d Person.	تَغْفِرِينَ	تَغْفِرَانِ	تَغْفِرِينَ	2d Person.	تَغْفِرُونَ	تَغْفِرَانِ	تَغْفِرُ
1st Person.	نَهْدُ	نَهْدُ	أَمْدُ	1st Person.	نَهْدُ	نَهْدُ	أَمْدُ
3d Person. PASSIVE.	يُطَبَّبْنَ	تُطَبَّبَانِ	تُطَبَّبُ	3d Person. PASSIVE.	يُطَبَّبُونَ	يُطَبَّبَانِ	يُطَبَّبُ

THE original forms يَطْبَبُ, يَغْفِرُ, يَهْدُ, and يُطَبَّبُ, become يَطْبُ; يَغْفِرُ; يَهْدُ; and يُطَبَّبُ; the vowel point applicable to the medial radical, being transferred to the primal before coalescence; by the operation of RULE 4th, SECTION 1st, of this Chapter.

IMPERATIVE FEMININE.				IMPERATIVE MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.		PLURAL.	DUAL.	SINGULAR.
2d Person.	اِطْبَبْنَ	طَبَّا	طَبِّي	2d Person.	طَبُّوا	طَبَّا	طَبِّ
2d Person.	اِفْرِرْنَ	فِرَّا	فِرِّي	2d Person.	فِرُّوا	فِرَّا	فِرِّ
2d Person.	اُمْدُدْنَ	مَدَّا	مَدِّي	2d Person.	مَدُّوا	مَدَّا	مَدِّ
2d Person. PASSIVE.	لِطْبَبْنَ	لِطَبَّا	لِطَبِّي	2d Person. PASSIVE.	لِطَبُّوا	لِطَبَّا	لِطَبِّ

IN

IN the original forms **طَبَّبَ**, **فَارَّرَ**, and **أَمَدُّنِي**, the second of the two homogeneous letters is NATURALLY but not NECESSARILY quiescent, since it may receive an accidental vowel point: as **أَمَدُّنِي الْقَوْمَ** “ Assist the tribe; ” &c. The coalescence is optional therefore, but not necessary; by RULE 3d, of the 1st SECTION. In the event of coalescence, HUMZA-TOOL WUSL is rejected as unnecessary; because the following letter becomes moveable. And the second of the two coalescing letters may accurately receive either of the vowels **FUT-HA** or **KUSRA**; or even **ZUMMA**, if the medial be **MUZMOOM**; for the reasons explained in the 3d RULE. The active participle, as **فَارِرٌ**, necessarily becomes **فَارٌّ**; **فَارَاتٌ**; **فَارَّتَانِ**; **فَارَّةٌ**; **فَارُونَ**; **فَارَانِ**; for though we have here a junction of two quiescents, yet the first is **MUDDA** and the second **MOODGHUM**; a case, (as we shall see in the sequel,) in which two following quiescent letters may accurately occur in the Arabic Language.

THE inflexions of augmented verbs of the class termed **مُضَاعَف** are guided and restricted by the same rules which are applicable to verbs of the radical class; as **أَحَبَّ**; **يُحِبُّ**; **يُحَابُّ**; **حَابَّ**; or **أَفْعَلَ**: Measure **مُحِبُّ**; **أَحْبَابٌ**; **يُحَابُّ**; **حَابَّ**: Measure **فَاعَلَ**: &c. It is scarcely worthy of remark that the form **مُحَابَّ**, originally **مُحَابِبٌ** or **مُحَابَّبٌ**, is necessarily common to both participles.

CONCLUSION.

VERBS of the class termed **مُضَاعَف** may be also **مَهْمُوزَاتُ الْفَاءِ**;

and, in this case, they are inflected, *first*, on نَصَرَ : as أَبَّ “He put his hand to his sword ;” Aorist يَنْوِبُ : *secondly*, on مَنَرَبَ : as أَتَّ “He complained ;” Aorist يَتْنُّ or, *finally*, on سَمِعَ : as أَمَّتْ “She was a mother ;” Aorist تَأَمَّ : &c. (The non-coalescence of the homogeneous letters is anomalous in the verb اِلْبَسَقَ “The water bag stunk ;” which belongs to this class.) Or the letter waw may be sometimes, though rarely, the primal radical ; and such verbs are inflected on سَمِعَ : as وَدَّ “He liked, or had a friendship for such a one ;” Aorist يَوَدُّ : &c. The word يُمَّ “He was thrown into the sea,” used only in the passive voice, and generally supposed to be inflected as سَمِعَ ; is perhaps the only existing verb of the class termed مُضَاعَف which has the letter YA for the primal radical. I think it unnecessary to detail the inflexions of these verbs, and will therefore proceed to the subject of the following chapter.

CHAPTER THIRTEENTH.

SECTION FIRST.

الْكَلَامُ فِي التَّنْيَةِ

FORMATION OF THE DUAL NUMBER.

THE word تَنْيَةٌ signifies DUALITY ; and a noun put into the dual number ; is known by the term مُتَنَّى or DOUBLED. The dual is formed from the singular number, by adding the letters ALIF NOON for the nominative case : as جَاءَ الرَّجُلَانِ “The two men came ;” or YA NOON for the genitive and objective cases :

cases: as مَرَرْتُ بِالرَّجُلَيْنِ “I passed the two men;”
رَأَيْتُ الرَّجُلَيْنِ “I saw the two men;” &c.

THE letters ALIF and YA are invariably quiescent in the dual number; and both follow the vowel FUT-HA, rejecting the letter NOON, when followed by a substantive noun in the genitive case: as عَيْنَانِ or عَيْنَيْنِ “Two eyes;” عَيْنَا or عَيْنَيْهِ “His two eyes;” &c. It is to be observed, however, that some of the Arabs, as بَنُو كِنَانَةَ, بَنُو الْحَارِثِ, and others, retain ALIF through all the cases of the dual number: as مَرَرْتُ بِالرَّجُلَانِ; جَاءَ الرَّجُلَانِ; رَأَيْتُ الرَّجُلَانِ; &c. And to this dialect has been ascribed the phrase إِنَّ هَذَيْنِ لَسَا حِرَانِ for إِنَّ هَذَانِ لَسَا حِرَانِ “Verily these two are both magicians,” which occurs in the KOORAN. There are other examples of the same nature: as كَرِيْمَتَيْهِ for كَرِيْمَتَاهُ in the words of the Prophet: namely, مَنْ أَحَبَّ كَرِيْمَتَاهُ لَمْ يَكْتُبْ بَيْنَ الْعَصْرِ وَالْمَغْرِبِ “He who loves his two eyes will not write towards the close of day;” but such examples may be accounted for by the rule of تَابَهُ “Repentance;” originally تَوْبَهُ; Page 412 of this Volume.

THE letter NOON of the dual number is almost invariably MUK-
SOOR; yet KISAREE and FURRAA state that it is sometimes MURROOH
after YA: as جُمَادَيْنِ or (without هَاءُ التَّوْقِيفِ) جُمَادَيْنِ
for جُمَادَيْنِ “The two months of JOOMADA the first and se-
cond;” &c. So, we have sometimes, though rarely, أَتَعِدَانِي
with FUT-HA, for أَتَعِدَانِي with KUSRA, “Do you two threa-
ten me?” and even هُمَا خَلِيلَانِ with ZUMMA, for هُمَا خَلِيلَانِ
with

with KUSRA, "They two are friends;" &c. In the phrase
 أُحِبُّ مِنْهَا الْأَنْفَ وَالْعَيْنَيْنَا "I love her nose and her two
 eyes," the word عَيْنَيْنَا for عَيْنَيْنِ presents two anomalies:
 namely, the vowel FUT-HA, which is applicable to the dual Noon;
 and the letter ALIF, which supercedes YA in the objective case. The
 final ALIF is introduced for the purpose termed اشْبَاع to be con-
 sidered hereafter.

IN the case of words having a plurality of senses, as عَيْنٌ
 which signifies, "The Sun; The eye; Gold; A balance;" &c.
 some Grammarians admit the formation of the dual number for
 the purpose of indicating any two of these senses: as عَيْنَانِ
 "Gold and a balance;" &c. but this is condemned by the gene-
 ral voice. But if two nouns be very commonly associated toge-
 ther, as "The Sun and the Moon," the dual number may then
 be formed from one of them, in order to indicate the sense of
 both; and the noun from which it may happen to be formed, is
 said to prevail over the other; this prevalence being termed
 تَغْلِبٌ. Two nouns being of the same gender, the shorter must
 be preferred to the other: as حَسَنَانِ or حَسَنَيْنِ "The two
 HUSUNS;" that is, حَسَن and حَسِين. But if the two nouns be
 of different genders, the masculine is preferred to the feminine
 gender: as أَبَوَانِ or أَبَوَيْنِ (not أُمَّتَانِ or أُمَّتَيْنِ) "Both
 parents;" قَمَرَانِ or قَمَرَيْنِ "The Sun and the Moon;" not
 شَمْسَانِ or شَمْسَيْنِ; because قَمَر is masculine, whereas شَمْس
 belongs to the feminine gender. If there be no reason to prefer
 either,

either, the dual may then be formed from both: as مَغْرِبَانِ or مَغْرِبَيْنِ ; مَشْرِقَانِ or مَشْرِقَيْنِ ; “The East and West;” &c. The formation of the dual number is subject to the operation of the following rules.

R U L E F I R S T.

THE letter wāo, being changed into ALIF in the singular number, must be restored in the dual, if it be the third letter. Example: عَصَا “A staff;” Dual عَصَوَانِ. But if it shall follow three or more letters, it must be changed into YA in the dual number. Example: مُصْطَفًى “A man’s name;” Dual مُصْطَفَيَانِ; &c. So, also, an original ALIF, occurring as the third letter in the singular number, must be changed into wāo in the dual number of words not subject to the rules of مَالَاة. Example: إِلَى To, which is the name of a particle; Dual إِلَوَانِ; &c. And the same rule, under the same conditions, is applicable to the letter ALIF مَجْهُولُ الْأَصْلِ; that is to say, “of unknown origin;” because it is impossible to determine whether it were originally wāo or YA. Example: نَدَا “Play;” Dual نَدَوَانِ; &c.

R U L E S E C O N D.

THE letter YA, being changed into ALIF in the singular number, must be restored in the dual number, whether it be the third letter or not. Examples: رَحِي “A mill stone;” Dual رَحِيَانِ; قَتًى “A youth;” Dual قَتَيَانِ; &c. So, also, an original ALIF must be changed into YA in the dual number of words subject to

the rules of **اِمَالَة**. Examples: **بَلَى** “Yes;” Dual **بَلَيَانِ**; **مَتَى** “When?” Dual **مَتَيَانِ**; &c. And hence **تَا**, **تَآ**, **بَا**, form the Dual **تَيَانِ**; **تَيَانِ**; &c. because they are subject to the rules of **اِمَالَة**. Whereas **تَاء**, **تَآ**, **بَآ**, retain HUMZA in the dual number, namely **تَآءَانِ**; **تَآءَانِ**; **بَآءَانِ**; &c. because they are not subject to the rules of **اِمَالَة**.

R E M A R K S.

THE letter **AMIF** servile, following four or more letters, is often rejected in the dual number; and this rule, held at **BUSNA** to be merely prescriptive, is thought to be analogous by the schools of **KOOFA**. Examples: **زَبْعَرَى** “The name of a tree;” Dual **زَبْعَرَانِ** or **زَبْعَرَيَانِ**; **قَبْعَثَرَى** “A strong camel;” also “The name of a sea animal, and of a city;” Dual **قَبْعَثَرَانِ** or **قَبْعَثَرَيَانِ**; &c.

R U L E T H I R D.

THE letter **HUMZA** radical, occurring at the end of a word, must be retained in the dual number. Example: **قُرَّاءُ** “A skilful reader;” Dual **قُرَّاءَانِ**; but sometimes **قُرَّاءَوَانِ** with some of the Arabs, according to the authority of **أَبُو عَلِيٍّ**. But **HUMZA**, being in exchange for **WAO** or **YA** radical, may be optionally retained in the dual, or changed into **WAO**. Examples: **كِسَاءُ** originally **كِسَاوُ** “A blanket;” Dual **كِسَاوَانِ** or **كِسَايَانِ**; and sometimes, though rarely, **كِسَايَانِ**; originally **رِدَائِي** “A sheet;” Dual **رِدَاوَانِ** or **رِدَايَانِ**; &c. And **HUMZA**, being a mark of the feminine gender, must

be

be generally changed into wao. Example: **حَمْرَاءُ** “Red;” Dual **حَمْرَاوَانِ**; but sometimes **حَمْرَاَانِ**; or even **حَمْرَاَيَانِ** according to the authority of certain Grammarians. Yet **SEERAFEE** states the necessary retention of HUMZA after wao: as **لَاوَاءُ** “Difficulty;” Dual **لَاوَاَانِ** not **لَاوَاَوَانِ**; **عَشَوَاءُ** “Blind in the night;” Dual **عَشَوَاَانِ** not **عَشَوَاَوَانِ**; &c.

R E M A R K S.

ACCORDING to **KISARE**, an original **YA**, changed into HUMZA, should be resumed in the dual number; and, in this case, **رَدَاءُ** regularly forms the Dual **رَدَاَيَانِ**; not **رَدَاَوَانِ**; which last, though used in the Language, is nevertheless accounted anomalous by him. After four or more letters, the dual is regularly formed at **KOOFA** by rejecting the long **ALIF**, if it shall happen to be a mark of the feminine gender; but this rule is prescriptive, not analogous, according to the decision maintained at **BUSRAH**. Examples: **قَاصِعَاءُ** “A mouse hole;” Dual **قَاصِعَانِ**; **خُنْفَسَاءُ** “A bug;” Dual **خُنْفَسَانِ**; &c.

R U L E F O U R T H.

THE final radical of certain substantive nouns is said to be **مَحْذُوفٌ مِّنْ سِيٍّ** or “Utterly rejected and banished from the memory;” and this happens, when, after rejection, the medial admits the terminations of case: as **أَبٌ** “A father;” inflected into **أَبًا** or **أَبٍ**; originally **أَبُو**; &c. A letter so rejected in the singular number, will be resumed in the dual number, if it be resumed in the singular before a substantive noun in the genitive

nitive case: Examples: أَبٌ "A father;" أَبُوهُ "His father;" أَبَوَانِ "Two fathers;" or "Both parents:" أَخٌ "A brother;" أَخُوهُ "His brother;" أَخَوَانِ "Two brothers;" حَمٌّ "A wife's relations by her husband;" حَمُوهَا "Her relations;" حَمَوَانِ "Two relations;" &c. Yet we have sometimes, though rarely, أَبَانِ; أَخَانِ; and حَمَاهَا.

R U L E F I F T H.

If the rejected letter shall not be resumed before a substantive noun in the genitive case, it will not be resumed in the dual number. Examples: يَدٌ "The hand;" يَدُهُ "His hand;" يَدَانِ "Both hands;" دَمٌ "Blood;" دَمُهُ "His blood;" دَمَانِ "Two bloods;" فَمٌ "The mouth;" فَمُهُ or فُوه "His mouth;" فَمَانِ "Two mouths;" &c. Yet we have also فَمَوَانِ which is rare; and فَمَيَانِ which is still rarer; and so of دَمَوَانِ and دَمَيَانِ.

R E M A R K S.

THE word فَمٌ was originally فُوه; and هَا being rejected مَنَسِيًّا, the letter wao is changed into MERM, which admits the three terminations of case: as فَمًا; فَمِ; فَمٌ. Yet wao may be retained before a substantive noun in the genitive case: as فُوه "His mouth;" and the inflexions of the noun are then فُوه; فَاهُ; and فَيْه. According to SEEBUWYH, the word دَمٌ was originally دَمُو or دَمِي with the medial quiescent; because it forms its plural دَمَاءُ or دَمِي; as ظَبِي "A fawn," forms the plural ظِبَاءُ or ظَبِي. So, also, يَدٌ was originally

يَدِي

ذِي like ذِي in his opinion; but other opinions of all these words have been maintained, such as that ذِي was originally ذُو or ذِي; &c. The masculine ذُو “A possessor,” originally ذُو or ذُو, forms the dual ذَوَانِ; but being invariably followed by a substantive noun in the genitive case, it necessarily rejects the letter Noon: as ذَوَا مَالٍ “Two possessors of wealth;” &c. So, the feminine ذَاتُ “A possessor,” originally ذَوِيَّةُ or ذَوِيَّةُ, forms the dual ذَوَاتَانِ; but rejects Noon for the same reason: as ذَوَاتَا مَالٍ “Two female possessors of wealth;” &c.

R U L E S I X T H.

THE letter YA occurring at the end of any noun, whether expressed or rejected in the singular, must be expressed in the dual number. Examples: قَاضٍ “A judge;” Dual قَاضِيَانِ; &c. اَلْقَاضِيُ “The judge;” Dual اَلْقَاضِيَانِ; &c. So, also, the letter TA at the end of the singular, must be preserved in the dual number. Examples: خُصْبَةٌ “A testicle;” Dual خُصْبَتَانِ; &c. اَلْهِيْطَةُ “The hip;” Dual اَلْهِيْطَتَانِ; &c. It is to be observed, however, that we have also خُصْيَانِ and اَلْيَانِ without T, but these are generally accounted anomalous.

R U L E S E V E N T H.

THE words مِائَةٌ “A hundred,” Dual مِائَتَانِ, and اَلْفٌ “A thousand,” Dual اَلْفَانِ, are the only numerals which admit the formation of the dual number; but that number may be accurately formed, 1st, from the اِسْمُ الْجَمْعِ or “Collective

plural of common nouns :” as رَاكِبٌ “A rider ;” رُكْبٌ “A collection or party of riders ;” رُكْبَانٌ “Two parties of riders ;” &c. 2d. From any form of the imperfect plural which is not a form of the مُتَّهَى الْجَمْعِ : and, in this case, the imperfect plural acquires the sense of the collective plural : as جَمَالٌ the plural of جَمَلٌ “A camel ;” Dual جَمَالَانِ “Two parties of camels ;” &c. 3d. From generic nouns, whether infinitives or not ; for the purpose of denoting individuals or species : as لَنَا تَمْرَانِ “We have two dates ; or two species of dates ;” جَلَسْتُ جَلْسَتَيْنِ “I sat down twice ;” جَلَسْتُ جَلْسَتَيْنِ “I sat down in two different postures ;” &c.

R U L E E I G H T H.

Cómpounded proper names admit the formation of the dual number, provided the first component part of the name shall be مَبْنِيٌّ or INDECLINABLE, and the second not so. Example : بَعْلَبَكٌ “BALBEK ;” Dual بَعْلَبَكَانِ : compounded of بَعْلُ “The idol BAAL,” which is here مَبْنِيٌّ ; and بَكُّ The name, I believe, of a worshipper of that idol ; which is غَيْرُ مَضْرُوفٍ or IMPERFECTLY DECLINABLE, but not مَبْنِيٌّ or WHOLLY INDECLINABLE. But if both parts be wholly indeclinable, the dual is formed from the masculine ذُو or the feminine ذَاتُ prefixed to the name. Examples : ذَا سِيبَوَيْهٍ “Two men named SEEBUWYH ;” ذَاتَا سِيبَوَيْهٍ “Two women named SEEBUWYH ;” that word being thought to be compounded of the Persian سَيْبُ “An apple ;” and وَيْهٌ which is an exclamation of admiration.

tion. So, also, they say ذَوَا خَمْسَةَ عَشَرَ "Two men named خَمْسَةَ عَشَرَ," which literally signifies, Fifteen; or ذَوَاتَا خَمْسَةَ عَشَرَ "Two women having that name." Or in the case of a perfect sentence employed as a proper name, the words ذُو or ذَات will still be employed: as ذُو تَابَطَ شَرًّا "Two men named تَابَطَ شَرًّا," which literally signifies, "He embraced vice or took vice in his arms;" &c. But if the two component parts of the name be connected by the relation of the genitive case, the dual is then given to the first: as عَبْدُ مَنَافٍ "Two men named عَبْدُ مَنَافٍ" or optionally to both, in the case of a كُنْيَة or "Patronymic name:" as أَبَوَا زَيْدٍ or "Two men named زَيْدٍ;" &c.

SECTION SECOND.

الْكَلَامُ فِي جَمْعِ الْمَذَكَّرِ السَّالِمِ

ON THE MASCULINE FORM OF THE PERFECT PLURAL:

THE masculine perfect plural is formed from the singular by adding the letters WAU NOON for the nominative case, and YA NOON for the relative and objective cases. The letters WAU and YA, being themselves quiescent, follow, in this case, their homogeneous vowels; and the letter NOON must be MUFTOON: as جَاءَ الزَّيْدُونَ "The ZYDES came;" رَأَيْتُ الزَّيْدِينَ "I saw the ZYDES;" مَرَرْتُ بِالزَّيْدِينَ "I passed by the ZYDES;" &c. It must be rejected before a substantive noun in the genitive case: as مُسْلِمُوِي originally مُسْلِمِي "My Moosulmans;" and there are some

some rare examples in which itself or its correlatives, namely the termination applicable to the numerals عَشْرُونَ “Twenty,” ثَلَاثُونَ “Thirty,” &c. are said to receive the vowel KUSBA; as in the following verse: وَتَدَّ جَاوَزَتْ حَدَّ الْأَرْبَعِينَ “And verily you have passed the age of 40;” where the rhyme, in the next couplet, is at variance with the vowel FUT-HA.

In the case of words having a plurality of senses, some Grammarians admit the formation of the plural number for the purpose of denoting the aggregate of all those senses, as already stated in treating of the dual; but this opinion has been rejected by the general voice. Others consider the perfect plural, in both genders, as a plural of paucity; inapplicable to any number which is less than THREE or more than TEN; but the better opinion is, that it indicates simple plurality, being applicable indifferently to the number THREE, and to all higher numbers whatever. The masculine form of the perfect plural, termed indifferently سَالِم or صَحِيح, is subject to the operation of the following rules.

R U L E F I R S T.

It is applicable by analogy to all proper names of men, those only excepted, which end in the termination تَاءُ اللَّانِيَّةِ; as زَيْدٌ; Plural زَيْدُونَ; &c. In opposition to طَلْحَةُ, “A man’s name,” which forms the plural طَلْحَاتٌ because it ends in the termination تَاءُ اللَّانِيَّةِ. This is the creed of BUSRA, but the Grammarians of KOOFA form the masculine perfect plural from all proper names of men, without regard to the condition at all;

as

as **طَلَحَةٌ**; Plural **طَلَحُونَ**: or **طَلَحُون** with LAM moveable, according to the opinion of **ابْنُ كَيْسَانَ**. A woman's name, not ending in the termination **تَا**, may assume the masculine form of the perfect plural, if it shall happen to become the name of a man, as **هِنْدٌ**; Plural **هِنْدٌ وَنَ** &c. And so, also, if **تَا** being expressed, shall be in exchange for some other letter: as **عَدَّةٌ**; originally **وَعَدَةٌ**; which would form its plural **عَدٌ وَنَ** by the rejection of **تَا**, if it should happen to become the proper name of a man.

R U L E S E C O N D.

THE same form of the plural is generally applicable to the masculine gender of all attributives significant of attributes belonging to rational beings: as **عَالِمٌ** "Learned;" Plural **عَالِمُونَ**; &c. But this rule is liable to the following exceptions. 1st. It is not applicable to any masculine attributive ending in the termination **تَاءُ التَّانِيثِ** as **عَلَّامَةٌ** "Most learned;" &c. 2d. Or to the Measure **أَفْعَلُ** having the feminine **فَعْلَاءٌ**; as **أَحْمَرٌ** **فَعْلَاءٌ** "Red;" &c. 3d. Or to the Measure **فَعْلَانٌ** having the feminine **فَعْلَى**; as **سَكْرَانٌ** **سَكْرَى** "Drunk;" &c. 4th. Or to any attributive (unless it be an **إِسْمُ التَّفْضِيلِ** or A QUINQUELITERAL,) which may happen to be common to both genders: as **صَبُورٌ** **قَتِيلٌ** "Slain;" **جَرِيحٌ** "Wounded;" **أَفْعَلٌ** "Very patient;" &c. In opposition to the Measure **أَفْعَلُ** of the ISMOOT TUFZEL, which forms the masculine plural **أَفْعَلُونَ**; (**رِجَالٌ أَفْضَلُونَ**) notwithstanding the fact that **أَفْعَلُ** is common to both genders: as **زَيْدٌ أَفْضَلُ مِنْ عَمْرِو** "ZYDE is

more learned than AMR;” هُنْدٌ أَفْضَلُ مِنْ زَيْنَبَ “HIND is more learned than ZYNUB;” &c. So, also, they say رَجَالٌ صَهْصَلُونَ “Clamorous men;” because صَهْصَلٌ, though common to both genders, is a quinqueliteral noun.

R E M A R K S:

IBNO KYSAN and the Grammarians of KOOFA admit the application of this form of the plural to أَحْمَرٌ : نَعْلَاءُ ; أَفْعَلٌ as “Red;” Plural أَحْمَرُونَ ; and to نَعْلَى : نَعْلَانٌ as “Drunk;” Plural سَكْرَانُونَ ; &c. Its application to نَعْلَانٌ having its feminine نَعْلَانَةٌ is generally admitted, though with some dissenting voices: as نَدَمَانٌ “Penitent;” Feminine نَدَمَانَةٌ ; Masculine Plural نَدَمَانُونَ ; &c. Grammarians have endeavoured to account for the exceptions noticed in the preceding rule on principles fanciful and unsatisfactory; such as I do not think it necessary to obtrude on the reader.

R U L E T H I R D.

It is also applicable by analogy, *first*, to all DIMINUTIVE; and *secondly*, to all RELATIVE NOUNS; provided, in both cases, they may have any relation to masculine rationals. Examples: رَجُلٌ “A little man;” Plural رُجُلٌ ; أَحْمَرٌ “A little red;” Plural أَحْمَرُونَ ; سَكِرَانٌ “A little drunk;” Plural سَكِرَانُونَ ; جُرَيْحٌ “Slightly wounded;” Plural جُرَيْحُونَ ; بَصْرِيٌّ “Of or belonging to BUSRA;” Plural بَصْرِيُونَ ; &c.

R U L E F O U R T H.

It is applicable, by the authority of prescription, to many
nouns

nouns ending in the feminine **ت** following **FUT-HA**, provided the final radical shall have been rejected. Examples: **سَنَةٌ** “A year;” originally **سَنَوَةٌ** or **سَنَهَةٌ**; Plural **سِنُونٌ**; sometimes **سُنُونٌ**; **قَلَّةٌ** “The smaller of two sticks used at a certain game common among the Arabian children;” (the larger of the two being termed **مِقْلَةٌ**) originally **قَلَوَةٌ**; Plural **قَلُونٌ**; **مِائَةٌ** “A hundred;” originally **مِئِيَّةٌ**; Plural **مِئُونٌ**; sometimes **مِئُونٌ**; **فِئَةٌ** “A tribe;” originally **فِئِيَّةٌ**; Plural **فِئُونٌ**; &c. According to **SEEBUWYH**, the feminine **ت**, following **FUT-HA** at the end of a noun having lost the primal radical, sometimes admits this form of the plural: as **عِدَّةٌ** “A promise;” Plural **عِدُونٌ**; **رِقَّةٌ** “Silver;” (originally **رِقُونٌ**); Plural **رِقُونٌ**; &c. **MOOBURRUD**, however, condemns both examples, forming the plural **عِدَاتٌ** and **رِقَاتٌ**.

R U L E F I F T H.

It is sometimes applicable to nouns ending in permuted **ALIF**, by rejecting that letter: as **أَفْئَاةٌ**, originally **أَفْئَوَةٌ** “Low ground in which water is collected;” Plural **أَفْئَاةٌ**; **قَنَاةٌ** “A spear;” originally **قَنَوَةٌ**; Plural **قَنُونٌ**; &c. So, also, to nouns of the class termed **مُضَاعَف**: as **أَوْزٌ** “A duck;” Plural **أَوْزُونٌ**; **حَرَّةٌ** “Earth abounding in black stones;” Plural **أَوْزُونٌ** and sometimes **أَحْرُونٌ** according to **Yoonoos**.

R U L E S I X T H.

It is anomalously applicable to the following nouns: namely, **أَرْضٌ** “Land;” Plural **أَرْضُونٌ**; **هَيْئٌ** “A thing; also The parts

parts of generation in either sex;" originally هُنُو Plural عَا لَمُون "The world; or The universe;" Plural هُنُون : عَا لَم : هُنُون "A family;" Plural أَهْلُون : أَخ : أَهْلُون "A brother;" Plural أَبُون : أَب : أَخُون "A son;" originally بَنُو Plural بَنُون Diminutive of دُ هَيْدَة : بَنُون "A young camel;" Plural بَكْر : دُ هَيْد هُون "A young camel;" Imperfect Plural أَبَكْر : دُ هَيْد هُون "A young camel;" Plural أَبَكْرُون : أَبَكْر : أَبَكْرُون &c. It should be observed also, that certain plurals irregularly formed in YA NOON, sometimes incorporate these letters, being, in that case, inflected as nouns in the singular number. Examples: مَضَتْ عَلَيْهِ سِنِينَ كَثِيرَةً "Many years passed over him or it;" وَأَنَّ لَنَا أَبَا حَسَنِ عَلِيًّا * أَبٌ بَرٌّ وَنَحْنُ لَهُ بَنِينَ "And verily ABOO HUSUN ALBE is our virtuous ancestor, and we are his children or descendants;" &c.

R U L E S E V E N T H.

COMPOUNDED proper names of men, admit this form of the plural, provided, *first*, that the relation between the component parts shall not be that of the genitive case; and, *secondly*, that the first component part shall be مَبْنِيٌّ or INDECLINABLE, but not the second. Example: بَعْلَبَكْ "The name of a city;" but here supposed to be the name of a man: Plural بَعْلَبَكُون ; &c. But if both parts shall be indeclinable, the plural is formed from the word ذُو as ذُو سَيِّبَوِيَه "Many men named SERBUWYH;" ذُو وَخْمَسَةَ عَشَرَ "Many men named KHUMSATA ASHARA. Or in the feminine ذَوَاتُ سَيِّبَوِيَه "Many women named SERBUWYH;" &c.

R U L E

R U L E E I G H T H.

BUT if the relation be that of the genitive case, the first component part only, will then assume the plural number ; unless the noun shall be a كُنْيَة , that is to say, PATRONYMIC or FILIONYMIC, being then compounded of the words FATHER or SON for the masculine, or MOTHER or DAUGHTER for the feminine gender. Example : عَبْدُ مَنَا فِ "A man's name;" Plural عِبْدٌ وَمَنَا فِ &c. But if patronymic or filionymic, the *imperfect* plural must be generally given to the first component part, while the second optionally retains the singular number, or assumes the form of the *perfect* plural. Examples : آبَاءُ الزَّيْدِيْنَ or آبَاءُ زَيْدٍ the plural of أَبُ زَيْدٍ ; أَبْنَاءُ الزَّيْدِيْنَ or أَبْنَاءُ زَيْدٍ the plural of ابْنُ زَيْدٍ ; &c.

R U L E N I N T H.

BUT if the words اَبْنِي , اَخٌ , or ذُو , shall be rendered مُضَاف to a common substantive noun, then if both parts taken together, shall form the proper name of a masculine rational, the first part only, will assume the plural, which may be perfect or imperfect : as اَخُوْتُكَذَا ; اَبْنَاءُ كَذَا ; بَنُو كَذَا or اَبْنَاءُ كَذَا ; اَخُوْتُ كَذَا ; ذُو وَ كَذَا or ذُو وَ كَذَا ; &c. And if both together shall not be the proper name of a masculine rational, the plural will then be formed in ALIF TA' : as بَنَاتُ لَبُونٍ the plural of ابْنُ لَبُونٍ (not the plural of بِنْتُ لَبُونٍ) "A young camel in the third year;" Plural of ابْنُ عَرْسٍ ; بَنَاتُ عَرْسٍ "A weasel;" Plural of ابْنُ نَعَشٍ ; بَنَاتُ نَعَشٍ "Any one of

three stars at the tail of the Bear; ذَوَاتُ الْقَعْدَةِ; the plural of ذَوَاتُ الْقَعْدَةِ; “The name of a month;” &c. **AKHFAH**, in this case, admits the masculine form of the perfect plural, as ذَيْنُو عَمْرَيْنِ &c. but his opinion has not been generally adopted.

R U L E T E N T H.

THE letter ALIF مَقْصُورَةٌ at the end of the singular, must be rejected in the plural number; and the preceding letter retains **FUT-HA**, as a mark of the rejection of the letter ALIF. Examples: اَعْلَى “Higher, or Highest;” Plural اَعْلَوْنَ or اَعْلَيْنَ; عِيسَى “Moses;” Plural مَوْسَوْنَ or مَوْسَيْنَ; مُصْطَفَى “A man’s name;” Plural عِيسَوْنَ or عِيسَيْنَ; مُصْطَفَى “This is the creed of BUSRA; but KOOFA has determined in favor of مَوْسَوْنَ or عِيسَوْنَ with ZUMMA for the nominative case; and مَوْسَيْنَ or عِيسَيْنَ with KUSRA for the oblique cases; though this is at variance with common usage, and has been condemned as erroneous by SEBBUWYH.

R U L E E L E V E N T H.

THE letter ALIF MUMDOODA, being an unpermuted radical, will be preserved in the plural number: as قَرَّاءٌ “A reader;” Plural قَرَّاءُونَ; rarely and inelegantly قَرَّاءُونَ, according to the authority of **ABOO ALEX**. If it be brought in exchange for a radical letter, it may be optionally retained or changed into **WAO**.

Examples: كِبَاءٌ originally كِبَاءٌ; Plural كِبَاءُونَ or كِبَاءُونَ; رِبَاءٌ originally رِبَاءٌ; Plural رِبَاءُونَ

or

or رِدَاوُون; yet كِسَايُون is stated to occur, though held to be anomalous in the general opinion. If it be a servile introduced for the purpose termed اِلْحَاق, it may be also retained or changed into wao: as عَلْبَاءُ “A nerve in the neck;” Correlative with قِرْطَاسٌ; Plural عِلْبَاوُون or عَلْبَاوُون; &c. If it be a mark of the feminine gender, as حَمْرَاءُ “Red;” it admits not the masculine perfect plural, unless the noun shall belong to masculine rationals, in which case ALIF must be changed into wao: as حَمْرَاوُون; rarely and inelegantly حَمْرَاوُون or حَمْرَايُون; &c. After four or more letters, it must be rejected by analogy according to Koofa; but the rule is prescriptive according to Busra: as قَاصِعَاءُ “A mouse-hole;” Plural خَنْفُسُون; &c. خَنْفُسَاءُ “A bug;” Plural قَاصِعُون.

SECTION THIRD.

الْكَلَامُ فِي جَمْعِ الْمُؤَنَّثِ السَّالِمِ

ON THE FORMATION OF THE FEMININE PERFECT PLURAL.

THE feminine plural is formed from the singular, by adding the letters ALIF TA: as مُسْلِمَةٌ “A Moosulman woman;” Plural مُسْلِمَاتٌ in the nominative case, and مُسْلِمَاتٍ in the other two cases. Its application is guided and restricted by the following rules.

RULE FIRST.

It is analogously applicable to all proper names of women, whether feminine by termination or not. Examples: هِنْدٌ; Plural
ral

رَالِ سَلَمِيَا تٌ سَلَمِي سَلَمِي عَزَّاتٌ Plural عَزَّةٌ هِنْدَاتٌ Plural هِنْدَاءٌ سَوْدَاتٌ Plural سَوْدَاءٌ &c. The terminations of the feminine gender are, *first*, the letter تَا expressed or understood; and, *secondly*, the letter ALIF مَقْصُورَةٌ or مَمْدُودَةٌ as in the preceding examples.

R U L E S E C O N D.

It is analogously applicable to every feminine substantive noun ending in the long or short ALIF, provided that such noun shall not be assumed as the name of a masculine rational. Examples: ضَرَّاءٌ : بُشْرِيَّاتٌ "Glad tidings;" Plural بُشْرَى "Distress or Famine;" Plural ضَرَّاءَاتٌ : &c. Also, to substantive nouns feminine by the termination تَا expressed, even though they may happen to be the proper names of men. Examples: تَكْرِيْمَةٌ : Plural تَكْرِيْمَاتٌ اِخْرَاجَةٌ : Plural اِخْرَاجَاتٌ. So, also, of طَلْحَةٌ : Plural طَلْحَاتٌ حَمْرَةٌ : Plural حَمْرَاتٌ or طَلْحَةٌ : Plural طَلْحَاتٌ though both are masculine proper names. The words تَكْرِيْمٌ or اِخْرَاجٌ without تَا, form the plurals تَكَا رِيْمٌ or اِخْرَاجٌ as will be seen hereafter.

R U L E T H I R D.

It is analogously applicable to all substantive nouns common to both genders, which neither admit the masculine perfect plural, nor any imperfect form of the plural: as اَلِفٌ "The letter ALIF;" Plural اَلِفَاتٌ. And so, also, of other letters: as بَاءٌ : Plural بَاءَاتٌ. And generally speaking, to all attributives (even though applicable to masculine rationals) which

which end in the letter تَا, or either ALIF of the feminine gender. Example: عَلَّامَةٌ “Most learned;” Plural عَلَّامَاتُ : مِجْزَامَةٌ “Very sharp or cutting;” Plural مِجْزَامَاتُ : ضَارِبَةٌ “A beater;” Plural ضَارِبَاتُ : حُبْلَى “Pregnant;” Plural حُبْلَيَاتُ : نَفْسَاءُ “A woman having born a child within 40 days;” Plural نَفْسَاوَاتُ &c. Yet the Measures فَعْلَى and فَعْلَاءُ admit not this form of the plural, if the masculine of the former shall be فَعْلَانُ : as سَكْرَانُ “Drunk;” or that of the latter أَفْعَلُ : as أَحْمَرَاءُ “Red;” &c. The reason assigned, is, that the masculine gender of these attributives admits not the masculine perfect plural, except in the opinion of ابْنُ كَيْسَانَ, who also permits the feminine form to assume the feminine perfect plural : as سَكْرَيَاتُ ; حَمْرَاوَاتُ ; &c. And this plural may be assumed, according to the opinion of all Grammarians, in the event of the conversion of a given attributive into a practical substantive noun : as خَضْرَاءُ properly the feminine gender of أَخْضَرُ “Green;” but often used substantively to signify “A vegetable;” in which case only, it forms its plural خَضْرَاوَاتُ . So, also, this form of the plural is applicable to all proper names (not being masculine rationals) formed on either of the Measures فَعْلَى or فَعْلَاءُ ; and to feminine attributives of the quinqueliteral class : as صَهْصَلِقٌ “A clamorous woman;” Plural صَهْصَلِقَاتُ : جَحْمَرِشٌ “An old woman;” Plural جَحْمَرِشَاتُ : &c.

R U L E F O U R T H.

It is analogously formed from all attributives not applicable to rational beings : as مَا نِيْ " A horse standing on three legs ;" Plural سَبَحَاتُ " A strong camel ;" Plural مَاضِي " Past ;" Plural خَالِيَّاتُ " Empty ;" Plural مَا ضِيَّاتُ : &c. Also, from all diminutive nouns not significant of rational beings, because such nouns involve an attributive : as جَمِيْلٌ " A small camel ;" Plural كُتَيْبٌ : جَمِيْلَاتُ " A little book ;" Plural كُتَيْبَاتُ : &c. Also, from such compounds as ذُو كَذَا : Plural ذَوَاتُ كَذَا ; Plural ذَوَاتُ كَذَا : &c. provided both component parts together, shall not be the name of a masculine rational ; as already stated in Section 3d :

R U L E F I F T H.

It prevails in masculine nouns substantive or attributive, from which no imperfect form of the plural has ever been derived. Examples : سُرَادِقٌ " A curtain ;" Plural سُرَادِقَاتُ " A tall camel ;" Plural رَبْحَلٌ " A handsome or excellent camel ;" Plural رَبْحَلَاتُ : &c. FURRAA indeed states it to be analogously applicable to such nouns. But if these, having no feminine termination, should happen to be used in any imperfect form of the plural, they will rarely receive the feminine plural, though some examples may be adduced : as خَوَانٌ " A tent-pole ;" Plural خَوَانَاتُ or خَوَانٌ " A dining table ;" Plural خَوَانَاتُ or خَوَانٌ : &c. It prevails

vails

vails also in quinqueliteral substantive nouns ; as سَفَرٌ جَلٌ “ A quince ; ” Plural سَفَرٌ جَلَاتٌ &c. And in imperfect plurals which admit no subsequent form of the imperfect plural : as بُيُوتٌ the plural of بَيْتٌ “ A house ; ” رَجُلٌ the plural of رَجَالٌ “ A man ; ” صَوَاحِبَاتٌ the plural of صَوَاحِبٌ “ A female companion ; ” &c. In opposition to أَقْوَالٌ the plural of قَوْلٌ “ A speech ; ” كَلْبٌ the plural of كَلَبٌ “ A dog ; ” أَنْعَامٌ the plural of نَعَمٌ “ A quadruped ; ” &c. because from these are formed the plurals وَأَقَابٌ ; وَأَقَابٌ ; وَأَقَابٌ ; &c.

R U L E S I X T H.

Nouns not significant of female animals, but feminine by the termination تَا understood, though not expressed, sometimes admit the feminine plural, not by analogy ; but only by the authority of prescription alone. Examples : أَرْضٌ “ Land ; ” Plural كَانٌ : سَمَاوَاتٌ “ The sky ; ” Plural كَانَتْ : كَانَتْ “ Whatever exists ; ” Plural كَانَتْ : كَانَتْ “ The left hand ; ” Plural كَانَتْ : كَانَتْ &c. The termination تَا is known to be understood in these examples, because it must be expressed in their diminutives : namely أَرْضِيَّةٌ ; أَرْضِيَّةٌ ; أَرْضِيَّةٌ ; &c. as will be fully explained hereafter.

R U L E S E V E N T H.

THE final radical, being rejected from the singular number of nouns feminine by the termination تَا , will be generally restor-

ed

ed in the feminine plural, if the primal radical shall be **MUFROOH**.

Examples: **ضَعَةٌ**; originally **ضَعَوَةٌ**; "The name of a tree;" Plural **ضَعَوَاتٌ**; more rarely **ضَعَاتٌ**; **هَنْوَةٌ** originally **هَنْوَةٌ**; "The organs of generation in either sex;" Plural **هَنْوَاتٌ**; more rarely **هَنْاتٌ**: &c. Yet some of these nouns reject this form of the plural entirely, admitting only the imperfect plural: as **شَاةٌ**; originally **شَوَهَةٌ**; "A goat;" Plural **شِيَاءٌ**; originally **شَفَهَةٌ** or **شَقْوَةٌ**; "The lip;" Plural **شِفَاةٌ**: &c. And some admit both forms: as **أَمَةٌ** "A female servant;" originally **أَمَوَةٌ**; Plural **أِمَاءٌ**: or more rarely **أَمَوَاتٌ**; &c.

R U L E E I G H T H.

BUT if the primal radical shall be **MUSKOOH**, the rejected letter will be sometimes, but not generally, resumed in the feminine plural. Examples: **مِئَةٌ** "A hundred;" originally **مِئِيَّةٌ**; Plural **مِئَاتٌ**; **رِئَةٌ** "The lungs;" originally **رِئِيَّةٌ**; Plural **رِئَاتٌ**; **ابْنَةٌ** or **بِنْتُ** "A daughter;" originally **بَنَوَةٌ**; Plural **بَنَاتٌ**; **عَصَةٌ** "The name of a thorny tree;" originally **عِصْوَةٌ**; Plural **عِصَوَاتٌ**: &c. And if the primal radical shall be **MUZMOOH**, the rejected final cannot be resumed: as **كُرَةٌ** "A ball;" originally **كُرْوَةٌ**; Plural **كُرَاتٌ**; **ظُبَةٌ** "The sharp edge of a sword;" originally **ظُبْوَةٌ**; Plural **ظُبَاتٌ**. It is to be observed, however, that **أُخْتُ** "A sister;" originally **أَخْوَةٌ**; forms its Plural **أَخَوَاتٌ**.

R U L E N I N T H.

THE letter **ALIF** **مَقْصُورَةٌ**, occurring as the third letter in the singular

singular number, will be changed into *wao* in the feminine plural, 1st. if it were brought in exchange for an original *wao*: as عَصَا “A Staff;” Plural عَصَوَاتُ &c. 2d. If, being itself original, it shall not be subject to the rules of اِمَالَة as اِلَى “The name of a particle;” Plural اِلَوَاتُ &c. And, finally, if the original form cannot be determined: as دَنَا “Play;” Plural دَنَاتُ &c. In every other case, the short ALIF must be changed into *ya*: as اَرَطِي “The name of a tree;” Plural اَرَطِيَّاتُ: اَرَطِيَّاتُ the feminine gender of مُصْطَفًى “Chosen;” Plural مُصْطَفِيَّاتُ &c. In these examples, the short ALIF happens not to be the third letter. Or بَلَى “Yes;” Plural بَلَيَاتُ: مَتَى “When?” Plural مَتَيَاتُ &c. because ALIF, being original, is yet subject to the rules of اِمَالَة. Or رَحَى “A mill stone;” Plural رَحِيَّاتُ &c. because ALIF is here in exchange for *ya*.

R E M A R K S.

THE short ALIF servile, following four or more letters, is analogously rejected at KOOFÄ; but this rule is prescriptive at BUSRA. Examples: زِبَعْرَى “A female crocodile;” Plural زِبَعْرَاتُ: قَبَعْرَى “A strong camel;” Plural قَبَعْرَاتُ &c. The letters بَا, تَا, ثَا, form their Plurals بَيَاتُ; تَيَاتُ; ثَيَاتُ &c. whereas بَاءُ, تَاءُ, ثَاءُ, retain HUMZA: as بَاءَاتُ; تَاءَاتُ; ثَاءَاتُ &c.

R U L E T E N T H.

THE letter ALIF مَمْ وَنَ, being radical and unpermuted,

will be retained in the plural number : as قُرَّاءُ “A reader;” Plural قُرَّاءَاتُ : very rarely قُرَّاءَوَاتُ ; according to the authority of ABOO ALER. The same letter, being a mark of the feminine gender, must be changed into wao : as حَمَرَاوَاتُ ; rarely حَمَرَاآتُ ; and still more rarely حَمَرَايَاتُ according to MAZUNEE. But being permuted, it may be optionally retained or changed into wao : as كِسَاءَوَاتُ or كِسَاءَاتُ ; رِداءَاتُ or رِداءَوَاتُ ; &c. And so, also, if it be servile introduced for the purpose termed الْحَاق : as عِلْبَاءُ (like قِرْطَاسُ) “A nerve in the neck;” Plural عِلْبَاءَوَاتُ or عِلْبَاءَاتُ ; &c.

R E M A R K S.

THE feminine ALF MUMDOODAH, following four or more letters, is analogously rejected according to KOORAH ; but the rule is prescriptive according to BUSRA. Examples : قَا صِعَاءُ “A mouse-hole;” Plural حُنْفُسَاتُ : قَا صِعَاتُ “A bug;” Plural حُنْفُسَاتُ ; &c. And the Grammarian KISABE changes the long ALF into RA by analogy in كِسَاءُ ; forming the Plural كِسَايَاتُ ; but though that plural occurs in the Language, the permutation is prescriptive in the general opinion.

R U L E E L E V E N T H.

FEMININE substantive nouns formed on either of the Measures فَعْلٌ or فَعْلَةٌ, become مَفْعُوْحٌ الْعَيْنِ in the feminine plural ; *first*, if the medial shall not be infirm ; and, *secondly*, if the noun shall not be مُضَاعَفٌ. Examples : اَرْضُ “Land;” Plural اَرْضَاتُ :

“A date;” Plural **تَمَرَاتٌ** **ظَبْيَةٌ** “A deer;” Plural **رَكْوَاتٌ** **رَكْوَةٌ** “A pitcher;” Plural **طَبَيَاتٌ** **رَوْضَةٌ** “A garden;” Plural **رَوْضَاتٌ** **بَيْضَةٌ** “An egg;” Plural **بَيْضَاتٌ** &c. Yet the tribe of **هَذِيلٌ** reject the exception, saying **رَوْضَاتٌ** **بَيْضَاتٌ** &c. notwithstanding the infirmity of the medial radical. And some of the Arabs extend the exception to nouns of the **فَاتِص** or IMPERFECT CLASS; as **رَكْوَاتٌ** for **رَكْوَاتٌ**; **طَبَيَاتٌ** for **طَبَيَاتٌ**; &c.

R U L E T W E L F T H.

THE vowel FUT-HA is generally and optionally, but not necessarily, given to the medial plural of feminine substantive nouns formed on **فَعْلٌ** or **فَعْلَةٌ**, if they shall not belong to the class termed **مُضَاعَف**. Examples: **هِنْدٌ** “A woman’s name;” Plural **هِنْدَاتٌ**; **سِدْرَةٌ** “The name of a tree;” Plural **سِدْرَاتٌ**; &c. But KUSRA is also optional; (because the primal receives KUSRA,) *first*, if the noun shall not be AJWUF; and, *secondly*, if the final shall not be WAO. Examples: **هِنْدَاتٌ**; **لِحْيَاتٌ**; &c. This is the opinion of **سَعْبُورِي**; but the accuracy of KUSRA, according to **فُرَّاء**, depends on the authority of prescription alone. But if the noun be AJWUF, the quiescent mark will be generally retained in the feminine plural; since KUSRA is inaccurate, and FUT-HA is rare: as **دِيْمَاتٌ** more rarely **دِيْمَاتٌ**; the plural of **دِيْمَةٌ** “Constant rain;” **بَيْعَاتٌ** more rarely **بَيْعَاتٌ**; the plural of **بَيْعَةٌ** “A

Christian

Christian church;" &c. So, also, if wao be the final: as رِشَوَاتٌ more rarely رِشَوَاتٌ "Bribes;" &c. Or even ya, according to the opinion of some Grammarians: as لِحْيَاتٌ more rarely لِحْيَاتٌ; but very commonly لِحْيَاتٌ "Beards;" &c. The word جِرَوَاتٌ the plural of جِرْوَةٌ "A wolf's cub;" is anomalous, because it presents a final wao.

R U L E T H I R T E E N T H.

THE vowel FUT-HA is generally given to the plural medial of feminine substantive nouns formed on فَعْلٌ or فُعْلَةٌ, if they shall not belong to the class termed مُضَاعَفٌ. Examples: عُرْسٌ "A bridal feast;" Plural عُرْسَاتٌ: خُطْوَةٌ "A step;" Plural خُطَوَاتٌ. Yet the quiescent mark may be retained: (as عُرْسَاتٌ خُطَوَاتٌ) according to the dialect of بَنُو تَمِيمٍ and others; and the vowel ZUMMA may supercede FUT-HA (خُطَوَاتٌ عُرْسَاتٌ), *first*, if the medial shall not be infirm; as دَوْلَاتٌ or دَوْلَاتٌ never دَوْلَاتٌ, the plural of دَوْلَةٌ "Fortune;" and, *secondly*, if the final shall not be ya: as كَلْيَةٌ "The Kidneys;" Plural كَلْيَاتٌ; not كَلْيَاتٌ; &c. It is to be observed that the optional supercession of FUT-HA by the vowel ZUMMA is analogous according to СЕБУУХЪ, and prescriptive according to FURRAA.

R U L E F O U R T E E N T H.

IN substantive nouns of the class termed مُضَاعَفٌ, all the six measures above mentioned, retain the quiescent mark in the plural number. Examples: نَرَّةٌ "A small ant, or An atom;"

Plural

Plural مَدَّةٌ : عِدَّةَاتُ “A few;” Plural عِدَّةٌ : دَرَرَاتُ “A period of time;” Plural مَدَّاتُ : &c. And so, also, of all attributives; on whichever of the six measures they may happen to be formed, and without reference to any condition. Examples: صَعْبَةٌ : صَعْبَاتُ “Difficult;” Plural عَلَجَةٌ : صَعْبَاتُ “A fat female wild ass;” Plural حُلْوَةٌ : عَلَجَاتُ “Sweet;” Plural رُبْعَةٌ : حُلَوَاتُ &c. There are, however, some exceptions: as رُبْعَةٌ : رُبْعَاتُ “A middle sized woman;” Plural رُبْعَاتُ : but these are not numerous, notwithstanding the opinion of the Grammarian تَطْرُبُ, who affirms that رُبْعَةٌ, being attributive, may analogously assume FUR-HA in the feminine plural. It is scarcely necessary to observe, after the examples which have been adduced, that the termination تَا, when it occurs in the singular, is rejected in the formation of the feminine plural.

CHAPTER FOURTEENTH.

SECTION FIRST.

الْكَلَامُ فِي جَمْعِ التَّنْكِيسِ

ON THE IMPERFECT PLURAL.

THE imperfect plural, commonly termed مُكْسَرٌ or BROKEN, because it is formed, not like the perfect plural, by adding certain terminations to the singular number; but by the assumption of new and peculiar Measures, as أَقْوَالُ the plural of قَوْلٌ “A speech;” has been divided into two classes: the first termed جَمْعُ الْقَلَّةِ or THE PLURAL OF PAUCITY; and the second termed جَمْعُ الْكَثَرَةِ or THE PLURAL OF MULTITUDE.

THE PLURAL OF MULTITUDE will be considered hereafter, and we are now to consider the PLURAL OF PAUCITY ; so termed, because it is thought by Grammarians to be generally inapplicable to any number above TEN ; though the fact is not universally true, because it is sometimes employed as a plural of multitude ; being then applicable to the number ELEVEN, or to any higher number whatever. Duality being expressed by the dual number, it is common to both plurals to be generally inapplicable to any number below THREE ; yet many examples might be found in the Language, of the supercession of the dual by the plural number.

WHETHER the preceding limitation of the plural of paucity to numbers not exceeding TEN, is really borne out by the usage of the Arabic Language, is a question which I shall not venture to decide. It is reasonable to infer that it must have some foundation in fact, since it is confirmed by the opinion of all Grammarians ; yet I am disposed to believe that the form of the singular very commonly determines the form of the plural without reference to the limitation at all ; and it is certain at least, that there are many nouns from which both plurals cannot be derived.

SECTION SECOND.

أَوْزَانُ جَمْعِ الْقَلَّةِ

MEASURES OF THE PLURAL OF PAUCITY.

THE measures of the plural of paucity are four : namely أَفْعُلُ ; أَفْعَلَةٌ ; أَفْعَلَةٌ ; أَفْعَلَةٌ ; for though FURRAA has added three more, namely فَعْلٌ ; فَعْلٌ ; and فَعْلَةٌ ; yet these are held to be plurals of

of multitude by most Grammarians, and will be so considered in this work. The following rules will determine the nature and form of the nouns to which each of these measures of the plural of paucity may be applied.

MEASURE 1st. أَتَعْلُ.

R U L E F I R S T.

THIS form of the plural is applicable, by analogy, to all substantive nouns, (but not to attributives,) formed on the Measure أَتَعْلُ; provided the medial shall not be infirm. Examples: فَلَسٌ "A small coin; or The scale of a fish;" Plural أَفْلَسٌ وَجْهٌ "The face;" يَدٌ "The hand;" دَلْوٌ "A bucket;" ضَبٌّ "A lizard;" أَظْبٌ "A deer;" ظَبْيٌ "A deer;" أَذَلٌ "A deer;" أَضْبٌ &c. Yet in the case of nouns termed مُضَاعَف, as وَجْهٌ; or of nouns having wao for the primal, as وَجْهٌ; the application of this form of the plural is prescriptive, not analogous, according to the opinion of certain Grammarians.

R U L E S E C O N D.

It is applicable, by analogy, to all substantive nouns of four letters, (the third being MUDDA,) which are feminine by the letter تَ understood, but not expressed. Examples: عَنَّا تُ "A female kid;" Plural عَنَّا تُ "A cubit;" أَذْرُعٌ "An eagle;" أَيْمُنٌ "An oath;" أَيْمُنٌ &c. The letter تَ is known to be understood in such nouns, by referring to other inflexions, as the diminutive for example, in which it must be expressed:

R U L E

R U L E T H I R D.

It is applicable, by the authority of prescription, 1st. to the Measure **فَعْلٌ** : as **ذُنْبٌ** “A wolf;” Plural **أَذْنُوبٌ** “A kettle;” **أَقْدَرٌ** : **جَلْفٌ** “Hollow;” **أَجْلَفٌ** : &c. 2d. To **أَغُولٌ** “A demon;” **غُولٌ** : **أَقْقُلٌ** “A lock;” **تُقْلٌ** : **نُعْلٌ** : **أَلْبٌ** “Understanding;” **أَلْبٌ** : or more rarely **أَلْبٌ** which is contrary to rule; &c. 3d. To **فَعْلٌ** : as **عُنُقٌ** “The neck;” **فُرْطٌ** : **أَحْقَبٌ** “A period of eight years;” **حُقْبٌ** : **أَعْنُقٌ** “An affair carried too far; also, A swift horse;” **أَفْرُطٌ** : &c. 4th. To **فَعْلٌ** : as **قَدَمٌ** “A step;” **أَقْدَمٌ** : **جَبَلٌ** “A mountain;” **أَعَصٍ** : **عَصَا** : **أَرْمَنٌ** “Time;” **زَمَنٌ** : **أَجَبَلٌ** : &c. 5th. To **فَعْلٌ** : as **نَمِرٌ** “A panther;” **أَنْمِرٌ** : **أَكْبَدٌ** “The liver;” **أَكْبَدٌ** : &c. 6th. To **فَعْلٌ** : as **ضِلْعٌ** “A rib;” **أَعْنَبٌ** : **عَنْبٌ** “A grape seed;” **أَضْلَعُ** : **أَضْبَعُ** “A hyena;” **ضَبْعٌ** : **أَسْبَعُ** “A beast of prey;” **سَبْعٌ** : **أَعْجُرُ** “The buttocks;” **عَجْرٌ** : &c. 8th. To **فَعْلَةٌ** ; though this is very rare : as **نَعْمَةٌ** “Affluence;” **أَنْعَمُ** : &c. 9th. To **فَعْلَةٌ** : as **طَبَّةٌ** ; originally **طَبَوَةٌ** ; “The edge of a sword;” **أَرْقَبٌ** : **رَقَبَةٌ** “The neck;” **أَكْمَةٌ** “A hillock;” **أَكْمٌ** : **أَمَوَةٌ** ; originally **أَمَوَةٌ** ; “A female servant;” **أَمٌ** : &c.

R U L E F O U R T H.

It is anomalously applicable, by the authority of prescription, 1st. to certain nouns infirm in the medial, formed on either of the Measures **فَعْلٌ** ; or **فَعْلٌ** . Examples : **ثَوْبٌ** “A garment;” **أَثْوَبٌ** :

“A sword;” سَيْفٌ : أَتَوْسٌ “A bow;” تَوْسٌ : أَثُوبٌ
 : أَدْوَرٌ “A house;” دَارٌ : أَعْيُنٌ “The eye;” عَيْنٌ : أَسِيفٌ
 : &c. : أَنْيَبٌ “The foreteeth;” نَابٌ : أَنُورٌ “Fire;” نَارٌ

2d. To attributives of four letters, the third being MUDDA, which are not feminine by تَا understood: as رُسُولٌ “Sent;”
 : أَجْنٌ &c. 3d. To masculine substantive nouns of the same description: as نَهَارٌ “The day;”
 : غُرَابٌ : أَظْحَلٌ “The spleen;” طَحَالٌ : أَنْهَرٌ “A raven;”
 : أَرْغَفٌ “A cake of bread;” رَغِيْفٌ : أَغْرِبٌ “A child;”
 : أَصْبٌ &c. 4th. To substantive nouns feminine by the termination تَا expressed, not understood: as سَكَابَةٌ
 : أَشْحَبٌ &c. 5th. To nouns substantive or adjective, formed on فَاعِلٌ : as جَائِزٌ “A house beam;”
 : أَجُوزٌ : أَرْكَبٌ “A rider;” رَاكِبٌ &c. 6th. To nouns formed on فَعْلَانٌ : as رَمَضَانٌ “The name of a month;”
 : أَرْمُضٌ &c.

CONCLUSION.

THE preceding rules are supported by the general opinion of Grammarians; but FURRAA considers this form of the plural as applicable, by analogy, to all feminine substantive nouns formed on the Measure فَعْلٌ : as قَدَمٌ ; Plural أَقْدَمٌ ; or فَعْلٌ : as قَدْرٌ ; Plural أَقْدَرٌ ; or فُعْلٌ : as غُولٌ ; Plural أَغُولٌ ; or فَعْلٌ : as عَجْزٌ ; Plural أَعْجَزٌ ; or فُعْلٌ : as عُنُقٌ ; Plural أَعْنُقٌ ; &c. The same opinion is maintained by Yoonoos, if the noun be formed on فَعْلٌ : as قَدَمٌ ; but not otherwise.

MEASURE 2d. اَفْعَالٌ.

R U L E F I R S T.

THIS form of the plural is applicable, by analogy, to all nouns substantive or attributive, formed on the Measure فَعْلٌ, and having an infirm letter in the medial. Examples: ثَوْبٌ “A garment;” عَوْنٌ : اَنْسِيَانٌ “A sword;” سَيْفٌ : اَنْثَوَابٌ “A helper;” اَحْيَاءٌ : اَعْوَانٌ “Living;” حَيٌّ &c.

R U L E S E C O N D.

It is applicable, by analogy, to all nouns substantive or attributive, formed on any one of the following measures, whether infirm in the medial or not; and without reference to any condition.

Namely فُعْلٌ as حُكْمٌ “An order;” نُورٌ : اَحْكَامٌ “Light;” اَحْلَاءٌ : حُلْوٌ “Sweet;” اَخْرَارٌ : حُرٌّ : اَنْوَاءٌ &c. Or فَعْلٌ as حَمَلٌ “A lamb;” اَحْبَالٌ : عَيْدٌ “A festival;” اَعْيَانٌ : بِكْرٌ “A virgin;” اَحْبَابٌ : حَبٌّ “A friend;” &c. Or فَعْلٌ as جَمَلٌ “A camel;” اَنْيَابٌ : خَلْقٌ “Old;” اَجْمَانٌ : نَابٌ “The foreteeth;” اَتْبَاعٌ : تَبَعٌ “A follower;” اَخْلَاقٌ : اَوْجَالٌ : اَوْجَالٌ “Fearful;” وَجِلٌ : اَفْخَانٌ “The thigh;” &c. Or فَعْلٌ as عَضُدٌ “The arm;” اَعْضَادٌ : يَقْظٌ “Wakeful or Vigilant;” اَيَقَاطٌ : &c. Or فَعْلٌ as اَذُنٌ “The ear;” اَعْزَالٌ : عَزْلٌ “Unarmed;” اَذَانٌ &c.

R U L E T H I R D.

It is applicable, by analogy, to all nouns substantive or attributive, formed on the Measure تَعْوَلٌ, and having the letter waw

for

for the final radical. Examples: **فُلُو** “The colt of a horse or an ass, no longer suckled by the dam;” **أَعْدَاءُ** “An enemy;” **أَعْدَاءُ** : &c. Also, to all substantive nouns, (not to attributives,) formed on **فَعْلٌ** or **فَعِلٌ** : as **عِنْبٌ** “A grape seed;” **إِبِلٌ** : **أَبَالٌ** : &c. Also, to all attributives formed on either of the Measures **فَعِيلٌ** or **فَيْعِلٌ** ; provided the former shall not have the sense of the passive participle. Examples: **جَيْدٌ** : **أَشْرَافٌ** “Noble;” **شَرِيفٌ** “Excellent;” **أَجْوَادٌ** : &c. In opposition to **جَرِيحٌ** “Wounded;” which, having the sense of the passive participle, cannot assume this form of the plural. It is to be observed, however, that the application of this form of the plural to either of the Measures **فَعِيلٌ** or **فَيْعِلٌ** , is accounted prescriptive by some Grammarians.

R U L E F O U R T H.

It is applicable, by the authority of prescription, to many nouns substantive or attributive, formed on the Measure **فَعْلٌ** , of which the medial is not infirm. Examples: **نَهْرٌ** “A streamlet;” **أَلْفٌ** : **أَلْفَاهُمْ** “A thousand;” **فَهْمٌ** : **أَنْهَارٌ** “Understanding;” **فَرْدٌ** : **أَوْهَامٌ** “A conception of the mind;” **وَهْمٌ** : **آلَافٌ** “Single;” **بَرٌّ** : **أَفْرَادٌ** “Virtuous;” **أَبْرَارٌ** : &c. This is the general opinion, but **FURRAA** affirms its application, by analogy, to all nouns formed on the Measure **فَعْلٌ** , and having **WAO** or **HUMZA** for the primal radical.

R U L E F I F T H.

It is applicable, by the authority of prescription, to the following

ing Measures: namely رُطَبٌ as :فَعْلٌ “A ripe date;”
 قَاعٌ as :أَرْبَاعٌ “A young camel colted in the spring;”
 as :أَطْهَارٌ “Pure;” :طَاهِرٌ :أَجْهَالٌ “Ignorant;” :جَاهِلٌ
 as :جَنَانٌ :فَعَالٌ “A companion;” :صَاحِبٌ
 “The heart;” :أَجْبَانٌ “A coward;” :جَبَانٌ :أَجْنَانٌ
 being substantive: as :يَمِينٌ “An oath;” :أَيْمَانٌ as :نُعْلَةٌ
 as :زَهْرَةٌ :أَنْدَابٌ “The scar of a healed wound;” :نَذْبَةٌ
 “A blossom;” :أَزْهَارٌ as :نُعْلَةٌ “A circular hole;”
 :خُرْبَةٌ as :نُعْلَةٌ “A piece of flesh;” :فَلَكٌ as :نُعْلَةٌ
 :أَخْرَابٌ “A lean she-camel;” :أَنْصَاءٌ as :نُعْلَةٌ “The top of a
 mountain;” :أَشْعَافٌ :أَشْعَافٌ “The pupil of the eye;”
 :أَشْعَافٌ as :نُعْلَةٌ :أَنْوَاتٌ “A she-camel;” :أَشْعَافٌ :أَشْعَافٌ
 “A female panther;” :أَنْمَارٌ as :نُعْلَةٌ :أَشْعَافٌ “A female
 writer;” :أَشْعَافٌ as :نُعْلَةٌ :أَشْعَافٌ “Any thing eaten with
 bread;” :أَشْعَافٌ as :نُعْلَةٌ :أَشْعَافٌ “Any thing left by the
 stream;” :أَشْعَافٌ as :نُعْلَةٌ :أَشْعَافٌ “A modest woman ;
 or A virgin;” :أَشْعَافٌ as :نُعْلَةٌ :أَشْعَافٌ “A dead woman;”
 :أَشْعَافٌ as :نُعْلَةٌ :أَشْعَافٌ “Unarmed;” :أَشْعَافٌ as :نُعْلَةٌ :أَشْعَافٌ
 :أَشْعَافٌ as :نُعْلَةٌ :أَشْعَافٌ “A peacock;” :أَشْعَافٌ as :نُعْلَةٌ :أَشْعَافٌ
 :أَشْعَافٌ as :نُعْلَةٌ :أَشْعَافٌ “An aged she-camel;” :أَشْعَافٌ &c.

MEASURE 3d. أُنْعَلَةٌ.

R U L E F I R S T.

THIS form of the plural is analogously applicable to all masculine substantive nouns having four letters, of which the third is a MUDDA. Examples: :طَعَامٌ “Food;” :أَطْعِمَةٌ “An ass;”

“A raven;” رَغِيْفٌ : أَغْرِبَةٌ ass; “A pillar;” عَمُودٌ : أَرْغِفَةٌ cake of bread; &c. أَعِمْدَةٌ

R E M A R K S.

THE word كِتَابٌ “A book,” Plural كُتُبٌ, is anomalous; because the plural of paucity should have been أَكْتَبَةٌ; whereas كُتُبٌ is the only form of the plural in use; being indifferently applicable to the number THREE, and to all higher numbers whatever. According to an opinion stated by Aboo HY-YAN, the Measure أُتْعَلَةٌ is the only regular form of the plural applicable to masculine substantive nouns formed on either of the Measures فَعَالٌ or نَعَالٌ; and being either مُتَعَتِّلٌ اللَّامُ or مُضَاعَفٌ. In this case عَنَانٌ “A rein;” Plural عُنُنٌ; حِمَاجٌ “A camel’s halter;” Plural حُجَجٌ; and سَمَاءٌ “The sky;” Plural سَمَئِيٌّ; are anomalous; the regular plurals of paucity and multitude being both formed on أُتْعَلَةٌ; as أَعْنَةٌ; أَسْمِيَةٌ; أَسْمِيَةٌ; أَسْمِيَةٌ; all which are commonly observed to occur in the Language.

R U L E S E C O N D.

It is applicable, by the authority of prescription, 1st. to many attributives formed on the Measure نَعِيلٌ, and having the medial and final homogeneous. Examples: عَزِيْزٌ “Precious;” أَشَحَّةٌ “Covetous;” شَحِيحٌ: أَجَلَّةٌ “Glorious;” جَلِيلٌ: أَعَزَّةٌ. 2d. To many nouns substantive or attributive, formed on the same measure, and having the final infirm. Examples: صَبِيٌّ “A child;” عَيْشٌ: أُنْجِيَةٌ “A confidant;” نَجِيٌّ: أَصْبِيَّةٌ

قِدْحٌ : أَفْرِخَةٌ "A chicken;" فَرَخٌ as نَعَلَ : 3d. To أَعِيَّةٌ :
 "An arrow not yet feathered or pointed;" قُرْطٌ : أَقْدِحَةٌ "An
 ear-ring;" أَقْرِطَةٌ . 4th. To نَعَلَ as طَبَقٌ "The cover of any
 thing;" أَطْبَقَةٌ : دَارٌ "A house;" خَالٌ : أَدْوَرَةٌ "A maternal
 uncle;" أَتَقِيَّةٌ : تَفَأٌ : أَخْوَلَةٌ "The back of the neck;" 5th. To
 أَخْرَضَ : خَزَزٌ : أَلْوِيَّةٌ "A banner;" لَوِيٌّ as نَعَلَ :
 6th. To نَعَلَةٌ as شَتْوَةٌ "Winter;" أَشْتِيَّةٌ . It is to be ob-
 served, however, that Moosvvaud considers شِتَاءٌ as the plural
 of شَتْوَةٌ ; and أَشْتِيَّةٌ as the plural of شِتَاءٌ ; whereas this last
 is held to be singular by most Grammarians, being accounted
 synonymous with شَتْوَةٌ . 7th. To نَعَلَةٌ as جِرَّةٌ "Food
 brought up from the stomach of camels chewing the cud;"
 أَحْسِيَّةٌ : حُسْوَةٌ : أَجِرَّةٌ . 8th. To
 أَشْحِيَّةٌ : سَحَاةٌ as نَعَلَةٌ :
 9th. To بَاطِنٌ as نَعِيْلَةٌ or فَاْعِلَةٌ or فَاْعِلٌ "The belly or
 inside of any thing;" وَادٍ : أَبْطَنَةٌ "A valley;"
 نَاحِيَّةٌ : نَضِيضَةٌ : أُنْحِيَّةٌ "A region or quarter;" نَاحِيَّةٌ :
 10th. To نَعِيْلٌ as عَيْلٌ "A man's family; or Those
 who depend on him for subsistence;" أَعِيْلَةٌ or أَعْوِلَةٌ . It is
 to be observed, however, that عَيْلٌ forms its plural عِيَالٌ ;
 whence أَعِيْلَةٌ or أَعْوِلَةٌ , according to the opinion of some
 Grammarians. 11th. To نَعَالٌ as جَنَاحٌ "A wing;"
 أَفْعُولٌ : أَعْقِبَةٌ : عَقَابٌ : أَجْنَحَةٌ . 12th. To
 as أَنْ حَيٌّ "Any place where the ostrich lays her eggs;"
 أَنْ حَيٌّ . It is to be observed, however, that أَنْ حَيٌّ occurs in
 the

the sense of **أَنْ حَيٌّ**; originally **أَنْ حَوٌّ**; and gives birth to the plural **أَنْ حَيَّةٌ** according to the opinion of some Grammarians. The application of this form of the plural to **فَعَالٌ** or **فَعَلَانٌ** is of rare occurrence: as **أَخَوَانٌ**; Plural **أَخَوْنَةٌ**; "One of the names of the month **رَبِيعُ الْأَوَّلِ**"; Plural **رَمَضانَ**; Plural **أَرْمَضانَ**; "The name of the month Ramazan;" &c.

MEASURE 4th. **فَعْلَةٌ**.

THIS form of the plural is not applicable, by analogy, to any one class of Arabic nouns substantive or attributive; and therefore the Grammarian **ابْنُ السَّرَاجِ** has assigned it to the class termed **إِسْمُ الْجَمْعِ** or COLLECTIVE PLURALS; of which we shall soon have occasion to treat. By other Grammarians, it is generally considered as a plural of paucity; applicable, by the authority of prescription, 1st. to the Measure **فَعِيلٌ** as **صَبِيٌّ**; "A child;" **جَلِيلٌ**; "Glorious;" **جِلَّةٌ**. 2d. To **فَعْلٌ**: as **نَثِيَّةٌ**; "A youth;" **قَتِيٌّ**; **وَلَدَةٌ**; "A child;" **وَلَدٌ**. 3d. To **فَعْلٌ**: as **شَيْخٌ**; "An old man;" **شَيْخَةٌ**; **تَوْرٌ**; "A bull;" **مِلْحٌ**; "Salt;" **مِلْحَةٌ**; "A fat wild ass;" **عَلَجٌ**. 4th. To **فَعْلٌ**: as **ثَنِيٌّ**; "A chief;" **ثَنِيٌّ**. 5th. To **فَعْلٌ**: as **غَزَالٌ**; "A fawn;" **غَزَالَةٌ**; "A boy;" **غَلَمَةٌ**; **شَجَاعٌ**; "Brave;" **شَجَعَةٌ**. 7th. To **فَعِيلٌ**: as **بَيِّنٌ**; "Obvious;" **بَيِّنَةٌ**; &c.

SECTION

SECTION THIRD.

أَلْتَقَسُّمُ إِلَّا وَلَّ مِنْ جَمْعِ الْكَثْرَةِ

FIRST CLASS OF THE PLURALS OF MULTITUDE.

THE PLURAL OF MULTITUDE has been divided into two classes ; the second class being distinguished from the first, by the term **مُنْتَهَى الْجُمُوعِ** or **أَقْصَى الْجُمُوعِ** THE LAST OF PLURALS ; for reasons which I shall soon have occasion to explain. Those plurals of multitude which are not comprised under the second class, necessarily belong to the first class ; being invariably formed on one or other of the NINETEEN Measures detailed in the following table.

MEANING.	SINGULAR.	PLURAL.	MEASURES.		MEANING.	SINGULAR.	PLURAL.	MEASURES.	
Great.	عَظِيمٌ	عِظَامٌ	نِعَالٌ	10	A black eyed girl.	حَوْرَاءٌ	حَوْرٌ	نُعْلٌ	1
Knowledge.	عِلْمٌ	عُلُومٌ	نُعُولٌ	11	A book.	كِتَابٌ	كُتُبٌ	نُعُلٌ	2
Black.	أَسْوَدٌ	سُودَانٌ	فُعَلَانٌ	12	A point.	نُقْطَةٌ	نُقَطٌ	فُعْلٌ	3
A boy.	غُلَامٌ	غِلْمَانٌ	فِعْلَانٌ	13	A form.	صِيغَةٌ	صِيغٌ	فِعْلٌ	4
Slain.	قَتِيلٌ	قَتْلَى	نُعْلَى	14	A seeker.	طَالِبٌ	طَلَبَةٌ	فُعْلَةٌ	5
A kind of partridge.	حَجَلٌ	حِجَلَى	نُعْلَى	15	A judge.	قَاضٍ	قُضَاةٌ	فُعْلَةٌ	6
Noble.	شَرِيفٌ	شُرَفَاءٌ	فُعَلَاءٌ	16	A monkey.	قِرْنٌ	قِرَدَةٌ	فِعْلَةٌ	7
Independent.	غَنِيٌّ	أَغْنِيَاءٌ	أَفْعَلَاءٌ	17	Perfect.	كَامِلٌ	كَمَلٌ	نُعْلٌ	8
A decision.	فَتْوَى	فَتَاوَى	فُعَالَى	18	Ignorant.	جَاهِلٌ	جُهَالٌ	نُعَالٌ	9
	Drunk.	سُكَرَانٌ	سُكَارَى	نُعَالَى	19				

THE following rules will determine the nature and form of the nouns to which each of these plurals may be applied.

MEASURE 1st. **فَعْلٌ**.

R U L E F I R S T.

THIS form of the plural is analogously applicable to all attributives formed on either of the Measures **أَفْعَلٌ**, which is masculine, or **فَعْلَاءٌ** which is feminine. Examples: **أَحْمَرَاءٌ** or **أَحْمَرٌ** "Red;" **أَسْوَدٌ** or **أَسْوَدٌ** "Black;" **أَخْضَرٌ** or **أَخْضَرٌ** "Green;" **أَصَمٌّ** or **أَصَمٌّ** "Deaf;" **أَبْكَمٌ** or **أَبْكَمٌ** "Dumb;" **أَقْلَفٌ** or **أَقْلَفٌ** "An uncircumcised man;" **رَثَقَاءٌ** or **رَثَقَاءٌ** "Impervia coeunti (mulier);" **رَثَقٌ** &c.

R U L E S E C O N D.

It is applicable, by the authority of prescription, 1st. to many substantive nouns formed on the Measure **فَعْلَاءٌ** as **غُرَاءٌ** "The name of a white headed bird;" (common to both genders) **بَيْدَاءٌ** or **بَيْدَاءٌ** "A desert;" originally **بَيْدٌ**. 2d. To attributives formed on **فَعْلٌ** as **لَدَنٌ** "Soft;" **لَدَنٌ**. In opposition to substantive nouns formed on the same measure, which rarely admit this form of the plural, though some examples may be adduced: as **سَقَفٌ** "A roof;" **سَقَفٌ**: perhaps originally **سَقْفٌ**, according to the opinion of ABOO HY-YAN. 3d. To nouns substantive and attributive formed on the Measure **فَعْلٌ**: as **أَسَدٌ** "A lion;" **أَسَدٌ** "Fire;" **نُورٌ** "A house;" **نَابٌ** "An aged she-camel;" **نَيْبٌ**. 4th.

To singular nouns formed on the Measure **نَعْلٌ**; in which case, both numbers exhibit the same form: as **فُلْكٌ** “A ship or ships;” Measure **تَفْلٌ** for the singular; or **أَفْلٌ** for the plural number.

- 5th. To **فَعْلٌ**: as **عَزْلٌ** “An unarmed man;” **عَزْلٌ**. 6th. To **نَعْلٌ**: as **ذَرْبٌ** “Sharp;” **ذَرْبٌ** “A hyena;” **ضَبْعٌ**. 7th. To **فَعْلَةٌ**: as **مَنْيَةٌ** “The seminal fluid;” **مَنْيٌ**. 8th. To **نَعْلَةٌ**: as **نَاَقَةٌ** “A she-camel;” **نَاَقَةٌ** “A camel or bullock destined for sacrifice at Mecca;” **بُدْنٌ**. 9th. To **أَفْعَلٌ**: as **أَظْلٌ** “The inferior part of a camel's hoof;” **أَظْلٌ**. 10th. To **فَاعِلٌ**: as **بَازِلٌ** “A camel having cut his foreteeth;” **عَائِطٌ**: **بُرْلٌ** “A woman or camel not producing young for some years, but not barren;” **عَوُطٌ** or **عَيْطٌ**: **عَوْنٌ** “A foal camel or kid newly colted;” **عَائِدٌ**. 11th. To **فَعُولٌ**: as **فَلَّوْعٌ** “A sharp sword;” **عَفْوٌ**: **فَلَّوْعٌ** “Very forgiving;” **عَفْوٌ**. 12th. To **فَعِلٌ** having the final infirm: as **تَنِيٌ** “A camel shedding his teeth in the sixth year;” **تَنِيٌ**. 13th. To **فَعِيلَةٌ**: as **عَمِيمَةٌ** “A tall woman;” **عَمٌ**: **طَاعِيْنَةٌ** “A carriage for ladies;” **طَعْنٌ**. 14th. To **فَعَالٌ**: as **خَوَارٌ** “Soft or Weak;” **خَوْرٌ**. 15th. To **فَعَالَةٌ**: as **خَوَارَةٌ** “A she-camel abounding in milk;” **خَوْرٌ**.

R U L E T H I R D.

ACCORDING to some Grammarians, this form of the plural is also pretty commonly applicable, by the authority of prescription, 1st. to **فَعِيلٌ** having the final sound or healthy: as **قَلْبٌ** “A well;” **لَذِيذٌ**: **قَلْبٌ** “Tasteful;” **لَذِيذٌ**. 2d. To **فَعَالٌ**:

as

as رَبَاعٌ; originally رَبَاعِيٌّ; “A camel having shed his four foreteeth;” رُبْعٌ. 3d. To فُعَالٌ: as حِرَابٌ “A wallet;” دُبٌّ: ذُبَابٌ “A fly;” شَيْخَرٌ “Saturday;” جُرْبٌ: أَوْزٌ “Vapour; or The heat of the Sun, or of the fire;” أَوْزٌ. 4th. To فُعَلَاءٌ: as نَفَسَاءٌ “A woman having born a child within 40 days;” نَفْسٌ. 5th. To فَعُولٌ: as نَيَّوبٌ “An aged she-camel;” نَيْبٌ: &c. It is probable, however, that its application to these measures is of rare occurrence. The word زُعْبُوبٌ “A mean little man,” (correlative with عُصْفُورٌ,) forms the Plural زُعَبٌ which is anomalous; or زَعَايِبٌ which, though analogous, is perhaps inaccurate, since I cannot find it in any dictionary.

R U L E F O U R T H.

IN poetry, or in measured prose, the form فُعَلٌ of the plural number, may be converted, if necessary, into فُعُلٌ: as حُمُرٌ for حُمَرٌ; but this, in common Language, is at least inelegant, if not inadmissible. Nor is it admissible even in poetry, *first*, if the medial or final shall be infirm: as خُورٌ; مَنَى: or, *secondly*, if the noun shall belong to the class termed مُضَاعَفٌ: as عُثْرٌ; the plural of غَرَاءٌ; &c.

MEASURE 2d. فُعُلٌ.

R U L E F I R S T.

THE application of this form of the plural, to any word of the class termed نَاقِصٌ, is very rare, and always anomalous, on whatever measure the word may be formed. Example: سَنَى
“A camel

“A camel shedding his teeth in the sixth year;” سَنِيٌّ afterwards سَنِىٌّ, and finally سَنِ, by rule 24th, Page 425 of this volume. It must be understood, therefore, that words having the final infirm, are generally excepted from the operation of all the following rules.

R U L E S E C O N D.

THE plural فَعَالٌ, is analogously applicable, 1st. to all substantive nouns formed on either of the Measures فَعَالٌ or فَعَالٌ; provided the medial and final shall not be homogeneous.

Examples: أَتَانٌ “A she-ass;” أَتْنٌ “The back of the head;” جِمَارٌ: قُدُّ “An ass;” كِتَابٌ: حُمُرٌ “A book;” كُتُبٌ: &c. 2d. To all attributives (in the general opinion,) which may happen to fall under the same description, though in this case it is prescriptive, not analogous, according to the opinion of certain Grammarians. Examples: صِنَاعٌ

“A dexterous woman;” نَوَاسِرٌ: صُنْعٌ “A female averse to the society of men;” نُورٌ: (originally نُورٌ) كِنَازٌ “A large and fleshy camel;” كُنُزٌ: &c. 3d. To all nouns substantive or attributive, formed on either of the Measures فَعِيلٌ or فَعُولٌ; provided they have not the sense of passive participles; though, in the case of فَعِيلٌ, its application is prescriptive, not analogous, according to the opinion of certain Grammarians.

Examples: رَغِيفٌ “A cake of bread;” رَغِيفٌ “A throne;” نَذِيرٌ: سُرُرٌ “An admonisher;” نَذِيرٌ “New;” جَدِيدٌ: عَمُودٌ “A pillar;” عَمُودٌ “Patient;” صَبُورٌ: غَيْرٌ: غَيْرٌ “Jealous;” غَيُورٌ: صَبْرٌ &c. RULE

R U L E T H I R D.

It is applicable, by the authority of prescription, 1st. to attributives formed on نَاعِلٌ : as عَادِلٌ "Just;" تَاجِرٌ "A merchant;" بَازِلٌ : تَجِرٌ "A camel having cut some new teeth at 8 or 9 years old;" نَزْلٌ : &c. 2d. To فَعْلٌ : as عَبْدٌ "A slave;" رَهْنٌ "A pledge;" بَدْعٌ "Any thing new or rare, also A generous or noble minded man;" نَصْفٌ : نَمْرٌ "A panther;" خَشِنٌ "Rough;" أَذُنٌ "The ear;" ضَبْعٌ "A hyena;" the form of both numbers being, in this last noun, precisely the same. 5th. To فِعْلَةٌ : خَشْبَةٌ "Wood;" أَنْعَلٌ : فُعْلَةٌ : نَمْرَةٌ "A panther;" عُرْضَةٌ "The saddle girth of a camel;" أَحْمَقٌ : عَرَضٌ "A fool;" صَحِيفَةٌ : فُعُولَةٌ or فَعِيلَةٌ "A book;" عَلَوْنَةٌ : مَدَنٌ "A city;" مَدِينَةٌ : صُحُفٌ "Forage for cattle;" فُعَلَاءٌ : فُعَالٌ : فُعُولٌ : عُلْفٌ : &c. 7th. To فُعُولٌ : قَرَأٌ : تُخَمٌ "A limit or march-mark;" تُخْمٌ : شَجَعَاءٌ : عَذَامٌ "A flea;" قُرْدٌ "A tike louse;" نُفَسَاءٌ : شَجْعٌ "A bold woman;" نُفْسٌ : &c. It may be proper to remark that some Grammarians consider رَهْنٌ and نَمْرٌ as plurals of رَهْنٌ and نَمْرَةٌ themselves plurals of رَهْنٌ and نَمْرَةٌ .

So, also, تَحْوَمٌ, (whence تَحْمٌ) may be the plural of تَحْمٌ
 "A limit."

R U L E F O U R T H.

A MEDIAL WAO occurring in a plural formed on نُعَلٌ must be rendered quiescent. Examples: عَوَانٌ "Middle aged;" Plural عَوْنٌ; originally عَوْنٌ: خَوَانٌ "A dining table;" Plural خُونٌ; originally خُونٌ: &c. The exceptions are anomalous: as سَوَاكٌ "An instrument for cleaning the teeth;" سُوكٌ: عَائَةٌ "Pubes tum maris tum foeminae;" عَوْنٌ: &c.

R U L E F I F T H.

A MEDIAL YA occurring in a plural formed on نُعَلٌ, may be optionally, but is not necessarily, (though it is generally,) rendered quiescent; and, in that case, the primal ZUMMA becomes KUSRA. Examples: سَيَالٌ "The name of a thorny tree;" Plural سَيْلٌ; more commonly سَيْلٌ: عَيَانٌ "A piece of iron affixed to the butts at which arrows are shot;" Plural عَيْنٌ; more commonly عَيْنٌ: &c.

R U L E S I X T H.

THE medial of any plural formed on نُعَلٌ, may be optionally rendered quiescent, if it shall not belong to the class termed مَضَاعِف. Examples: حُمُرٌ for حُمُرٌ "Asses;" رَهْنٌ for رَهْنٌ "Pledges;" &c. But if it shall happen to belong to the class termed مَضَاعِف, it must retain ZUMMA according to SEEBUWYH and others: as سُرُرٌ "A throne;" Plural سُرُرٌ.

Whereas

Whereas ZUMMA may be accurately and optionally changed into FUT-HA, according to أَبُو عُبَيْدَةَ and others: as سُرُرٌ or سَرَرٌ “Thrones;” ذُلٌّ or ذُلٌّ the plural of ذِلٌّ “Base;” &c. ABOO HY-YAN and his party admit the accuracy of FUT-HA, only in the case of attributives (of the class termed مُضَاعَف) which have not the sense of passive participles: as حَدِيدٌ “Sharp;” ذِلٌّ “Base;” &c.

MEASURE 3d. فُعْلٌ

R U L E F I R S T.

THIS form of the plural is analogously applicable, 1st. to all substantive nouns formed on either of the Measures فُعْلَةٌ or فُعْلَةٌ. Examples: رُكْبَةٌ “The knee;” ظُلْمَةٌ “Darkness;” صُورَةٌ “An image;” عُرَى “The handle of any thing;” كَلٌّ “A mouthful;” ظَلَمٌ “A shadow;” كَلَى “The kidneys;” اُمَمٌ “A tribe;” جُمُعَةٌ “Friday;” &c. 2d. To the feminine gender of every ISMOOT TUFZEEL, formed on the Measure فُعْلَى, and derived from the Masculine فُعْلٌ. Examples: كُبْرَى “Greater, or Greatest;” صُغْرَى “Smaller, or Smallest;” أُوْلَى “First;” آخِرَى “Last;” قُصَى “More or Most remote;” جُلَى “Nearer, or Nearest;” &c.

R U L E S E C O N D.

It is applicable, by the authority of prescription in the general

neral opinion, and by analogy in the opinion of FURRAA, 1st. to substantive nouns formed on the Measure رَجَعِي : نَعْلِي as رَجَعِي : رُؤْيَا “Return;” رُؤْي : &c. And 2d. to substantives formed on نَعْلَة , and having wao for the medial radical: as نَوْبَة “A turn; or A period of time;” دَوْلَة : نَوْب “Fortune;” دَوْل : &c. MOOBURRAUD affirms its application by analogy to feminine substantive nouns formed on the Measure نَعْل : جَمَل as جَمَل : جَمَل “A woman’s name;” جَمَل : جَمَل but here also, it is prescriptive in the general opinion of Gram-
marians.

R U L E T H I R D.

It is applicable, by the authority of prescription, 1st. to
 attributives formed on فَعْلَةٌ : as بُهْمَةٌ “A brave horseman;”
 قُرىّ : 2d. To فَعْلَةٌ or فَعْلَةٌ : as قَرْيَةٌ “A village;”
 حُلَى : حُلِيَّةٌ : نُحَى “The beard;” حُلِيَّةٌ “An ornament;”
 فَعَالٌ : فَعْلٌ : 3d. To فَعْلٌ : فَعْلٌ : فَعْلٌ : فَعْلٌ : فَعْلٌ : فَعْلٌ :
 وَكَرٌ “A bird’s nest;” رُبَاعٌ : فُقْرٌ “A corner;” فُقْرٌ : فُقْرٌ : فُقْرٌ : فُقْرٌ :
 بَوَانٌ : رُبْعٌ “A tent pole;” بَوَانٌ : رُبْعٌ : رُبْعٌ : رُبْعٌ : رُبْعٌ : رُبْعٌ :
 عُجَايَةٌ “Certain nerves or tendons in the feet of a quadruped
 near the lower joints;” عُجَيْرٌ : عُجَيْرٌ : عُجَيْرٌ : عُجَيْرٌ : عُجَيْرٌ : عُجَيْرٌ :
 نَفْسَاءٌ : عَدِيٌّ “An enemy;” عَدُوٌّ : سَرَرٌ “A throne;” سَرِيرٌ :
 نَفْسٌ : &c. “A woman having born a child within 40 days;”

MEASURE

MEASURE 4th. فَعَلَ.

R U L E F I R S T.

THIS form of the plural is analogously applicable to all substantive nouns formed on the Measure **فَعْلَةٌ**, from which no radicals have been rejected. Examples: **نَعْمَةٌ** "Affluence;" **سَيِّرَةٌ** : **تَيْمٌ** "Price;" **حِرْفٌ** : **حِرْفَةٌ** "A trade;" **لَحْيَةٌ** : **رِشْوَةٌ** "A bribe;" **رِشْوَةٌ** : **سَيِّرٌ** "Disposition;" **عِدَّةٌ** : **لِحْيٌ** "A beard;" **عِدَّةٌ** : **قِصَّةٌ** "A story;" **قِصَّةٌ** : **عِدَّةٌ** "A few;" **عِدَّةٌ** : **لِحْيٌ** "A beard;" &c. In opposition to **وَصْفَةٌ**; originally **وَصْفَةٌ**; "Description;" which admits not this form of the plural, because it has lost the letter **wa**.

R U L E S E C O N D.

It is applicable, by the authority of prescription in the general opinion, and by analogy in the opinion of FURRAH, 1st. to substantive nouns formed on the Measure **نِعْلَى** as **نِكْرَى** "Admonition;" **نِكْرَ**; and, 2d. to substantives formed on the Measure **فَعْلَة**; and having the letter **YA** for the medial radical: as **خَيْمَة** "A tent;" **خَيْمَ** "Landed property;" **ضَيْعَة** &c. MOOBURRUD affirms its application by analogy to feminine substantives formed on the Measure **فَعْل** as **هِنْدَ** "A woman's name;" **هِنْدَ**; &c. but here, also, it is prescriptive in the general opinion of Grammarians.

R U L E T H I R D.

It is applicable, by the authority of prescription, 1st. to
 حَرْفٌ "A side, or A corner;" as فَعْلَةٌ : فَعْلٌ : فِعْلٌ
 6 Y طل

طَلٌّ “A gentle shower;” هَدَمٌ : طَلٌّ “An old garment;”
 زَابٌ : رِيحٌ “The wind;” رِيحٌ : هَدَمٌ “An aged she-camel;”
 تَصَعَةٌ : بَدْرٌ “A purse;” بَدْرَةٌ : تَيْبٌ “A large cup;”
 تَصَعٌ : &c. 2d. To attributives formed on تَعَلَّ ; whether they
 have lost a radical letter or not : as لَقْحَةٌ “A camel giving milk;”
 عَزْوَةٌ : لَثِيٌّ “The gum;” لَثِيٌّ : لَثِيَّةٌ ; originally لَثِيَّةٌ : لَقْحٌ
 قَامَةٌ : فُعْلَةٌ : نَعْلَةٌ “A party of men;” عَزَى : &c. 3d. To
 مَعْدَةٌ : عَيْدٌ “Habit;” عَائِدَةٌ : قَيْمٌ “Stature;”
 دَعْوٌ : نَعَالٌ : قَوَى : &c. 4th. To قَوَى : قُوَّةٌ “Strength;”
 عَدُوٌّ : خَرِبٌ “Desolate;” خَرَابٌ : فَعِيَالَةٌ “An enemy;”
 عَدِيٌّ : (yet the word عَدِيٌّ , the plural of عَدُوٌّ according to Ibn
 NO MALIK, is held to be singular by the Grammarians of KooFA;)
 نَبِيْقَةٌ “A twig of the vine;” Plural نَبِيْقٌ ; according to
 ABOO HY-YAN; though I have not been able to find that plural
 in any of the Lexicons in my possession. No noun having the
 letter YA for the primal radical admits the plural نَعَلٌ .

MEASURE 5th. نَعَلَةٌ .

R U L E F I R S T.

THIS form of the plural is analogously applicable to all at-
 tributives formed on تَاعَلٌ ; significant of attri-
 butes belonging to masculine rational beings, and having nei-
 ther WAO nor YA for the final radical. Examples : طَالِبٌ “A
 seeker;” طَالِبَةٌ “An agent;” عَامِلٌ : طَالِبَةٌ “An agent;”
 خَائِنٌ : كَفَرَةٌ “Treacherous;” كَافِرٌ : نَعْلَةٌ “An infidel;”
 بَارٌّ : بَاعَةٌ “Virtuous;” بَائِعٌ : خَانَةٌ “A vender;”
 &c.

&c. Its application to attributives formed on the same measure, and significant of attributes not belonging to rational beings, is anomalous and rare: as نَاعَتْ "A crow;" (literally "A croaker;" from نَعَيْتُ "The croaking of a raven;" Plural نَعَقَةٌ: &c.

R U L E S E C O N D.

It is applicable, by the authority of prescription, 1st. to فَعْلٌ: as بَرٌّ "Virtuous;" دُلٌّ: بَرَرَةٌ "Dull or Stupid;" ضَلَبٌ: حَبَبَةٌ "A friend;" هَكَكَ: هَكَكَتٌ "Rough, or Rude;" طَنَبٌ: طَنَبَةٌ "A tent rope;" &c. 2d. To فَعْلٌ: as رَارٌ "A builder;" مَالٌ or مَالَةٌ "A wealthy man or woman;" Plural of both مَالَةٌ: &c. 3d. To فَعْلٌ: فَعَالٌ: فَعِيلٌ: فَعَالٌ: as شَجَاعٌ: سَرَاةٌ "Base;" حَبَبَةٌ: سَرِيٌّ "Noble;" سَبَبٌ: خَارَةٌ "Bold;" خَيْرٌ: شَجَعَةٌ "Virtuous;" أَكَّارٌ: عَالَةٌ "A man's family;" عَيْلٌ: سَانَةٌ "A husbandman;" أَجَوَقٌ: أَكْرَةٌ "A man having a distorted countenance;" Plural جَوَقَةٌ: which is contrary to rule; since it should have been regularly جَانَةٌ: &c.

MEASURE 6th. فَعْلَةٌ.

R U L E F I R S T.

THIS form of the plural is analogously applicable to all attributives formed on the Measure فَعْلٌ; significant of attributes belonging to masculine rational beings, and having واو or ya for the final radical. Examples: غَارٌ "A religious warrior;"

warrior;” قَاضٍ : قَاضٍ “A judge;” بَاغٍ : قَضَاءٌ “A rebel;”
 “A Grammarian;” نَاحٍ : عَصَاةٌ “A sinner;” عَاصٍ : بُغَاةٌ
 “A narrator;” حَاكٍ : نُحَاةٌ &c. Its application to
 بَازٍ : بَازٍ “A hawk;” Plural بُزَاةٌ is anomalous; because that noun is not significant of an attribute belonging to masculine rational beings.

R E M A R K S.

The permutations applicable to ذَ ا عَوْ originally; will account for غَا زِ; originally قَا ضِي; originally قَا ضِيَ &c. The plurals غُزَوَةٌ, قُضَيَّةٌ, necessarily become قَوْلٍ; originally قُضَاةٌ; by the rule of قَالِ; originally قَوْلٍ &c.

R U L E S E C O N D.

It is applicable, by the authority of prescription, to فَعْلٌ :
 “ كُوْخٌ as : فُعْلَانٌ : فَعُولٌ : فَعَالٌ : فَعِيلَةٌ : فَعِيلٌ : فَاعِلٌ
 hut built of reeds;” هَادِرٌ : كُوْخَةٌ “ Falling;” هُدْرَةٌ
 “ Bold;” رَزِيَّةٌ : كُمَاةٌ “ A she-camel lean from the
 fatigues of travel;” جَوَادٌ : رُذَاةٌ “ Liberal;”
 عُرَاةٌ “ Naked;” عُرْيَانٌ : عُدَاةٌ “ An enemy;” عَدُوٌّ
 &c. It is to be observed, however, that عُرَاةٌ , عُدَاةٌ , may
 be the regular plurals of عَارٍ “ Naked;” عَائِدٍ “ An enemy;”
 both formed on the Measure فَاعِلٌ .

MEASURE 7th. ⁹فَعْلَة.

R U L E F I R S T.

THIS form of the plural is not applicable, by analogy, to any one class of Arabic nouns ; but it is applicable, by the authority of prescription,

prescription, 1st. to **فُعِلُّ** as **رَطْلٌ** "A measure of quantity;" **رِطْلَةٌ** : **زَوْجٌ** "A match;" **شَيْخٌ** : **زَوْجَةٌ** "An old man;" **دَيْكٌ** : **قِرْدَةٌ** "A cock;" **قِرْدٌ** : **شَيْخَةٌ** "A monkey;" **فَيْلٌ** : **دَيْكَةٌ** "An elephant;" **هَرٌّ** : **فَيْلَةٌ** "A cat;" **كُوْرٌ** : **قِرْطَةٌ** "An ear-ring;" **قِرْطٌ** : **تِطْطَةٌ** "A he-cat;" **كُوْرَةٌ** : **كُوْحٌ** "A house built of reeds;" **جَبَّةٌ** : **جَبٌّ** : **حَبَّةٌ** "A deep well;" **حَبٌّ** : **كُوْحَةٌ** "A jar;" **نَارٌ** : **نَيْرَةٌ** "Fire;" **نَعْلٌ** : **نَعْلٌ** "A neighbour;" **كَتِفٌ** : **كَتِفَةٌ** "The shoulder;" **رَجُلٌ** : **رَجَلَةٌ** "A man;" **طَنْبٌ** : **رَجَلَةٌ** "A tent rope;" **طَنْبَةٌ** : &c. 3d. To **فَاعِلٌ** as **رَاكِبٌ** "A rider;" **فَاعِلٌ** : **فَاعِلَةٌ** "Falling;" **أَمْرٌ** : **هَدَرَةٌ** "A man having a thin beard;" **هَدَبٌ** : **مَتَةٌ** : **سَخْلَةٌ** "A hot she-camel;" **سَخْلَةٌ** : **مِسرْطَةٌ** "A kid;" **هَدَبٌ** : &c.

MEASURE 8th. **فُعِلُّ**.

R U L E F I R S T.

THIS form of the plural is analogously applicable to both genders of all attributives formed on the Measures **فَاعِلٌ** : **فَاعِلَةٌ** : those only excepted, which belong to the **نَا قِصْن** or IMPERFECT CLASS. Examples: **كَا مِلٌ** ; **كَا مِلَةٌ** ; **كَمَلٌ** ; Perfect: **ضَارِبٌ** ; **سَجْدٌ** ; **سَاجِدٌ** ; **مُتَاجِدٌ** ; **ضَرَبٌ** ; **ضَارِبَةٌ** ; "A beater;" **نَوْمٌ** ; **نَائِمَةٌ** ; **نَائِحٌ** ; "Prostrating ones self;" **حَيْضٌ** ; **حَائِضٌ** ; "A menstruous woman;" &c. Its application to attributives of the imperfect class, is anomalous and rare; though some examples may be adduced: as **سَاقِي** "A giver

of water;" سَقَى : غَارٍ "A religious warrior;" غَرَّى :
عَفَى : &c. "Old and worn out;" عَافٍ

R U L E S E C O N D.

It is applicable, by the authority of prescription, 1st. to
 سُخِّلَ : كَهْلٌ “Middle aged;” as نَعَلَ : هَطَلٌ
 “Weak;” سُخِّلَ : هَطَلٌ “Rain falling in successive showers;”
 &c. 2d. To أَنْعَلَ : as أَعَزَلَ “An unarmed man;”
 أَوَّلٌ : or to نُعِلَى ; the feminine gender of أَنْعَلَ : as
 “First;” Feminine أُوْلَى ; Plural of the feminine أَوَّلٌ :
 &c. 3d. To فَعِيلٌ : فَعِيلَةٌ : فَعُولٌ : فَعَالٌ : as خَرِيدٌ
 “A modest woman, or A virgin;” Plural of both
 خَرِيدَةٌ : هَجْرٌ “A man who watches and prays in the night;”
 هَجْرٌ : هَجْرٌ “A runaway slave;” غِلَافٌ : أَبَقٌ “A sheath;”
 غِلَافٌ : نَفْسَاءٌ “A woman having born a child within 40 days;”
 نَفْسَاءٌ : &c.

R U L E T H I R D.

IN plurals formed on فَعْلٌ, the letter WAO being the medial radical, the primal receives occasionally the vowel KUSRA; in which case, both WAOS must be changed into YA. Examples:

نَائِمٌ “Sleeping;” Plural خَائِفٌ or خَيْفٌ “Fearing;” Plural نَائِمٌ “Sleeping;” Plural صَائِمٌ “Fasting;” Plural صَائِمٌ “Fasting;” Plural or صَائِمٌ &c

MEASURE 9th. زُعَالٌ.

R U L E F I R S T.

THIS form of the plural is analogously applicable to all masculine

culine attributives formed on the Measure **فَاعِلٌ**; and having neither **WAO** nor **YA** for the final radical. Examples: **ضَارِبٌ** "A beater;" **جَاهِلٌ** : **ضَرَابٌ** "Ignorant;" **كَافِرٌ** : **جَهَالٌ** "An infidel;" **فَاجِرٌ** : **فُجَارٌ** "Vicious;" **صَائِمٌ** : **نُؤَابٌ** "Fasting;" **نَائِبٌ** : **صَوَامٌ** "A deputy;" **قَارِئٌ** : **شَنَّاءٌ** "A reader;" **شَانِيٌّ** : **قِرَاءٌ** "An enemy;" &c. Its application to **غَارِ** "A religious warrior;" **سَارِ** : **غُرَاءٌ** "A traveller by night;" **جَانِ** : **سَرَاءٌ** "A criminal; also, A gatherer of fruit;" **جَنَاءٌ** : is anomalous and rare; because these nouns have the final infirm.

R U L E S E C O N D.

It is applicable, by the authority of prescription, to **نُعَلٌ** : **عَرَبٌ** : **سُخَالٌ** "Weak;" **سَخْلٌ** : **نُعَلَاءٌ** : **فَاعِلَةٌ** : **دَعَلَةٌ** "The Arabians;" **بَقَرَةٌ** : **عَرَابٌ** "A bullock;" **صَادِدٌ** (originally **صَادِدَةٌ**) "One who turns away his face;" **نُفَسَاءٌ** : **نُفَسَانٌ** "A woman having born a child within 40 days;" **نُفَاسٌ** : &c. The words **حُكَّامٌ** and **حُقَّاطٌ**, said by some Grammarians to be plurals of **حَكِيمٌ** "A wise man;" and **حَفِيطٌ** "A guardian;" may be more probably referred to **حَاكِمٌ** "A wise man, or A ruler;" and **حَافِظٌ** "A guardian;" from which **نُعَالٌ** may be formed by analogy.

MEASURE 9th. **نُعَالٌ**.

R U L E F I R S T.

THIS form of the plural is applicable, by analogy, to all nouns substantive or attributive, formed on the Measure **فَاعِلٌ**; provided

ed the letter **YA** shall neither be the primal nor the medial radical. Examples : كَلْبٌ “A dog;” سَهْمٌ : كَلَابٌ “An arrow;” حَبْلٌ : عَظَامٌ “A rope;” عَظْمٌ : سِهَامٌ “A bone;” بَحَارٌ : بَحْرٌ “An ocean;” حَبَانٌ : عِبَادٌ “A slave;” عَبْدٌ : بَحَارٌ “A pond;” حَوْضٌ : ثِيَابٌ “A garment;” ثَوْبٌ : صَعْبٌ : ظَبَاءٌ “A deer;” ظَبْيٌ : دِلَاءٌ “A bucket;” دَلْوٌ “Difficult;” وَغَبٌ : صَعَابٌ “Dull or Stupid; also, A large camel;” وَغَابٌ &c.

R U L E S E C O N D.

It is applicable, by analogy, to all nouns substantive or attributive, formed on the Measure **فَعْلٌ**; provided, 1st. that they shall not belong to the class termed **مُضَاعَف**; and, 2d. that they shall not be infirm in the medial or final. Examples : حَجَرٌ : جِبَالٌ “A hill;” جَبَلٌ : جِبَالٌ “A camel;” جَمَلٌ “A stone;” حَجَارٌ : قَلَمٌ “A reed;” قَلَمٌ : حَسَنٌ “Beautiful;” حَسَنٌ : قِلَامٌ “Single;” فِرَاقٌ : فِرَاقٌ &c. It is to be observed, however, that its application to attributives of this class, is accounted prescriptive by some Grammarians.

R U L E T H I R D.

It is applicable, by analogy, 1st. to all nouns substantive or attributive, formed on either of the Measures **فَعْلَةٌ** or **فَعْلَةٌ**. Examples : قَصْعَةٌ : قَصَاعٌ “A large cup;” قَصَاعٌ : خَصَاعٌ “The disposition;” وَرْطَةٌ : خَصَالٌ “A whirlpool;” رَوْضَةٌ : وَرَاطٌ “A garden;” رِيَاضٌ : خَيْمَةٌ “A tent;” خِيَامٌ : مَرَّةٌ : ظَبَاءٌ “A deer;” ظَبْيَةٌ : رِكَاءٌ “A pitcher;” رِكَاءٌ “Once;”

“Once;” **مِرَارٌ** : **جَنَّةٌ** “Paradise;” **جَنَانٌ** “Large;” **صَحْمَةٌ** : **ثَرَارٌ** “A camel giving much milk;” **ثَرَّةٌ** : **ضَخَامٌ** “or Gross;” **ثَمَارٌ** “Fruit;” **ثَمَرَةٌ** : **رِقَابٌ** “The neck;” **رَقَبَةٌ** &c. Or **رَقَبَةٌ** “A she-camel;” **نَيَاقٌ** : **شَاةٌ** originally **شَوْهَةٌ** “A goat;” **أَمَوَةٌ** originally **أَمَةٌ** : **شِيَاءٌ** “A female servant;” **قَرَدَةٌ** : **شِفَاةٌ** “The lip;” **شَفْهَةٌ** originally **شَفَّةٌ** : **إِمَاءٌ** “Single;” **حَسَانٌ** “Beautiful;” **حَسَنَةٌ** : **فِرَاقٌ** &c. 2d. To all substantive nouns formed on the Measure **فِعْلٌ** : as **شُعْبٌ** “A pass in a hill;” **اِتْبٌ** : **شِعَابٌ** “A woman’s breast-band;” **رِيحٌ** : **ذِيَابٌ** “A wolf;” **ذَيْبٌ** : **اِتَابٌ** “The wind;” **كَمٌ** : **ظِلَالٌ** “A shadow;” **ظِلٌّ** : **رِيَّاحٌ** “The covering of a bud;” **كَمَامٌ** &c.

R U L E F O U R T H.

It is applicable, by analogy, 1st. to every substantive noun formed on either of the Measures **نُعْلٌ** or **نُعْلَةٌ**; of which the medial radical is not **WAO**, and the final radical is not **YA**. Examples : **رُمَحٌ** “A spear;” **رِمَاحٌ** : **خُفٌ** “A stocking;” **خُفٌّ** : **جُرْوٌ** “A whelp;” **جُرَّاءٌ** : **نُكْتَةٌ** “A subtilty;” **نُكْتَةٌ** : **نُقْطَةٌ** “A point;” **نُقْطَةٌ** : **نِكَاتٌ** “A dwelling;” **نُقَاطٌ** : **قَلَّةٌ** “The top of a mountain;” **قَلَّةٌ** : **قَبَابٌ** “A dome;” **قَبَّةٌ** : **بَقَاعٌ** &c. 2d. To feminine nouns formed on the Measure **نُعْلِي**; those only excepted, which, having the masculine **اِنْسَمُ التَّقْضِيلِ**, belong to the class of the **اِنْسَمُ التَّقْضِيلِ**. Examples : **خِنَاتٌ** “A hermaphrodite;” **خُنْتِي** : **اِنَاثٌ** “A female;” **اِنْثِي** : **كِبْرِي** “Pregnant;” **حِبَالٌ** &c. In opposition to

the feminine gender of أَكْبَرُ; which is an اِسْمُ التَّفْصِيلِ and therefore admits not this form of the plural.

R U L E F I F T H.

It is applicable, by analogy, to both genders of every attributive formed on the Measures فَعِيلٌ ; نَعِيلَةٌ ; provided such attributives shall neither have the sense of passive participles, nor an infirm letter for the final radical. Examples: كَرِيمٌ ; كَبَارٌ ; كَبِيرَةٌ ; كَبِيرٌ ; “Noble:” كَرَامٌ ; كَرِيمَةٌ ; “Great:” لَيَامٌ ; لَيْيَمَةٌ ; لَيْيَمٌ ; “Long:” طَوَالٌ ; طَوِيلَةٌ ; طَوِيلٌ ; “Unworthy:” &c. But if the final radical shall happen to be infirm; its application is prescriptive, not analogous: as نَقِيٌّ ; نَقِيَّةٌ ; نَقَاءٌ ; “Pure:” &c. And so, also, of attributives having the sense of passive participles: as جَرِيحٌ “Wounded;” ذَبِيحَةٌ “Sacrificed;” &c. neither of which admit this form of the plural number, because it is not supported by the authority of usage.

R U L E S I X T H.

It is applicable, by analogy, 1st. to all attributives formed on the Measures فَعْلَاءٌ ; فَعْلَالٌ ; فَعْلَالٌ ; فَعْلَالٌ . Examples: وَجَاعٌ “Painful;” وَجَعٌ : حَذَارٌ “Cautious;” حَذَرٌ : عَيْلٌ : جِيَانٌ “Excellent;” جَيِّدٌ : خِيَارٌ “Virtuous;” خَيْرٌ : هِجَانٌ : كِنَازٌ “A fat camel;” كِنَازٌ : عِيَالٌ “A white camel;” بَطْحَاءٌ : هِجَانٌ “A spacious channel bedded with pebbles;” عَشْرَاءٌ : بَطَاحٌ “A camel in the 10th month of her pregnancy;” عَشَارٌ : &c. 2d. To both genders of all attributives

attributives formed on نَعْلَانُ ; تَعْلَى : as عَطْشَانُ ; عَطْشَى ; “Thirsty :” غَضَبَانُ ; غَضَبَى ; “Angry :” غَرَاتُ ; غَرَاتَى ; غَرَّتَانُ ; “Hungry :” &c. Or عَطَاشُ ; عَطْشَانَةٌ ; عَطْشَانٌ : as فَعْلَانَةٌ ; فَعْلَانُ ; “Thirsty :” نَدَامُ ; نَدَامَةٌ ; نَدَمَانُ ; “Penitent :” &c. Or خِمَاصُ ; خُمَصَانَةٌ ; خُمَصَانُ : as فُعْلَانَةٌ ; فُعْلَانُ ; “Having a thin or extenuated belly :” &c.

R U L E S E V E N T H.

It is applicable, by the authority of prescription in the general opinion, and by analogy in the opinion of some Grammarians, to attributives formed on فَاعِلٌ or فَعَالٌ . Examples: تَاجِرٌ “A merchant ;” صَائِمٌ “Fasting ;” تَجَارٌ ; صَائِمٌ ; جَوَادٌ “A camel having cast his four foreteeth ;” رَبَاعٌ ; قَبَائِمٌ “Standing ;” رَبَاعٌ ; قَبَائِمٌ ; “Liberal ;” رَبَاعٌ ; جَوَادٌ ; فَاعِلَةٌ ; &c. Its application to the feminine فَاعِلَةٌ is prescriptive according to the opinion of all Grammarians : as صَائِمَةٌ “Fasting ;” صَائِمَةٌ ; &c.

R U L E E I G H T H.

It is applicable, by the authority of prescription, 1st. to أَلَدٌ ; حِمَاقٌ “A bitter enemy ;” أَلَدٌ ; حِمَاقٌ ; أَلَدٌ ; حِمَاقٌ ; &c. 2d. To نَمِرٌ or نَعْلَةٌ ; as نَمِرٌ or نَعْلَةٌ ; جَحْدٌ or جَحْدٌ ; نِمَارٌ “A he or she-panther ;” جَحْدٌ ; نِمَارٌ ; جَحْدٌ ; نِمَارٌ ; &c. 3d. To substantives formed on نَعْلٌ : as سَبْعٌ “A wild beast ;” سَبْعٌ ; ضَبَاعٌ “A hyena ;” ضَبَاعٌ ; رَجَالٌ “A man ;” رَجَالٌ ; &c. 4th.

To

To نُعِلُّ : and more especially if the medial and final be homogeneous: as تَرَطُّ “An ear-ring;” حُرٌّ : تَرَاطُ “Free;” عِشَّاشُ : &c. 5th. To نُعِلُّ : as جُمُدٌ “An eminence, or rising ground;” كُفُوٌ : جِمَادٌ “An equal;” كِفَاءٌ : &c. 6th. To نُعِلُّ : being مُضَاعَفٌ ; نَادِصٌ ; or تَطْلُلُ : as طَلَلُ “The ruins of a house;” رَحَاءٌ : رَحَى “A millstone;” (as hair;) تَطَاطُ : دَارُ “A house;” &c. 7th. To نُعِلُّ : as لَيْطَةٌ “A bow; or spear; or the bark of a reed;” لَيْطَةٌ : لِقَاحٌ “A camel giving milk;” حَقَّةٌ : رُطَبٌ “A moist date;” رُبْعَةٌ or رُبْعٌ : رِطَابٌ “The first fruits of the spring among animals;” that is to say, “The first born among the young ones produced at that season;” رِبَاعٌ : &c. 9th. To substantives formed on حَايَطٌ : as فَا عِلُّ “A wall;”

R U L E N I N T H.

It is more rarely applicable, by the authority of prescription,
1st. To نُفَعَالُ : as شِمَالُ “The left hand;” (the form of the both numbers being here alike;) عُرَاقُ “A picked bone;” شِعَاعٌ : شُعَاعٌ “Light, or Splendor;” &c. 2d. To نُفَعَالُهُ : as عَبَاءَةٌ “A species of coarse cloth;” &c. 3d. To نُفَعِيلُ or نُفَعِيلَةٌ : as أَفِيلٌ “A young camel;” فَصِيلٌ : اِنَالٌ “A young weaned camel;” عَقِيصَةٌ : قَطَاعٌ “Plaited hair;” عِقَاصٌ : &c. 4th. To نُفَعُولُ : as ذُنُوبٌ “A bucket

filled

filled with water;" لَبُونٌ : ذِي نَابٍ "A milch camel;"
 &c. 5th. To نَعْدَانٌ : as سِرْحَانٌ "A wolf;"
 ضَبْعَانٌ "A hyena;" ضَبَاعٌ : &c.

R U L E T E N T H.

It is still more rarely applicable to فَعْلَةٌ : as حَدَائِدٌ "A kite;" حَدَائِدٌ : or فَعِيلَةٌ : as قَبَائِدٌ "A glass bottle;" قَبَائِدٌ :
 &c. And its application is contrary to rule, and therefore anomalous, in the case of nouns formed on فَعْلٌ, and having RA for the primal or medial radical : as يَغْرُ "A kid fastened to a trap for the purpose of ensnaring a wolf, or any other beast of prey;" يَغَارٌ : قَيْسٌ "A slave;" قِيَانٌ "A guest;" ضَيْفٌ : ضِيَا فٌ : &c.

R U L E E L E V E N T H.

THE letter تَا is sometimes optionally added to the end of plurals formed on the Measure فَعَالٌ, for the purpose of confirming and corroborating the sense of plurality ; but the accuracy of that letter, in each example, is determined by the authority of prescription alone. Examples : حَجَارَةٌ "Stones;" نِمَارَةٌ "Panthers;" جَمَالَةٌ "Camels;" دِيَارَةٌ "Houses;" &c.

MEASURE 11th. نَعْوَلٌ.

R U L E F I R S T.

THIS form of the plural is applicable, by analogy, to all substantive nouns formed on the Measure فَعْلٌ ; those only excepted, which have the letter WAO for the medial radical. Exam-

ples: فَلسٌ "A small coin;" حَرْفٌ "A letter;"
 ظَرْفٌ : ذَنْبٌ "A fault;" ذَنْبٌ : حُرُوفٌ
 "The understanding;" عَقُولٌ : رَأْسٌ : أُمُورٌ "An affair;"
 أَمْرٌ : أَصُولٌ "The head;" شُؤْنٌ : شَأْنٌ : رُؤُوسٌ
 "The face;" وَجْهٌ : كَسٌ "A part of the night;"
 بَيْتٌ : سَيْوْفٌ "A sword;" سَيْفٌ : وَجُوهٌ
 "A deer;" ظَبْيٌ : ذَلِيبٌ "A bucket;" دَلِيبٌ : بَيْوتٌ
 &c.

R U L E S E C O N D.

It is applicable, by analogy, to all substantive nouns formed on the Measure **فَعْلٌ**; provided the medial shall not be an original **ya** changed into **ya**; whereas there is no exception to an original **ya**. Examples: عِرْقٌ : جَسْمٌ "A body;" عِرْقٌ : عِرْوَقٌ "A vein;" عِلْمٌ : جِلْدٌ "The skin;" عِلْمٌ : جِلْدٌ "The neck;" عِلْمٌ : جِلْدٌ "An elephant;" عِلْمٌ : جِلْدٌ "The half of any thing;" عِلْمٌ : جِلْدٌ "A thief;" عِلْمٌ : جِلْدٌ &c. In opposition to رِيحٌ, originally رُوحٌ "The wind;" which does not admit this form of the plural, because the letter **ya** is the medial radical.

R U L E T H I R D.

It is applicable, by analogy, to all substantive nouns formed on the Measure **فَعْلٌ**; provided, 1st. that the medial and final shall not be homogeneous; and, 2d. that the letter **ya** shall not be the final. Examples: بَرْجٌ "A turret;" بَرْجٌ : بَرْجٌ "A printed"

“A printed garment;” غُصْنٌ : بُرُودٌ “A branch;” غُصُونٌ :
 “The menstrual flux;” قُرءٌ : جُنُودٌ “An army;” جُنُودٌ
 خُصُوصٌ : &c. Its application to خُصُوصٌ, the plural of خُصٌّ
 “A screen made of leaves and branches, behind which, the
 huntsman shoots at his prey,” is contrary to rule, and therefore
 anomalous. And so, also, of نَوَوِيٌّ, originally نَوِيٌّ, the
 plural of نَوِيٌّ “A ditch dug round a tent for the purpose of
 keeping off the rain water;” &c.

R U L E F O U R T H.

It is applicable, by analogy in the general opinion, and by
 prescription in the opinion of some Grammarians, to every sub-
 stantive noun, without restriction, which is formed on either of
 the Measures فَعْلٌ or فَعْلٌ. Examples: فَرَسٌ “A horse;”
 أُسُودٌ “A lion;” اَسَدٌ : ذَكَوْرٌ “A male;” ذَكَرٌ : فُرُوسٌ
 نُيُوبٌ “The foreteeth;” ثَابٌ : اُثُورٌ “A vestige;” اَثَرٌ
 نَمُورٌ “A panther;” نَمِرٌ : طَلُولٌ “A ruined house;” طَلَلٌ
 وَعِلٌّ “A mountain goat;” وَعِلٌ : كَبِدٌ “The liver;” كَبِدٌ
 وَغُولٌ : &c.

R U L E F I F T H.

It is applicable, by the authority of prescription in the gene-
 ral opinion, and by analogy in the opinion of some Grammarians,
 to every attributive formed on the Measure فَاعِلٌ, which is
 neither مُضَاعَفٌ nor infirm in the medial. Examples: رَاكِبٌ
 جُلُوسٌ “A sitter;” جَالِسٌ : رُكُوبٌ “A rider;”
 وَاعِدٌ : تَعَوْدٌ “A sitter;” قَاعِدٌ : شُهُودٌ “A witness;”
 “An

عَاتٍ : مُبْكِيٌّ “ A weeper; ” بَاكِ : وَنُودٌ “ An ambassador; ”
 “ Passing bounds; ” عَتَى : &c. Its application to قُوُولٌ, the
 plural of قَائِلٌ “ A speaker, ” is contrary to rule, and there-
 fore anomalous.

R U L E S I X T H.

It is applicable, by the authority of prescription, 1st. to فَاَعْلَةٌ :
 as اُنُوسٌ : &c. “ A cheerful slave girl; ” جَارِيَةٌ اَنِسَةٌ
 2d. To attributives formed on نَعْلٌ, whether infirm in the
 medial or not: as كَهُولٌ “ Middle aged; ” شَيْخٌ
 “ An old man; ” شَيْوُخٌ : &c. 3d. To substantives infirm in
 the medial, formed on the Measure ذَعْلٌ : as فَوْجٌ “ An army; ”
 قَوْسٌ “ A bow; ” قَوْسٌ : حَوْوَلٌ “ A year; ” حَوْلٌ : نُوُوجٌ
 afterwards قُسُوٌ : and finally قُسِيٌّ ; which last form
 of the word is very commonly employed in the Language.
 4th. To attributives formed on نَعْلٌ or فَعْلٌ : as حَبٌّ “ A
 friend; ” حَبُوبٌ : حَبْرٌ “ Intèlligent; ” نَابٌ : حَبُورٌ “ An
 aged she-camel; ” نَيْوَبٌ : &c.

R U L E S E V E N T H.

It is more rarely applicable, 1st. to فَعْلٌ : نَعْلٌ as ضِلَعٌ
 نَوَى : اُرُومٌ “ A direction post; ” اِرَمٌ : صُلُوعٌ “ A rib; ”
 اُطَمٌ : نَيْبِيٌّ “ A ditch dug round a tent to keep off the water; ”
 نَعْلَةٌ : ذَعْلَةٌ : &c. 2d. To ضُخُورٌ : صَخْرَةٌ : بَدُورٌ “ A rock; ”
 بَذَرَةٌ “ A purse; ” حَقُوبٌ “ A period of years; ” حَقَبَةٌ : حَبُوبٌ “ A seed; ”
 حَبْرَةٌ “ The waist band; ” حُرُوبٌ “ A circular hole; ” خُرْبَةٌ
 band

band of a pair of trousers;” حُجُوزٌ : حَقَّةٌ “A casket;”
 شُعُوفٌ “The summit of a mountain;” شَعَفَةٌ : حُقُوفٌ
 دَوَاةٌ “An ink-bottle;” دَوِيٌّ &c. 3d. To نَبْعَلُ
 as أَيُّومٌ “A bachelor;” أَيِّمٌ : جَيُّونٌ “Excellent;” جَيِّدٌ
 &c. 4th. To نَفَعَالٌ : نَفَعَالَةٌ as عَذَاقٌ “A female kid;”
 صَلَاحِيَّةٌ : سَمِيٌّ “The heavens;” سَمَاءٌ : عُنُوقٌ
 هِرَاوَةٌ : حُمُورٌ “An ass;” حِمَارٌ : صِلِيٌّ
 سَوَّارٌ “The heart;” سَوَّارٌ (originally هُرُوءٌ) : هَرِيٌّ
 مَحْجِيٌّ “A tendon in the feet of a quadruped;” مَحْجَايَةٌ
 &c. 5th. To ضَعِيلٌ : نَعِيْلَةٌ as خَبِيْثٌ “Base;” خَبْثٌ
 أُسُونٌ “The thong of a bow string;” أُسَيْنَةٌ &c. 6th.
 To نَعُولٌ : نَعُولٌ as هَجُودٌ “One who watches and prays
 in the night;” هَجُودٌ : نَحْوَمٌ “A limit;” نَحْوَبٌ
 “An aged she-camel;” نَحْيَبٌ &c.

R U L E E I G H T H

By the authority of prescription, the letter TA is sometimes added to plurals of this class, for the purpose of corroborating and confirming the sense of plurality. Examples : أُسُونَةٌ “Lions;”
 نَحْوَرَةٌ “Males;” نَحْوَرَةٌ “Mares;” نَحْوَرَةٌ “Maternal uncles;” &c. And if YA be the medial, the primal receives occasionally the vowel KUSRA : as نَحْيَبٌ “Aged camels;” نَحْيَبٌ
 “Old men;” &c.

MEASURE 12th. نَعْلَانٌ.

R U L E F I R S T.

THIS form of the plural is applicable, by analogy, 1st. to all

substantive nouns formed on the Measure **فَعِيلٌ**. Examples:
رَغِيفٌ “A cake of bread;” **رُغْفَانٌ** **بَعِيرٌ** “A camel;”
قَصِيبٌ **ظُلْمَانٌ** **ظَلِيمٌ** **بُعْرَانٌ** “An ostrich;”
صَبِيٌّ **صُبَيَّانٌ** or **صُبَوَانٌ** “A child;” &c. 2d.

To all substantive nouns formed on the Measure **فَعْلٌ**, and having no infirm letter in the medial. Examples: **حَمَلٌ** “A sheep;” **بَلَدٌ** **حُمَلَانٌ** “A city;” **ذَكَرٌ** **بُلْدَانٌ** “A male;” **أَسَدٌ** **أَسْدَانٌ** **أَسْدٌ** **ذُكْرَانٌ** “A lion;” **أَخٌ** **وَحْدَانٌ** “One;” **أَخَوَانٌ** “A brother;” &c. 3d.

To all substantive nouns formed on either of the Measures **فَعْلٌ** or **فَعْلٌ** as **ظَهْرٌ** “The back;” **بَطْنٌ** “The belly;” **تَمْرٌ** “A date;” **عَبْدٌ** “A slave;” **عَبْدَانٌ** **بُطْنَانٌ** **شَطٌّ** **شَطَّانٌ** “A side;” **حَبٌّ** “A seed;” **قَنْوَانٌ** or **قَنْوَانٌ** “A bunch of dates;” **ذُؤْبَانٌ** “A wolf;” **زُقَّانٌ** “A wine-bottle;” **زُقَّانٌ** &c.

R U L E S E C O N D.

It is applicable, by the authority of prescription in the general opinion, and by analogy in the opinion of some Grammarians, 1st. to the masculine attributive **أَفْعَلٌ**, having the feminine formed on **فَعْلَاءُ**. Examples: **أَحْمَرٌ** **أَحْمَرَانٌ** “Red;” **أَسْوَدٌ** **أَسْوَدَانٌ** “Black;” **أَعْوَرٌ** “Blind of one eye;” **أَبْيَضٌ** **أَبْيَضَانٌ** “White;” **أَعْمَى** **أَعْمَى** “Blind;” &c. 2d. To attributives formed on the Measures **فَعِيلٌ** as **ظَرِيفٌ** **ظَرِيفَانٌ** “Witty;” **خَلِيلٌ** **خَلِيلَانٌ** “A friend;” **صَدِيقٌ** **صَدِيقَانٌ** “A friend;”

راكب

رَاكِبٌ “A rider;” رُكْبَانٌ “A companion;”
 شَابٌّ رُعِيَانٌ “A youth;” رَاعٍ : صُحْبَانٌ
 شَجَاعٌ : فُرَاتَانٌ “Excellent water;” شَبَّانٌ
 “Bold;” شُجْعَانٌ : &c.

R U L E T H I R D.

It is applicable, by the authority of prescription, 1st. to attributives formed on either of the Measures فَعْلٌ or نَعْلٌ. Examples: وَغْدٌ “Unworthy;” جَذَعٌ : وَغْدَانٌ “Young;” خُلُقَانٌ : خُلُقٌ “Old clothes;” &c. 2d. To the Measures فَعْلٌ or نَعْلٌ as: خُرٌّ “Dirt;” خُرَّانٌ : رُخْلَانٌ “A female kid;” &c. 3d. To دُعْلَةٌ as: سُلْقَةٌ : سُخْلَانٌ “An abusive and vicious woman;” سُلْقَانٌ : بُرْكَةٌ “A species of white wild duck;” بُرْكَانٌ : &c. 4th. To substantives formed on جَائِزٌ as: جَوَزَانٌ “The beam of a house;” &c. 5th. To نَعَالٌ as: ذُرْعَانٌ “A cubit;” ذُرْعَانٌ : شَهَابٌ : حُمُرَانٌ “An ass;” شَهَابَانٌ “A meteor;” حُمُرَانٌ : رُقَاتَانٌ “An alley;” حُمُرَانٌ : رُقَاتَانٌ “A young camel not yet weaned;” حُمُرَانٌ : &c. 6th. To نَعِيلَةٌ as: غَدِيرَةٌ : ثَمِيلَةٌ : غَدِرَانٌ “A quantity of grass or other herbage;” ثَمِيلَانٌ : &c. 7th. To صَحْبَانٌ as: صَحْبَانٌ “Having a strong voice;” &c. Or حَنَّاءٌ as: حَنَّانٌ “The name of an herb from which a red dye is extracted;” حَنَّانٌ : &c.

MEASURE

MEASURE 13th. فَعْلَانُ .

R U L E F I R S T .

THIS form of the plural is applicable, by analogy; 1st. to all substantive nouns formed on either of the Measure فَعْلُ or فَعْلَانُ

Examples: طَغْرُ : صِرْدَانُ "A species of bird;" "The name of a bird;" نَغْرُ : طَغْرَانُ "A kind of owl;" قَذَنْ : ضِيْعَانُ "The name of a bird;" ضَوْعُ : نَغْرَانُ "A flea;" خَرْبُ : قَذَانُ "The name of an aquatic bird;" وَرْلُ : بَذْجَانُ "A flock of sheep;" بَذْجُ : خِرْبَانُ "A species of lizard;" نَارُ : وِرْلَانُ "A fire;" خَالُ : دِيرَانُ "A house;" خَيْلَانُ "A black mole;" تَاجُ : جِيرَانُ "A diadem;" جَارُ "A neighbour;" فَتًى : إِخْوَانُ "A youth;" أَخُ "A brother;" &c.

2d. To all substantive nouns formed on the Measure فَعْلَانُ .

Examples: غَرَابُ : غُلْمَانُ "A slave or a boy;" غَرَابُ : غُرَابُ "A raven;" عَقَابُ : غَرَبَانُ "An eagle;" دُبَابُ : عَقَبَانُ "A fly;" &c. 3d. To all substantive nouns formed on

the Measure فَعْلُ and having the letter waw for the medial radical. Examples: كُورُ : دِيدَانُ "A worm;" نُورُ : نِيرَانُ "Light;" نُحُوتُ : نِيرَانُ "The name of a large fish;" عُودُ : حَيْثَانُ "Wood of aloes;"

R U L E S E C O N D .

It is applicable, by the authority of prescription, 1st. to فَعْلُ : as عَبْدُ "A slave;" فَأْرُ : عَبْدَانُ "A mouse;" ضَبُّ : ضَيْفَانُ "A lizard;" ضَيْفُ : فِئْرَانُ

ضَبَانُ

“The woof of a web;” نَيْرٌ : شَيْخَانٌ “An old man;” شَيْخٌ : ضَبَّانٌ
 قَتِيَانٌ or قَتِرَوَانٌ “A bunch of dates;” قَتَرٌ : نَيْرَانٌ “A friend;” حَبٌّ
 “The month Shaaban;” وَعِلٌّ : حَبَّانٌ “A garden;” رَوْضَةٌ : as فُعْلَةٌ &c. 2d. To
 “A clamorous woman;” سَلْقَةٌ : نِسْرَانٌ “Women;” نِسْوَةٌ : رِيضَانٌ
 “The back bone;” نَقْرَةٌ : سَلْقَانٌ “A species of white duck;” بَرَكَاثٌ : قَدَّةٌ
 “A flea;” قَدَّةٌ : بَرَكَاثٌ &c. 3d. To قَصَفَةٌ : as فَعْلَةٌ “A little hill;” قَصَفَانٌ
 “A female slave;” أَمَةٌ : قَيْرَانٌ “An eminence;” قَائِلٌ or أَفْعَلٌ : حِدَّانٌ
 “A kite;” حِدَّانٌ : حِدَّةٌ &c. 4th. To حَائِطٌ : عَيْرَانٌ “Blind of one eye;” أَعْوَرٌ
 “The progenitor of the Genii;” جَانٌ : جَانٌ &c. 5th. To غَزَالٌ : as غَزَالٌ “A deer;” غَزَالٌ
 “A camel having cast his four foreteeth;” رِبْعَانٌ : شَهَابٌ “A meteor;” صَوَارٌ : شَهَبَانٌ
 “An ostrich;” ظَلِيمٌ : as ظَلِيمٌ : نَعِيلٌ To قَصِيْبٌ : ظَلِمَانٌ
 “A child;” صَبِيٌّ : ضَبَّانٌ “A branch;” صَبِيَانٌ or صَبْرَوَانٌ “A quantity of herbage;” غَدِيرَةٌ
 “A camel rode by the herdsman;” كَعْبَتٌ : كَعْبَتٌ : قَعْدَانٌ “A nightingale;” كَعْبَتٌ
 “An animal like a cat;” تَمَلَانٌ &c. 8th. To نَعْلَانٌ or صَبَّانٌ “A nit or louse’s egg;” صَوَابَةٌ : as نَعْلَانٌ
 “A species of bustard;” كَرَوَانٌ : شَقْدَانٌ “A camelion;” وَرْشَانٌ : شَقْدَانٌ
 “A species of pigeon;” وَرْشَانٌ : شَجَاعٌ &c. 9th. To نَعَالٌ being attributive : as

هَالِكٌ : مَوْتِي “ Perishing;” مَيِّتٌ : as : فَعْلَانُ
 أَنُوكٌ : حَمَقِي “ A fool;” أَحْمَقٌ : هُلْكِي
 كَسَلَانٌ : سَكْرِي “ Drunk;” سَكْرَانٌ : نَوْكِي
 “ Relaxed or weak;” كَيْسِي : &c. Its application to كَيْسٌ “ Intelligent;”
 جَلْدِي : جَلْدٌ “ Active;” is held to be anomalous ; be-
 cause neither of these attributives are significant of any injury or
 calamity sustained by the object.

MEASURE 15th. فَعْلَى .

R U L E.

THIS form of the plural is thought to be applicable only to
 two words : namely, حَجَلٌ “ A partridge;” حَجَلِي : فَرْبَانٌ
 “ A pole cat;” فَرْبِي . IBNOOS SIRAJ considers it as an
 اسم الجمع ; and there are other opinions, omitted here, as
 too unimportant to merit insertion.

MEASURE 16th. فُعْلَاءُ .

R U L E F I R S T.

THIS form of the plural is analogously applicable to all mas-
 culine attributives formed on the Measure فَاعِلٌ , which are
 significant of attributes belonging to rational beings. Exam-
 ples : جُهْلَاءُ “ Ignorant;” جَاهِلٌ : عُلَمَاءُ “ Learned;” عَالِمٌ
 : فَجَرَاءُ “ Vicious;” فَاجِرٌ : صَالِحَاءُ “ Virtuous;” صَالِحٌ
 : عُرَفَاءُ “ Knowing;” عَارِفٌ : عُقَدَاءُ “ Wise;” عَاقِلٌ
 : فَضَلَاءُ “ Learned;” فَاضِلٌ : شُعَرَاءُ “ A poet;” شَاعِرٌ
 : &c.

R U L E S E C O N D.

It is analogously applicable to all masculine attributives be-
 longing

belonging to rational beings, which, being formed on the Measure

فَعِيلٌ, are neither مُضَاعَفٌ nor أَجُوفٌ nor نَاقِصٌ. Ex-

amples: كَرِيمٌ "Generous;" ظَرِيفٌ "Witty;"

حَكِيمٌ "Wise;" بُخِلٌ "A miser;" كَرَمَاءُ

"Noble;" نَحِيبٌ "Noble;" شَرَفَاءُ "Noble;" شَرِيفٌ "Noble;" حُكَمَاءُ

فَقِيهُنَّ "Pious;" تَقَوُّوا "Pious;" &c. Its application to

سُرَوَاءُ "Noble or Liberal;" سَرِيٌّ "Pure;" &c.

is contrary to rule, and therefore anomalous.

R U L E T H I R D.

It is applicable, by the authority of prescription in the gene-

ral opinion, and by analogy in the opinion of some Grammari-

ans, to the Measures فَعَالٌ; significant of attributes belonging

to masculine rational beings. Examples: جَبَانٌ "A coward;"

شَجَاعٌ "Bold;" جَوْدَاءُ "Liberal;" جَوَانٌ "Liberal;" حَبْنَاءُ

&c. بُعْدَاءُ "Distant;" بُعَاذٌ "Distant;" شَجَعَاءُ

R U L E F O U R T H.

It is applicable, by the authority of prescription, 1st. to certain

attributives formed on the Measures فَعِلٌ: نَعِلٌ: as سَمِحٌ

خُلَبَاءُ "A man fond of women;" خَلْبٌ: سَمِحَاءُ "Liberal;"

نَعُولٌ: فَيَعِلٌ: &c. 2d. To فَعُولٌ: نَيَعِلٌ: as صَلَفٌ

رُسُلَاءُ "Sent;" رَسُولٌ: بَيِّنَاءُ "Eloquent;" بَيِّنٌ

وَدُونٌ "A friend;" وُدْدَاءُ: &c. 3d. To فَعِيلٌ hav-

ing the sense of مَفْعُولٌ: as قَتِيلٌ "Slain;" قَتْلَاءُ

خَلِيفَةٌ "Imprisoned;" اُسْرَاءُ: &c. 4th. To فَعِيلَةٌ: as

فُقَرَاءُ "A poor woman;" فُقَيْرَةٌ: خُلَفَاءُ "A successor;"

It

It is to be observed, however, that **SEBUBWYN** considers **خَلَائِفُ** as the plural of **خَلِيفَةٌ**; and **خُلَفَاءُ** as the plural of **خَلِيفٌ**. Yet **فَقِيرَةٌ** admits not **فَقَائِرٌ**, and has no plural but **فَقَرَاءُ**.

MEASURE 17th. **أَفْعَالٌ**.

R U L E F I R S T.

THIS form of the plural is analogously applicable to all masculine attributives formed on the Measure **فَعِيلٌ**; significant of attributes belonging to rational beings, and being either **مُضَاعَف** or **مُعْتَلٌ اللَّامِ**. Examples: **شَدِيدٌ** “Strong;” **حَبِيبٌ** : **أَصْحَاءُ** “Healthy;” **صَحِيحٌ** : **أَشْدَاءُ** “A friend;” **خَلِيلٌ** : **أَطِبَاءُ** “A physician;” **طَبِيبٌ** : **أَحِبَاءُ** “Respected;” **عَزِيزٌ** : **أَشْرَاءُ** “Wicked;” **شَرِيرٌ** : **أَخْلَاءُ** “Independent;” **غَنِيٌّ** : **أَشْحَاءُ** “Covetous;” **شَحِيحٌ** : **أَعِزَّاءُ** : **أَصْفِيَاءُ** “Pure;” **صَفِيٌّ** : **أَنْكِيَاءُ** “Quick;” **نَكِيٌّ** : **أَغْنِيَاءُ** : **أَسْخِيَاءُ** “Liberal;” **سَخِيٌّ** : **أَشْقِيَاءُ** “Wicked;” **سَقِيٌّ** : **أَقْوِيَاءُ** “Strong;” **قَوِيٌّ** &c.

R U L E S E C O N D.

It is applicable, by the authority of prescription, 1st. to certain substantive nouns formed on the Measure **فَعِيلٌ**: as **نَصِيبٌ** “A portion;” **طَرِيقٌ** : **أَنْصِبَاءُ** “A road;” **طَرِيقٌ** : **أَنْصِبَاءُ** “The hum of a fly;” **أَطْنَاءُ** &c. 2d. To certain attributives formed on the same measure, which are neither **مُضَاعَف** nor **مُعْتَلٌ اللَّامِ**: as **كَرِيمٌ** “Generous;” **أَكْرَمَاءُ** : **قَرِيبٌ** “A relation;” **أَنْبِيَاءُ** “A prophet;” **نَبِيٌّ** : **أَقْرِبَاءُ** “Pure;” **أَبْرِيَاءُ** &c. 3d. To the Measures **فَعْلٌ** or **فَعِيلٌ**:

as ^{نَمَّ} : أَتْرَاءُ "Free from stains;" : أَنْمَاءُ "A tale bearer;" : نَمَّ : هَيِّنٌ : أَبْيَعَاءُ "A vender;" : بَيْعٌ : أَبْيِنَاءُ "Evident;" : بَيْنٌ : "Easy;" : أَهْيِنَاءُ &c. Its application to فَعَالٌ is of rare occurrence: as ثَغَامٌ "A mountain herb;" : أَثْغَمَاءُ. And so, also, of أَصْدِ تَاءٌ, the plural of صَدِيقَةٌ "Faithful;" (Feminine;) or perhaps of صَدِيقٌ; since that noun is common to both genders: as هِيَ صَدِيقٌ or هُوَ صَدِيقٌ "He is faithful, or she is faithful;" &c.

MEASURE 18th. فَعَالِي.

R U L E F I R S T.

THIS form of the plural is analogously applicable, 1st. to all substantive nouns formed on the Measures فَعْلَى : &c. and having therefore the short ALIF for the fourth and last letter. Examples: نَتَوَى : دَعَاوَى "A legal decree;" : دَعَاوَى "A wish;" : عَلَاتَى "A species of herb;" : عَلَقَى : نَتَاوَى "The projecting bone behind the ear;" : ذَفَارَى : سَعَادَى "A woman's name;" : &c. 2d. To all substantives formed on the Measure فَعْلَاءُ : as صَحْرَاءُ "A field;" : فَيَافَى "A desert;" : فَيَقَاءُ : صَحَارَى : &c. 3d. To attributives formed on فَعْلَى, and having no masculine gender: as حَرَامَى "A hot bitch;" : كَلْبَةُ حَرَمَى : &c. 4th. To attributives formed on فَعْلَى, not being the feminine of the ISMOOT TUFZBEL: as أَنَاثَى "A female;" : أَنَاثَى "Pregnant;" : حَبَلَى : خَنَاثَى "A hermaphrodite;" : خُنْثَى : حَبَالَى : &c. 5th. To attributives formed on فَعْلَاءُ, of which

the

the masculine is neither أَحْمَرَاءُ : أَفْعَلٌ as “Red:” nor حَيْرَانٌ : فَعْلَانٌ as “Perplexed.” Example: عَذَارَى “A virgin;” &c. It is to be observed, however, that IBNO MALIK considers it as prescriptive in this case. 6th. To both genders of all attributives formed on سَكَرَى : سَكِرَانٌ as فَعْلَانٌ : فَعْلَى “Drunk:” &c. Or نَدَامَى : نَدَمَانَةٌ : نَعْلَانَةٌ : فَعْلَانٌ as فَعْلَانَةٌ : نَعْلَانَةٌ : فَعْلَانَةٌ as فَعْلَانَةٌ : فَعْلَانَةٌ : فَعْلَانَةٌ “Penitent:” &c. 7th. To the masculine (not to the feminine) gender of all attributives formed on حَيْرَانٌ : فَعْلَانٌ as حَيْرَانٌ : فَعْلَانٌ “Perplexed;” &c.

R U L E S E C O N D.

It is applicable, by the authority of prescription, 1st. to attributives formed on حَذَرٌ : نَعِلٌ as حَذَرَى “Cautious;” حَبِطٌ : صَلَاةٌ : صَلَفٌ “A boaster;” وَجَعٌ : حَبَاطَى : وَجَاعَى : &c. 2d. To نُعُولٌ : فَعْلٌ as نُعُولٌ : فَعْلٌ “The colt of an ass and of other animals;” قَرَمٌ : قَرَامَى “A mean or low man;” شَقْدٌ : شَقْدَانَى : &c. 3d. To فَعْلَةٌ : فَعْلَةٌ as فَعْلَةٌ : فَعْلَةٌ “The buttocks;” شَوَاهِي : شَوَاهِي (originally شَوَاهِي) “A goat;” هَدَمَةٌ : ضَبَاعَى “A hot she-camel;” هَدَامَى : &c. 4th. To أَفْعَلٌ : فَعْلٌ as أَفْعَلٌ : فَعْلٌ “A fool;” طَاهِرٌ : حَمَاتَى “Pure;” خَزِينٌ : يَتَامَى “An orphan;” طَاهَرَى : طَاهَرَى

حَرَائِي

أَيْمٌ : ضَرَّاسِي “A well, made of stone;” ضَرَّيْسٌ : حَزَانِي
 “Unmarried;” أَيَّامِي : &c. 5th. To نُعَالَةً : as
 “The middle of the neck behind;” هِرَّارَةٌ : حَلَّادِي “A
 staff;” نَقَايَا : نَقَايَةٌ : هَرَّارِي “Selected;” &c. 6th. To
 “A large eminence or rising ground;” حَذْرِيَّةٌ : as
 عَفَّارِي “The feathers of a cock’s neck;” عَفْرِيَّةٌ : حَذَارِي
 Or عَجَّاسِي “A large troop of camels;” عَجَّاسِي : نُعَالِي
 “The middle of the neck behind;” (also حَلَّادٌ : حَلَّادِي ; Measure
 the neck behind;” &c. It is also applicable to cer-
 tain relative nouns : as مَهْرِي “A species of camels;”
 taking their name from مَهْرَةٌ بَنُ حَيْدَانٍ ; Plural مَهَارِي
 &c.

MEASURE 19th. نُعَالِي.

R U L E.

THIS form of the plural is prescriptive, not analogous; being
 applicable, by the authority of prescription, to attributives formed
 on the Measure نُفْعَلٌ : as فَرْدٌ “Single;” فُرَادِي . Or
 نُفَعِلٌ : as أَحْمَقٌ “A fool;” حُمَاقِي . Or نُفَعِلٌ : whether
 possessing the sense of the passive participle or not : as كَسِيرٌ
 : أُسَارِي “Imprisoned;” أُسِيرٌ : كُسَارِي “Broken;”
 وَسْكَرَانٌ : as فَعْلَانٌ : قُدَامِي “Old;” قَدِيمٌ
 : نُفَعْلَانٌ : (having the
 feminine فَعْلَانَةٌ or فَعْلَاءٌ ; as زِدْمَانٌ “Penitent;”
 : حَيَارِي “Perplexed;” حَيْرَانٌ : نُدَامِي
 : قَدَامِي “The long feathers of a bird’s wing;” قَادِمَةٌ . Or

نُعْلَان :

فُعَالِي. Or دُسا فَي "A spy, or A pimp;" دُسْفَان as : فُعَالَان

as حَلَاوِي : &c. “The name of a small tree;” حَلَاوِي

CONCLUSION.

I SHALL take this opportunity of offering a few observations on the nature of the rules applicable, *first*, to the formation of the Plural of Paucity ; and, *secondly*, to the formation of those Plurals of Multitude, already treated, which have been assigned to the first class.

THE rules in question, according to the general usage of Gram-
 marians, have been distinguished, *first*, into those termed قِيَاسِي
 or ANALOGOUS; because their application is held in theory to be
 wholly independent of the authority of prescription; *secondly*, into those
 termed سَمَاعِي or PRESCRIPTIVE; because their application de-
 pends on that authority; and, *finally*, into those termed نَادِر
 RARE; because the examples of their application are not numerous;
 or خِلَافُ الْقِيَاسِ ANOMALOUS; because they are applied in
 opposition to some general principle, which ought regularly to have
 excluded their operation.

But the rules termed قِيَّاسِي or ANALOGOUS, are theoretically, not practically analogous; for the Plural اَعْيَاشُ cannot be formed from عَيْشُ LIFE; because it is unsupported by the authority of general usage. It is plain, therefore, that سَيْفٌ "A sword," forms its plural اَسْيَافٌ, not by analogy, as Grammmarians assert; but merely by the authority of general usage: and, accordingly, it has been admitted by many Grammmarians, that the rules

termed **قِيَا سِي** or ANALOGOUS, are really **PRESCRIPTIVE** by their own nature ; though it is also true, that the examples of their occurrence are more numerous than the examples of the occurrence of those rules, to which the term **سَمَا عِي** or **PRESCRIPTIVE**, has been applied.

IN employing the term **قِيَا سِي** or ANALOGOUS, sometimes superceded by the term **غَا لِب** or **PREVAILING**, no Grammarian means, therefore, to set aside the authority of general usage, when that authority can be obtained ; but there may exist, in the Arabic Language, nouns of which the plural number has never yet been required or employed ; and if the plural number of such nouns should accidentally happen to be required hereafter, some Grammarians authorise its formation by the rules of analogy which I have detailed.

OTHERS, as **SEEBUWYH**, grant the liberty of forming the plural by the rules of analogy, *first*, to Poets ; and, *secondly*, to the Writers of measured prose, when they may happen to stand in need of a rhyme ; but as my readers are not likely to be in that predicament, the licence to them is of little use. **PRESCRIPTION**, therefore, (which is a great defect in the Arabic Language,) and not **ANALOGY**, determines those forms of the imperfect plural hitherto treated, which can alone be accurately employed in the Language ; and the decisions of prescription on this subject, should be recorded, (as generally speaking they are recorded,) in the best Lexicons of the Arabic Language, to which my readers are therefore referred.

SECTION

SECTION FOURTH.

فِي بَيَانِ أَبْنِيَّةِ مُنْتَهَى الْجُمُوعِ

SECOND CLASS OF IMPERFECT PLURALS.

I HAVE already stated that the second class of imperfect plurals is indifferently distinguished by the terms أَقْصَى الْجُمُوعِ or مُنْتَهَى الْجُمُوعِ “The last of plurals;” and sometimes by the term جَمْعُ الْجُمُوعِ “The Plural of Plurals.”

It is so termed, because its measures admit of no subsequent forms of the imperfect plural: as in the case of مَسَاجِدُ “Temples;” which, being a مُنْتَهَى الْجُمُوعِ, admits the feminine perfect plural مَسَاجِدَاتُ, but does not admit of any imperfect form of the plural, subsequent to that which is here exhibited. So, also, أَفَارِيقُ “Tribes,” being a مُنْتَهَى الْجُمُوعِ, has no subsequent form of the imperfect plural; nor has it much occasion for any such form, being itself the plural of أَفْرَاقُ, which is the plural of فَرَقٌ, which is the plural of فَرَقَةٌ “A tribe.”

NAY, those nouns in the singular number, which may happen to exhibit the form of a مُنْتَهَى الْجُمُوعِ, admit none but the feminine plural in ALIF TA: as سَرَاوِيلُ “A pair of trousers;” Plural سَرَاوِيلَاتُ; &c. For though some Grammarians consider سَرَاوِيلُ as the plural of سِرْوَالَةٌ, it is held to be singular in the general opinion, and apparently on very sufficient grounds; since the form سِرْوَالَةٌ is merely fictitious, having never been observed to occur in the Language. That سَرَاوِيلُ presents the form of a مُنْتَهَى الْجُمُوعِ, will be obvious

vious to those who advert to the following observations on that class of plurals.

THE مُنْتَهَى الْجُمُوع may consist of FIVE or of SIX letters. If it consist of five letters, the two first letters must be MUFROOH; the third must be a servile QUIESCENT ALIF, and the fourth letter must be MUKSOOR: as مَسَاجِدُ the plural of مَسْجِدٌ “A temple.” If it consist of six letters, the fifth must be a servile TA quiescent: as أَقَالِيمُ the plural of أَقْلِيمٌ “A climate;” or the sixth must be the letter TA servile: as أَسَاتِذَةُ the plural of أَسَاتِذٌ “A teacher.” The presence or absence of the letter TA, or of the letter TA, and the admission by TA of the mark TUNVEEN, constitute, therefore, the only circumstances by which plurals of the second or third class can be distinguished from those of the first.

THE مُنْتَهَى الْجُمُوع is often formed from the plural number of nouns comprising but three letters in the singular number: as أَقَاوِيلُ the plural of أَقْوَالُ, which is itself the plural of قَوْلٌ “A speech:” but it is rarely formed from the singular number of such nouns, because the singular is defective in the necessary number of letters. The word أَرْضٌ “Land,” does, indeed, anomalously form its plural أَرَاضٍ: (originally by Rule 3d. Page 432, of this volume;) as حُسْنٌ “Beauty,” forms its plural مَحَاسِنُ: but such examples necessarily exhibit an arbitrary assumption, in the plural number, of letters which have no existence in the singular number; and

and are therefore of rare occurrence in the Language, and wholly independent of the rules of Grammar.

THE مُنتَهَى الْجُمُوع should be equally inapplicable (and is in fact, I believe, rarely applied,) to nouns exhibiting, in the singular number, more letters than can be retained under that form of the imperfect plural : as فَرَزْدَقُ “A cake of bread ;” مَدَحْرَجُ “A revolver ;” مُنْطَلِقُ “A goer ;” اسْتِخْرَاجُ “Selection ;” &c. In this case, however, Grammarians have determined by rule, the letters to be rejected in the event of its formation ; that is to say, they have determined ; *first*, that radicals are to be retained in preference to servile letters : as دَخَارِجُ the plural of مَدَحْرَجُ . *Secondly*, that of two or more servile letters, that letter must be retained, which is most likely to mark the part of Speech to which a word may happen to belong : as مَطَالِقُ the plural of مُنْطَلِقُ . And, *finally*, that of two radical or two servile letters, either may be retained or rejected, when both shall appear to be equally important : as فَرَزْدَقُ ; Plural فَرَاذِقُ or فَرَازِقُ ; اسْتِخْرَاجُ ; Plural سَخَارِجُ or تَخَارِجُ : &c.

THESE mutilating expedients are very awkward ; and if I may trust my own limited observation, the مُنتَهَى الْجُمُوع is generally formed from those nouns only, which admit the retention in their order, under that form of the plural, of all the letters, or at least of all the important letters comprised in the singular ; those letters, in point of number, being neither defective nor superabundant.

BUT

BUT if all the letters comprised in the singular, shall be retained in their order in the مُنْتَهَى الْجُمُوع, it is easy to see that the measures of the latter will generally vary with those of the former: as نَعْلٌ; Plural نَعَالٌ; مُقْعَلٌ; Plural مَقَاعِلٌ; مَقَاعِلٌ; Plural مَقَاعِلٌ; فَوَاعِلٌ; Plural فَوَاعِلٌ; نَعْلَانٌ; Plural نَعَالَيْنِ; &c. Accordingly, each class of the مُنْتَهَى الْجُمُوع comprises an unlimited number of measures; but as the rule for the formation of that class of plurals does not generally vary with the measures, (since the same rule is applicable to the formation of مَقَاعِلٌ from مُقْعَلٌ; or فَوَاعِلٌ from فَوَاعِلٌ; &c.) so, any one measure may be assumed as the general representative of all the measures comprised in the class to which it belongs. It is on this principle, that plurals of the first class are often said to be formed universally on مَقَاعِلٌ; and those of the second on مَقَاعِلٌ: the former including نَعَالٌ: فَوَاعِلٌ: &c. and the latter including نَعَالَيْنِ: أَفَاعِلٌ: and other plurals of that class, distinguished from the former by the penultimate ٢٨. So, also, مَقَاعِلٌ might represent all the plurals of the third class; but these are of rare occurrence in the Language, and admitting, as they do, the mark TUNYEN, have been therefore excluded by some Grammarians from the class termed مُنْتَهَى الْجُمُوع.

THE following table exhibits such of the measures of the مُنْتَهَى الْجُمُوع as are most commonly observed to occur in the Language.

f

MEANING.	SINGULAR.	PLURAL.	MEASURES.		MEANING.	SINGULAR.	PLURAL.	MEASURES.	
The name of a bird.	خُرَّاقٌ	خَرَارِقُ	فَعَا عَلٌ	14	A field.	صَحْرَاءُ	صَحَارٍ	فَعَالٍ	1
A bat.	خُفَّاشٌ	خَفَافِيشٌ	فَعَا عَيْلٌ	15	A chair.	كُرْسِيٌّ	كُرَاسِيٌّ	فَعَالِيٌّ	2
A camel's hoof.	فِرْسِيٌّ	فَرَا سِيْنٌ	فَعَالِيْنٌ	16	A ship.	سَفِيْنَةٌ	سَفَائِنٌ	فَعَائِلٌ	3
A prince.	سُلْطَانٌ	سَلَا طِيْنٌ	فَعَا لِيْنٌ	17	A gem.	جَوْهَرٌ	جَوَاهِرٌ	فَوَاعِلٌ	4
The temper of a sword.	فِرْنَدٌ	فَرَانِدٌ	فَعَانِلٌ	18	A rule.	قَانُونٌ	قَوَانِيْنٌ	فَوَاعِيْلٌ	5
A thick necked lion.	فِرْنَاسٌ	فَرَانِيْسٌ	فَعَا نِيْلٌ	19	Greater.	أَكْبَرُ	أَكَابِرُ	أَفَاعِلٌ	6
A rivulet.	جَدْوَلٌ	جَدَاوِلٌ	فَعَاوِلٌ	20	A climate.	إِقْلِيْمٌ	أَقَالِيْمٌ	أَفَاعِيْلٌ	7
Long legged.	قِرْوَاحٌ	قَرَاوِيْحٌ	فَعَاوِيْلٌ	21	An object or aim.	مَطْلَبٌ	مَطَالِبٌ	مَفَاعِلٌ	8
A species of garment.	يَلَمَقٌ	يَلَامِقٌ	يَفَاعِلٌ	22	A key.	مِفْتَاحٌ	مَفَاتِيْحٌ	مَفَاعِيْلٌ	9
A fountain.	يَنْبُوعٌ	يَنَابِيعٌ	يَفَاعِيْلٌ	23	Experience.	تَجَرِبَةٌ	تَجَارِبٌ	تَفَاعِلٌ	10
An element.	عَنْصَرٌ	عَنَاصِرٌ	فَعَالِلٌ	24	A figure.	تِمَثَالٌ	تِمَاتِيْلٌ	تَفَاعِيْلٌ	11
A sparrow.	عَصْفُوْرٌ	عَصَا فِيْرٌ	فَعَا لِيْلٌ	25	A polisher.	صَيْقَلٌ	صَيَاقِلٌ	فَيَا عَلٌ	12
An Afghan.	أَفْغَانٌ	أَفَا غِنَةٌ	أَفَا عَلَةٌ	26	A devil.	شَيْطَانٌ	شَيَاطِيْنٌ	فَيَا عَيْلٌ	13

MEASURE

BUT if all the letters comprised in the singular, shall be retained in their order in the مُنْتَهَى الْجُمُوع, it is easy to see that the measures of the latter will generally vary with those of the former: as فَعْلٌ; Plural فَعَالٌ; مُفْعَلٌ; Plural مَفْعَالٌ; مُفَاعِلٌ; Plural مَفَاعِلٌ; فَوَعَلٌ; Plural فَوَاعِلٌ; مَفَاعِلٌ; Plural مَفَاعِلٌ; فَعْلَانٌ; Plural فَعَالَيْنِ; فَعْلَانٌ; Plural فَعَالَيْنِ; &c. Accordingly, each class of the مُنْتَهَى الْجُمُوع comprises an unlimited number of measures; but as the rule for the formation of that class of plurals does not generally vary with the measures, (since the same rule is applicable to the formation of مَفْعَالٌ from مُفْعَلٌ; or فَوَاعِلٌ from فَوَعَلٌ; &c.) so, any one measure may be assumed as the general representative of all the measures comprised in the class to which it belongs. It is on this principle, that plurals of the first class are often said to be formed universally on مَفْعَالٌ; and those of the second on مَفَاعِلٌ: the former including فَعَالٌ: فَوَاعِلٌ: &c. and the latter including فَعَالَيْنِ: فَوَاعِلَيْنِ: and other plurals of that class, distinguished from the former by the penultimate ٢٨. So, also, مَفَاعِلَةٌ might represent all the plurals of the third class; but these are of rare occurrence in the Language, and admitting, as they do, the mark TUNVBN, have been therefore excluded by some Grammarians from the class termed مُنْتَهَى الْجُمُوع.

THE following table exhibits such of the measures of the مُنْتَهَى الْجُمُوع as are most commonly observed to occur in the Language.

MEANING.	SINGULAR.	PLURAL.	MEASURES.		MEANING.	SINGULAR.	PLURAL.	MEASURES.	
The name of a bird.	خُرَّاقٌ	خَرَارِقُ	فَعَا عَلٌ	14	A field.	صَحْرَاءُ	صَحَارٍ	فَعَالٍ	1
A bat.	خُقَّاشٌ	خَفَافِيَشُ	فَعَا عَيْلٌ	15	A chair.	كُرْسِيٌّ	كُرَاسِيٌّ	فَعَالِيٌّ	2
A camel's hoof.	فِرْسِيٌّ	فَرَا سِيْنُ	فَعَا لِيْنُ	16	A ship.	سَفِيْنَةٌ	سَفَائِنُ	فَعَا ئِلٌ	3
A prince.	سُلْطَانٌ	سَلَا طِيْنُ	فَعَا لِيْنُ	17	A gem.	جَوْهَرٌ	جَوَاهِرُ	فَوَاعِلٌ	4
The temper of a sword.	فِرْنَدٌ	فَرَانِدٌ	فَعَانِلٌ	18	A rule.	قَانُونٌ	قَوَانِيْنُ	فَوَاعِيْلٌ	5
A thick necked lion.	فِرْنَاسٌ	فَرَانِيْسُ	فَعَا نِيْلٌ	19	Greater.	أَكْبَرُ	أَكَابِرُ	أَفَاعِلٌ	6
A rivulet.	جَدْوْلٌ	جَدَاوِلُ	فَعَاوِلٌ	20	A climate.	إِقْلِيْمٌ	أَقَالِيْمٌ	أَفَاعِيْلٌ	7
Long legged.	قِرْوَاحٌ	قَرَاوِيْحُ	فَعَاوِيْلٌ	21	An object or aim.	مَطْلَبٌ	مَطَالِبُ	مَفَاعِلٌ	8
A species of garment.	يَلْمَقٌ	يَلَامِقُ	يَفَاعِلٌ	22	A key.	مِفْتَاحٌ	مَفَاتِيْحُ	مَفَاعِيْلٌ	9
A fountain.	يَنْبُوعٌ	يَنَابِيْعُ	يَفَاعِيْلٌ	23	Experience.	تَجَرِبَةٌ	تَجَارِبُ	تَفَاعِلٌ	10
An element.	عَنْصَرٌ	عَنَاصِرُ	فَعَالِلٌ	24	A figure.	تِمَثَالٌ	تِمَاتِيْلٌ	تَفَاعِيْلٌ	11
A sparrow.	عُصْفُوْرٌ	عَصَا فَيْرٌ	فَعَا لِيْلٌ	25	A polisher.	صَيْقَلٌ	صَيَا قِلٌ	فَيَا عَلٌ	12
An Afghan.	أَفْغَانٌ	أَفَا غِنَةٌ	أَفَا عَلَةٌ	26	A devil.	شَيْطَانٌ	شَيَا طِيْنُ	فَيَا عِيْلٌ	13

MEASURE

But if all the letters comprised in the singular, shall be retained in their order in the مُتَنَهَى الْجُمُوعِ, it is easy to see that the measures of the latter will generally vary with those of the former: as فُعْلِلٌ; Plural فَعَالِلٌ; مُفْعِلٌ; Plural مَفَاعِيلٌ; مَفَاعِيْلٌ; Plural مِفْعَالٌ; فَوَاعِلٌ; Plural فَوْعَلٌ; مَفَاعِلٌ; &c. Accordingly, each class of the مُتَنَهَى الْجُمُوعِ comprises an unlimited number of measures; but as the rule for the formation of that class of plurals does not generally vary with the measures, (since the same rule is applicable to the formation of فَوْعَلٌ from فَوَاعِلٌ; or مَفَاعِلٌ from مَفَاعِيْلٌ; &c.) so, any one measure may be assumed as the general representative of all the measures comprised in the class to which it belongs. It is on this principle, that plurals of the first class are often said to be formed universally on فَعَالِلٌ; and those of the second on مَفَاعِيلٌ: the former including فَوَاعِلٌ: فَوَاعِلٌ: &c. and the latter including فَوْعَلٌ: فَوْعَلٌ: and other plurals of that class, distinguished from the former by the penultimate ya. So, also, مَفَاعِلٌ might represent all the plurals of the third class; but these are of rare occurrence in the Language, and admitting, as they do, the mark TUNVHEN, have been therefore excluded by some Grammarians from the class termed مُتَنَهَى الْجُمُوعِ.

THE following table exhibits such of the measures of the
 مُنْتَهَى الْجُمُوع as are most commonly observed to occur in the
 Language.

MEANING.	SINGULAR.	PLURAL.	MEASURES.		MEANING.	SINGULAR.	PLURAL.	MEASURES.
The name of a bird.	خَرَقٌ	خَرَارِقُ	فَعَا عَلٌ	14	A field.	صَحْرَاءُ	صَحَارٍ	فَعَالٍ
A bat.	خَفَّاشٌ	خَفَافِيَشُ	فَعَا عَيْلٌ	15	A chair.	كُرْسِيٌّ	كُرَاسِيٌّ	فَعَالِيٌّ
A camel's hoof.	فَرَسِيٌّ	فَرَا سِنٌ	فَعَالِنٌ	16	A ship.	سَفِينَةٌ	سَفَائِنٌ	فَعَائِلٌ
A prince.	سُلْطَانٌ	سَلَا طِيْنٌ	فَعَالِيْنٌ	17	A gem.	جَوْهَرٌ	جَوَاهِرٌ	فَوَاعِلٌ
The temper of a sword.	فِرْنَدٌ	فَرَانِدٌ	فَعَانِلٌ	18	A rule.	قَانُونٌ	قَوَانِيْنٌ	فَوَاعِيْلٌ
A thick necked lion.	فِرْنَاسٌ	فَرَانِيْسٌ	فَعَانِيْلٌ	19	Greater.	أَكْبَرُ	أَكَابِرُ	أَفَاعِلٌ
A rivulet.	جَدْوَلٌ	جَدَاوِلٌ	فَعَاوِلٌ	20	A climate.	إِقْلِيمٌ	أَقَالِيْمٌ	أَفَاعِيْلٌ
Long legged.	قِرْوَاحٌ	قَرَاوِيْحٌ	فَعَاوِيْلٌ	21	An object or aim.	مَطْلَبٌ	مَطَالِبٌ	مَفَاعِلٌ
A species of garment.	يَلْمَقٌ	يَلَامِقٌ	يَفَاعِلٌ	22	A key.	مِفْتَاحٌ	مَفَاتِيْحٌ	مَفَاعِيْلٌ
A fountain.	يَنْبُوعٌ	يَنَابِيْعٌ	يَفَاعِيْلٌ	23	Experience.	تَجَرِبَةٌ	تَجَارِبٌ	تَفَاعِلٌ
An element.	عَنْصَرٌ	عَنَاصِرٌ	فَعَالِلٌ	24	A figure.	تِمَثَالٌ	تِمَاتِيْلٌ	تَفَاعِيْلٌ
A sparrow.	عَصْفُورٌ	عَصَا فَيْرٌ	فَعَالِيْلٌ	25	A polisher.	صَيْقَلٌ	صَيَاقِلٌ	فَيَاعِلٌ
An Afghan.	أَفْغَانٌ	أَفَا غِنَةٌ	أَفَا عِلَّةٌ	26	A devil.	شَيْطَانٌ	شَيَاطِيْنٌ	فَيَاعِيْلٌ

But if all the letters comprised in the singular, shall be retained in their order in the مُنْتَهَى الْجُمُوع , it is easy to see that the measures of the latter will generally vary with those of the former : as فُعْلُلْ ; Plural فَعَالِلْ ; مُفْعَلٌ ; Plural مَفَاعِلٌ ; فَوَاعِلٌ ; Plural مَفَاعِلٌ ; فَوَاعِلٌ ; Plural مَفَاعِلٌ ; فَوَاعِلٌ ; Plural مَفَاعِلٌ ; &c. Accordingly, each class of the مُنْتَهَى الْجُمُوع comprises an unlimited number of measures; but as the rule for the formation of that class of plurals does not generally vary with the measures, (since the same rule is applicable to the formation of فَوَاعِلٌ from مُفْعَلٌ ; or فَوَاعِلٌ from فَوَاعِلٌ ; &c.) so, any one measure may be assumed as the general representative of all the measures comprised in the class to which it belongs. It is on this principle, that plurals of the first class are often said to be formed universally on فَعَالِلٌ ; and those of the second on مَفَاعِلٌ : the former including فَوَاعِلٌ : فَوَاعِلٌ : &c. and the latter including فَوَاعِلٌ : فَوَاعِلٌ : and other plurals of that class, distinguished from the former by the penultimate يا . So, also, مَفَاعِلٌ might represent all the plurals of the third class ; but these are of rare occurrence in the Language, and admitting, as they do, the mark TUNVHEN, have been therefore excluded by some Grammarians from the class termed مُنْتَهَى الْجُمُوع .

THE following table exhibits such of the measures of the
 مَنْتَهَى الْجُمُوع as are most commonly observed to occur in the
 Language.

MEANING.	SINGULAR.	PLURAL.	MEASURES.		MEANING.	SINGULAR.	PLURAL.	MEASURES.	
The name of a bird.	خُرَّاقٌ	خَرَارِقُ	فَعَا عَلٌ	14	A field.	صَحْرَاءُ	صَحَارٍ	فَعَالٍ	1
A bat.	خُفَّاشٌ	خَفَافِيَشٌ	فَعَا عَيْلٌ	15	A chair.	كُرْسِيٌّ	كُرَاسِيٌّ	فَعَالِيٌّ	2
A camel's hoof.	فِرْسِيٌّ	فَرَا سِيْنٌ	فَعَالِيْنٌ	16	A ship.	سَفِيْنَةٌ	سَفَائِنٌ	فَعَا ئِلٌ	3
A prince.	سُلْطَانٌ	سَلَا طِيْنٌ	فَعَا لِيْنٌ	17	A gem.	جَوْهَرٌ	جَوَاهِرٌ	فَوَاعِلٌ	4
The temper of a sword.	فِرْنَدٌ	فَرَانِدٌ	فَعَانِلٌ	18	A rule.	قَانُونٌ	قَوَانِيْنٌ	فَوَاعِيْلٌ	5
A thick necked lion.	فِرْنَاسٌ	فَرَانِيْسٌ	فَعَا نِيْلٌ	19	Greater.	أَكْبَرُ	أَكَابِرُ	أَفَاعِلٌ	6
A rivulet.	جَدْوَلٌ	جَدَاوِلٌ	فَعَاوِلٌ	20	A climate.	إِقْلِيْمٌ	أَقَالِيْمٌ	أَفَاعِيْلٌ	7
Long legged.	فِرْوَا حٌ	فَرَاوِيْحٌ	فَعَاوِيْلٌ	21	An object or aim.	مَطْلَبٌ	مَطَالِبٌ	مَفَاعِلٌ	8
A species of garment.	يَلْمَقٌ	يَلَامِقٌ	يَفَاعِلٌ	22	A key.	مِفْتَاحٌ	مَفَاتِيْحٌ	مَفَاعِيْلٌ	9
A fountain.	يَنْبُوعٌ	يَنَابِيْعٌ	يَفَاعِيْلٌ	23	Experience.	تَجَرِبَةٌ	تَجَارِبٌ	تَفَاعِلٌ	10
An element.	عَنْصَرٌ	عَنَاصِرٌ	فَعَالِلٌ	24	A figure.	تِمْنَالٌ	تِمَائِلٌ	تَفَاعِيْلٌ	11
A sparrow.	عَصْفُوْرٌ	عَصَا فِيْرٌ	فَعَا لِيْلٌ	25	A polisher.	صَيْقَلٌ	صَيَاقِلٌ	فَيَا عَلٌ	12
An Afghan.	أَفْغَانٌ	أَفَا غِنَةٌ	أَفَا عَلَةٌ	26	A devil.	شَيْطَانٌ	شَيَاطِيْنٌ	فَيَا عِيْلٌ	13

MEASURE

MEASURE 1st. نَعَالٍ .

THE Measure نَعَالٍ , originally نَعَالِي , loses or retains the letter YA, according to the principle stated in Rule 33, Page 432 of this volume, to which the reader is therefore referred. It may be added however, in this place, that the letter YA is always retained in the absence of TUNVERN: as أَرَاضٍ “Lands;” الْأَرَاضِي “The lands;” &c. The following are the rules applicable to the formation of the plural on the Measure نَعَالٍ .

R U L E F I R S T.

It is applicable, by analogy, 1st. to all nouns substantive or attributive, formed on the Measure نَعْلَاءُ . Examples: نِيَّافٍ “A field;” نِيْفَاءُ : صَحَارٍ “A field;” صَحْرَاءُ : عَذَارٍ “A virgin;” عَذْرَاءُ &c. 2d. To all substantive nouns formed on فُعْلَى , and also to attributives formed on فُعْلَى . Examples: عَلَاقٍ “The name of an herb;” عَلَقَى : ذِي فُرَيْ “The bone behind the ear;” ذِي فَاوٍ “A claim;” ذِي عَوَى : أَشَافٍ “A shoe-maker's awl;” أَشْفَى : ذِي فَاوٍ “A woman's name;” سَعَادٍ “Pregnant;” حَبَلَى : سَعَادٍ “A hermaphrodite;” حَبَالٍ : خَنَافٍ &c. 3d. To relative and other nouns formed on فُعْلِيَّةٌ or فُعْلِيَّةٌ : as مَهْرِيَّةٌ or مَهْرِيَّةٌ “A species of camel;” مَهَارٍ : دُرِّيَّةٌ “A bright star;” دُرِّيَّةٌ : دُرِّيَّةٌ “A man's off-spring;” دُرِّيَّةٌ : دُرِّيَّةٌ “A kept mistress;” سَرَارٍ : سَرَارٍ &c. 4th. To فُعْلِيَّةٌ as حَذْرِيَّةٌ “Rough ground;” حَذَارٍ : فُعْلَوَةٌ as تَرْقُوَةٌ “The collar bone;” تَرْقُوَةٌ .

تَرَاقٍ :

عَرَاقِي : &c. “ The cross bar of a bucket ; ” عَرْتُوَّةٌ : تَرَاقِي
 5th. To سَعَّلَاةٌ : لَيْلَاةٌ “ Night ; ” سَعَّلَاةٌ : لَيْلَاةٌ “ A species of demon ; ” سَعَالٍ : &c.

R U L E S E C O N D.

It is applicable, by analogy, to nouns formed on various measures, presenting two serviles, either of which may be rejected. The measures alluded to, are, 1st. نَعْنَلُوَّةٌ : as تَلَسُّوَّةٌ “ A cap ; ” تَلَا نِسٍ or تَلَا نِسٍ . 2d. نَعْنِيَّةٌ : as بَلَاهِيْنٌ or بَلَاةٌ “ Luxurious living ; ” بَلَاهِيْنٌ or بَلَاهِيْنٌ . 3d. نَعْوَالِيٌّ : as عَدَاوِلٌ or عَدَاوِلٌ “ An old and high tree ; ” عَدَاوِلٌ or عَدَاوِلٌ sometimes عَدَاوِلٌ . 4th. نَعْوَلَاةٌ : as تَهَوْبَاةٌ “ A triple pointed arrow ; ” تَهَابٍ or تَهَابٍ ; sometimes تَهَابٍ . 5th. نَعْنِيٌّ : as عَقْرَنِيٌّ “ A strong lion ; ” عَقَارٍ or عَقَارٍ . 6th. نَعْنَلِيٌّ : as حَبْنَطِيٌّ “ A short man with a great belly ; ” حَبَانِطٌ or حَبَانِطٌ . 7th. نَعَالِيٌّ : as حَبَارِيٌّ “ A bustard ; ” حَبَارٍ or حَبَارٍ . The reader will easily perceive that in the event of the rejection of the second servile, the plural is not نَعَالٍ ; but نَعَانِلٌ ; as تَلَا نِسٍ : or نَعَاوِلٌ ; as عَدَاوِلٌ ; and so, also, of other examples.

R U L E T H I R D.

It is applicable, by the authority of prescription, 1st. to عَجَلَانٌ : كَسَالٍ “ Weak or Lax ; ” كَسَلَانٌ : نَعْلَانٌ “ Making haste ; ” عَجَالٍ . 2d. To نَعْلٌ : as أَرْضٌ “ Land ; ” أَهَالٍ : أَهَالٍ “ People ; ” أَهَالٍ : أَهَالٍ . Its application to نَعْلَةٌ is very rare : as كَيْكَةٌ “ An egg ; ” كَيْكٍ : &c.

MEASURE 2d. نَعَالِي

R U L E F I R S T.

THIS form of the plural is applicable, by analogy, to all substantive nouns, (but not to relatives,) formed on نَعَالِي. Examples: كُرْسِي "A chair;" كُرْكُشِي : كَرَابِشِي "A crane;" كَرَاكِي : &c. Its application to مَهْرِيَّة or مَهْرِي "A species of camel;" Plural مَهَارِي, is anomalous, because these are relative nouns; and so, also, of عَارِيَّة "A loan;" (originally عَوَارِيَّة :) Plural عَوَارِي because the medial radical is here moveable.

R U L E S E C O N D.

It is applicable, by analogy, 1st. to نَعْلَاء as عِلْبَاء "A nerve in the neck;" خَرَبَاء : عَلَابِي "Rugged ground;" خَرَابِي : &c. 2d. To نَعْلَاء as قَوْبَاء "The ring-worm;" قَوَارِي : &c. 3d. To نَعْلَاء as حَوْلَاء "The name of a village;" حَوَالِي : &c. Its application to نَعْلَاء, is prescriptive in the opinion of most Grammarians: as صَحْرَاء "A field;" عَذَارِي : عَذْرَاء : صَحَارِي "A virgin;" &c. Its application to نَعْلَان and نَعْلَان is certainly prescriptive: as ظَرَبَان : أَنَابِي "A civet cat;" ظَرَابِي : &c.

MEASURE 3d. نَعَائِل

R U L E F I R S T.

THIS form of the plural is applicable, by analogy, 1st. to all substantive nouns formed on the Measure نَعَائِل. Examples:

سَفِينَة

صَحَائِفُ "A book;" صَفَائِنُ "A boat;" سَفِينَةٌ
 حَقَائِقُ "Truth;" حَقِيقَةٌ : كَتَائِبُ "An army;" كَتِيمَةٌ
 : خَطَايَا "An error;" خَطِيئَةٌ : فَضَائِلُ "Excellence;" فَضِيلَةٌ
 : بَلَايَا "A calamity;" بَلِيَّةٌ : مَطَايَا "A riding horse;" مَطِيَّةٌ
 &c. 2d. To all attributives formed on the same measure,

provided they shall not have the sense of the passive participle.

Examples: عَظِيمَةٌ "Great;" كَرَامَةٌ "Noble;" كَرِيمَةٌ
 : بَقِيَّةٌ "Remaining;" شَرَائِفُ "Noble;" شَرِيفَةٌ : عَظَائِمُ
 : حَلَوْبَةٌ "A milch camel;" رَكُوبَةٌ "A riding camel;" حَلَائِبُ
 : حَمَائِلُ "A baggage camel;" &c. 4th. To : فَعَالَةٌ
 as : حَلَوْبَةٌ "A cloud;" سَكَايَةٌ : دَجَائِجُ "A hen;" دَجَاجَةٌ
 : رِيسَالَةٌ "A book;" عَلَائِقُ "Connexion;" عَلَاقَةٌ : سَحَائِبُ
 : حِمَالَةٌ "A sword belt;" قَلَائِدُ "A collar;" قَلَادَةٌ : رَسَائِلُ
 : دَأَائِبُ "The fore-locks;" دَوَابَةٌ : حَمَائِلُ "Nits;" صَوَابَةٌ
 : صَائِبُ &c.

R U L E S E C O N D.

It is also applicable, by analogy, to : فَعَائِلُ as : جَرَانُصُ
 "A large man with a great belly;" جَرَانُصُ. Or : فَعَالِيَةٌ as
 : حَرَائِبُ "A strong and short man;" حَرَابَةٌ. Or : فَعَالٌ as
 : حَبَارِي "A nor-theast wind;" شَمَائِلُ. Or : فَعَالِي as : حَبَارِي
 "A bustard;" حَبَارِي. Or : فَعَالَاءُ as : بَرَاءَتُكَ "Firmness in
 battle;" بَرَاءَتُكَ. Or : فَعُولَاءُ as : قَرِيئَةٌ "A woman's name;"
 : قَرِيئَةٌ "An excellent species of date;" قَرَائِثُ &c.

RULE

R U L E T H I R D.

It is applicable, by the authority of prescription, 1st. to
 جَزُورٌ : قَدْ اِئْتَمَّ “ A camel
 destined for slaughter;” عَجُوزٌ : جَنَرَاتِرُ “ An old woman;”
 دَنُوبٌ : عَمْرَاتُسُ “ A bucket
 full of water;” دَنَائِبٌ : &c. 2d. To دُعَالٌ : as شِمَالٌ
 “ The disposition, or The left hand;” دِ عَامٌ : شِمَائِلُ “ A pil-
 lar;” رِ كَابٌ : دَعَائِمُ “ A collection of riding camels;”
 شِمَالٌ : هَجَائِنُ “ A white camel;” هِجَانٌ : رِ كَائِبُ
 : عَقَائِبُ “ An eagle;” شِمَائِلُ : عَقَابُ “ A north-east wind;”
 &c. 3d. To نَسَائِمُ : as نَسِيمٌ “ A gentle gale;” نَسَائِمُ :
 دَلِيلٌ : وَصَائِدُ “ The road, or
 A guide;” أَفَائِلُ : دَلَائِلُ “ A small camel;” &c. 4th. To
 نَعِيْلٌ or نَعِيْلَةٌ, having the sense of the passive par-
 tiple : as طَرِيفٌ : ضَمَائِرُ “ Concealed;” ضَمَائِرُ : طَرَائِفُ
 : رَهَائِنُ “ Pledged;” رَهَائِنُ : طَرَائِفُ “ Newly acquired;”
 رَقَائِمُ : رَقِيْمَةٌ : دَنَائِنُ “ Buried;” دَنَائِنُ : رَقَائِمُ
 : دَنَائِنُ : رَقَائِمُ “ Written;” رَقَائِمُ : دَنَائِنُ “ Buried;”
 دَنَائِنُ : رَقَائِمُ “ Sacrificed;” &c.

R U L E F O U R T H.

It is rarely applicable to لَيْلٌ : نَيْلٌ “ Night;” لَيْلٌ :
 جَمَلٌ “ A camel;” جَمَلٌ : نَيْلٌ “ Enmity;” حَقَائِدُ . Or نَيْلٌ :
 جَمَلٌ . Or نَيْلٌ : ضَرْةٌ “ Either of two women mar-
 ried to the same husband;” حُرَّةٌ : ضَرَاتِرُ “ A free woman;”
 حُرَّةٌ : ضَرَاتِرُ . Or نَيْلٌ : حَاجَةٌ (originally حَوَجَةٌ) “ A
 want;” خَرَابٌ : خَرَابَةٌ “ Desolate;” خَرَابَةٌ : حَوَائِجُ
 : شَجَاعَةٌ “ A bold woman;” &c.

CONCLUSION.

CONCLUSION.

I HAVE only further to observe on this form of the plural, that the permutations to which it is liable are chiefly those ascribed to خَطَايَا, Rule 11th. Page 393 of this volume. Thus مَطِيَّةٌ; originally مَطِيوَةٌ “A horse,” forms its plural مَطَايِوُ; but YA being MUDDA ZAIQA in the singular number, becomes HUMZA in the plural number, by Rule 18th. Page 421. So, also, the final wao is changed into YA, (مَطَايِي) by Rule 28th. Page 429; after which مَطَايِي becomes مَطَايَا: as خَطَايِي becomes خَطَايَا.

MEASURE 4th. فَوَاعِلُ.

RULE FIRST.

THIS form of the plural is applicable, by analogy, 1st. to all substantive nouns formed on the Measure فَوَاعِلُ. Examples: كَاهِلٌ : خَوَالِدٌ “A man’s name;” “The space between the shoulders;” سَاحِلٌ : كَوَاهِلٌ “The shore;” “A side;” جَانِبٌ : حَوَافِرٌ “A hoof;” حَافِرٌ : سَوَاحِلُ “A ring;” خَوَاتِمٌ : &c. 2d. To attributives formed on the same measure, and significant, 1st. of attributes peculiar to the female sex: as طَالِقٌ “A divorced woman;” حَوَامِلٌ “A pregnant woman;” طَوَالِقٌ “A menstruous woman;” حَائِضٌ &c. or 2dly. of attributes not applicable to rational beings: as نَاهِقٌ “A braying animal, or an ass;” صَاهِلٌ : نَوَاهِقٌ “A neighing animal, or a horse;” نَوَاعِقٌ : نَاعِقٌ “A crow;” صَوَاهِلٌ

بَوَازِلٌ “A camel having cut his four lancet teeth;” بَازِلٌ
 &c. 3d. To all nouns substantive or attributive formed on
 the Measure فَاعِلَةٌ. Examples: فَاكِهَةٌ “Fruit;” فَوَائِدُ
 “Gain;” فَائِدَةٌ : قَوَاعِدُ “A rule;” قَاعِدَةٌ
 “A claim;” دَاعِيَةٌ : دَوَايِعُ “A misfortune;” دَوَائِعُ
 “A corner;” زَوَايَا : زَوَاعٍ which is anomalous,
 since it should have been regularly زَوَاعٍ, the letter *wa* being
 radical, not servile as required by the rule of خَطَايَا :
 قَوَاتِلُ “A slayer;” قَاتِلَةٌ : ضَوَارِبُ “A beater;” ضَارِبَةٌ
 خَاصَّةٌ : عَوَامٌ “Common;” (originally عَامِمَةٌ) عَامَّةٌ
 “Particular;” خَوَاصٌّ &c.

R U L E S E C O N D.

It is also applicable, by analogy, 1st. to فَاعِلٌ : as خَاتَمٌ
 “A ring;” قَوَالِبُ “A mould;” قَالِبٌ : خَوَاتِمُ
 “A seal-ring;” عَوَالِمُ “The world;” عَالَمٌ : طَوَابِعُ
 2d. To جَوَاهِرُ or فَوَاعِلُ : as جَوْهَرٌ “A gem;”
 “A stream in paradise;” كَوَاكِبُ “A star;” كَوْكَبٌ
 “A stocking;” جَوَارِبُ : جَوْرَبٌ : كَوَاثِرُ “The crop of a bird;”
 “A place of worship;” صَوْمَعَةٌ : حَوَاصِلُ
 &c. 3d. To فَاعِلَةٌ : as قَاعِدَةٌ “The hole at which
 a mouse enters;” قَوَاصِعُ “A mouse hole;” (different
 from the former,) دَوَائِعُ (originally دَوَائِعُ) “A
 mouse hole;” (different from either of the other two, for these ver-
 min are said to have many holes or outlets, framed for the
 purpose of eluding their pursuers;) دَوَائِمُ &c.

RULE

R U L E T H I R D.

It is applicable, by the authority of prescription, 1st. to attributives formed on فاعِلٌ, and significant of attributes belonging to men. Examples: فَوَارِسٌ “A horseman;” فَارِسٌ “A witness;” شَاهِدٌ “Perishing;” هَالِكٌ : غَوَائِبٌ “Absent;” غَائِبٌ : هَوَائِكٌ &c. Its application to nouns having neither ALIF nor WAO servile after the primal radical, is rare: as بُقَرَةٌ “A bull or cow;” بَوَاقِرٌ “Smoke;” نَفَسَاءٌ : دَوَاحِنٌ “A woman having born a child within 40 days;” نَوَافِسٌ &c. And so, also, of طَوَاحِينُ, which should have been regularly طَوَاحِينُ the plural of طَا حُونَةٌ “A mill;” &c.

C O N C L U S I O N.

In the case of poetry or of measured prose, some Grammarians authorise the universal conversion of فَوَاعِلُ into فَوَاعِيلُ when the harmony of the measure shall happen to require it; but this licence is generally restricted to فَوَاعِلُ, formed from فَاعِلٌ: as قَوَالِبٌ for قَوَالِيْبٌ the plural of قَالِبٌ “A mould;” دَوَانِقُ for دَوَاتِيْقُ the plural of دَانِقٌ “A small coin;” &c. If we affirm the restriction, it follows, therefore, that جَوَاهِرٌ cannot supercede جَوَاهِيْرٌ, even in verse or in measured prose; because the singular جَوْهَرٌ “A gem;” is formed on فَوْعَلٌ not فَاعِلٌ.

MEASURE 5th. فَوَاعِيْلُ .

R U L E .

THIS form of the plural is applicable, by analogy, to all nouns formed on the Measure فَاَعَالُ : as خَا تَامُ “A seal-ring;” سَا بَاطُ : خَوَاتِيمُ “A covered passage between two houses;” خَوَاتِيْنُ : &c. Or فَاَعُوْلُ : خَا تُوْنُ “An emperor;” قَوَاتِيْنُ : خَا تُوْنُ “A canon or law;” قَوَاتِيْنُ : خَا تُوْنُ “A lady;” نَوَاتِيْرُ : فَاَعُوْلَةُ “A gardener;” فَاَعُوْلَةُ : بَوَاتِيْرُ “A hemorrhage;” قَوَاتِيْرُ : فَاَعُوْلَةُ “A glass bottle;” عَوَاتِيْرُ : فَاَعُوْلَةُ “The 10th day of the month Moohurru;” عَوَاتِيْرُ : &c. Or دِيَوَانُ : خَوَاتِيْمُ “A seal-ring;” خَوَاتِيْمُ : دِيَوَانُ “A register office;” دَوَاتِيْبُ : ضِيْرَابُ “Mutual beating;” ضَوَاتِيْبُ : &c. Or فَوَاعَالُ : طُوْمَارُ “A volume;” طَوَاتِيْرُ : &c. In other words, this form of the plural is regularly applicable to all nouns having مَدَّةٌ زَائِدَةٌ or SHR-VILB MUDDA, for the second and fourth letters. Its application to دَوَاخِيْنُ the plural of دُ خَانُ “Vapour,” is irregular.

MEASURE 6th. اَفَاعِلُ .

R U L E F I R S T .

THIS form of the plural is applicable, by analogy, 1st. to every substantive noun formed on the Measure اُفْعُلُ, without regard to the vowel points. Examples : اُصْبُعُ “A finger;” اُرَانِبُ : اُنْمِلَةُ “The tip of the finger;” اُرَانِبُ : اُرَانِبُ “A hare;” اُنْمِلَةُ : اُنْمِلَةُ “A species of snake;” اُنْمِلَةُ : اُنْمِلَةُ

&c.

&c. And, 2d. to the masculine gender of the Ismoor Tuf-
zeel. Examples: أَكْبَرُ "Greater or Greatest;" أَكْثَرُ "Former or
First;" أَصْغَرُ "Smaller or Smallest;" أَقْصَى: أَعَالٍ "Higher or Highest;" أَقْصَى: أَذْنَى "More or Most remote;" أَقْصَى: أَقْصَى "Nearer or
Nearest;" &c.

R U L E S E C O N D.

It is applicable, by the authority of prescription, 1st. to
 قُفْلٌ : as رَهْطٌ “A tribe;” صِرْمٌ : أَرَاهِطٌ “A herd;”
 جَمَلٌ : نَعْلٌ : as 2d. To أَصَارِمٌ : بُجْرٌ : “Evil;”
 “A camel;” رَجُلٌ : أَجَامِلٌ “A man;” &c.
 3d. To فَعْلَةٌ or فَاعِلٌ : as شَاةٌ (originally شَوْهَةٌ); “A
 goat;” رَاجِلٌ : أَشَاوَةٌ “A foot soldier;” &c.
 It is rarely applicable, 1st. To جَوَادٌ : نَعَالٌ : as
 أَكَارِعٌ : كُرَاعٌ “The feet of cattle or sheep;”
 &c. And, 2dly. to يَمِينٌ : نَعِيلٌ : as أَيَامِنٌ :
 or أَفْعَالٌ : as إِبْهَامٌ “The thumb;” &c.

CONCLUSION.

SOME Grammarians consider اَرَاهِطُ as the plural of ارْهَطُ,
itself the plural of رَهْطٌ “A tribe;” and it is certain that the
form اَنَا عَلٍ is not unfrequently derived from either of the plu-
rals اَكْلِبُ or اَنْعِلَةُ : as كَلْبٌ “A dog;” اَيْدٍ “The hand;” نَعْمَةٌ
“Wealth;” سَوَارٌ : اَمَاكِنُ ; اَسَورٌ : اَنِيَّةٌ “A plate;” اَسْوِرَةٌ
“bracelet;” اَوَانٌ &c.

MEASURE

MEASURE

THIS form of the plural is applicable, by analogy, to all nouns presenting a servile HUMZA before the primal radical, and a servile letter of infirmity after the medial. Such nouns are formed

on the Measure اِفْعَالٌ as اسْكَافٌ “A shoe-maker;”
 اَقَالِيمٌ “A climate;” اِقْلِيمٌ as اِفْعِيلٌ &c. اَسَاكِيفٌ
 “A diadem;” اِكَالِيلٌ as اِنْرِيقٌ “A ewer;”
 اُنْفِيعَةٌ as اُنْفِيعَةٌ “A trivet or stone on which
 the pot is boiled;” اِثْنَانِيٌّ “A melody;” اِثْنَانِيٌّ
 “A wish;” اَمَانِيٌّ “A goat or camel or-
 dered for sacrifice;” اَضَاحِيٌّ &c. Or اُنْعَوْلٌ
 “A fable;” اُسْطُورَةٌ as اَسَالِيْبٌ “A method;” اُسْلُوبٌ
 “A jest or laughable occurrence;” اَضْحُوكَةٌ as اَسَاطِيرٌ
 “A pillar;” اُسْطُوَانَةٌ as اُنْعُوَالَةٌ &c. اَضَاحِيٌّ
 &c. اَسَاطِيْنٌ

It is applicable, by the authority of prescription, to فَعَالٌ : as هَلَاكٌ “The new Moon;” Or فَعِيلٌ : as غُرُوضٌ : نَقُولُ . Or أَحَادِيثٌ “A saying;” حَدِيثٌ “Prosody;” أَعَارِيفٌ &c. So, also, though rarely, to تَفْعُلٌ : رَهْطٌ : أَظْلَانِيٌّ “An opinion;” طَنْ as تَفَاعُلٌ : فَعْلٌ “A tribe;” أَرَاهِيْطٌ : تَيْهٌ (originally تَوْهٌ) “A desert;” نَابِيْبٌ (originally نَيْبٌ) “The dog-teeth;” آتَاوِيَّةٌ : بَاطِلٌ : أَرَا جِيْلٌ “A foot soldier;” رَا جِلٌ “Vain;” أَبَا طَيْلٌ : &c.

CONCLUSION.

CONCLUSION.

CONCLUSION:

THE word تَيْه "A desert," and نَاب "The dog-teeth," form their plurals أَتَوَاهُ; whence أَتَاوِيَّة; or أَنْيَاب; whence أَنَايِب; according to the opinion of many Grammarians. So, also, we have نَعَم "A quadruped;" أَتْعَام; رُكْن: أَقَاوِيل; أَقْوَال "A speech;" قَوْل: أَنَاغِيَم "A pillar;" زَهْرَة: أَرَاكِيَم; أَرْكَان "A blossom;" وَأَفْرَاق; فِرَق "A tribe;" فِرْقَة: أَزَاهِيَر; أَرْهَار; أَقَارِيَق: &c.

MEASURE 8th. مَفْعَالٌ.

RULE FIRST.

THIS form of the plural is applicable, by analogy, 1st. to every triliteral infinitive of the radical class, which presents a servile MBBM before the pfimal radical. (See page 212 of this Volume.) Examples: مَقْصَدٌ: مَطَالِبُ "A desire;" مَقْصَدٌ: مَطَالِبُ "An aim;" مَوْعِدٌ: مَعَانٍ "Meaning;" مَوْعِدٌ: مَعَانِي: مَقْصَدٌ "A promise;" مَسْغَبَةٌ: مَيَاسِرُ "Gaming;" مَسْغَبَةٌ: مَيَاسِرُ: مَوَاعِدُ "Hunger;" مَسَائِلُ "A question;" مَسَائِلُ: مَسَائِلُ: مَسَائِلُ "Knowledge;" مَعَارِفُ: مَعَارِفُ: مَعَارِفُ "Life;" مَعَارِفُ: مَعَارِفُ: مَعَارِفُ "Weeping;" مَرَاتٍ: مَرَاتٍ: مَرَاتٍ "Bounty;" مَكْرَمَةٌ: مَرَاتٍ: مَرَاتٍ "Assistance;" مَعُونَةٌ: مَعُونَةٌ: مَعُونَةٌ &c. 2d. To all nouns of the class termed اِسْمُ الظَّرْفِ; (Page 312,) whether formed on مَفْعَلٌ or مَفْعِلٌ. Examples: مَرْكَبٌ "A vehicle;" مَصَادِرُ: مَصَادِرُ "A source;" مَصَادِرُ: مَصَادِرُ: مَصَادِرُ "A stage;" مَوَاجِلُ: مَوَاجِلُ: مَوَاجِلُ "The time or place of fear;" مَوَاجِلُ: مَوَاجِلُ: مَوَاجِلُ

مَضِيَق

مَضِيْقٌ “A strait;” مَضَايِقُ : &c. 3d. To the instrumental noun, (Page 310,) formed on the Measures مَفْعَلٌ or مَفْعَلَةٌ; or مَفْعُلٌ or مَفْعُلَةٌ. Examples: مِسْطَرٌ “A ruler;” مَخْلَبٌ : مَنَايِرٌ “A bird’s claw;” مَنَبَرٌ : مَسَاطِرُ “A pulpit;” مِطْهَرَةٌ : مَخَالِبٌ “A ewer;” مِصْقَلَةٌ : مَطَاهِرٌ “A polishing instrument;” مِسرَّةٌ : مَصَاقِلٌ “A whispering trumpet;” مَنَاحِلُ : مَنَاحِلَةٌ “A seive;” مَسَارٌ : مَسَارٌ “A collyrium box;” مَكَاحِلُ : &c.

R U L E S E C O N D.

It is applicable, by analogy according to some Grammarians, and by the authority of prescription according to others, to the Measure مَفْعَلٌ significant of attributes peculiar to the female sex. Examples: مَطْفَلٌ “A woman having children;” مَرَاضِعُ : مَرْضِعٌ “A milk nurse;” مَشَادُنٌ : مَشَادِنٌ “A doe having grown up young ones;” &c. Its application to مَفْعُلٌ not significant of such attributes, appears to be unusual or inadmissible, and its application to مَفْعَلٌ is prescriptive according to all Grammarians. Examples: مَكَارِمٌ : مَكَارِمٌ “Favored;” مَسَانِدٌ : مَسَانِدٌ “Predicated;” It is rarely applicable to مَفْعَلٌ : مَفْعَلَةٌ as عَبْدٌ “A slave;” حُسْنٌ : مَشَابَهُ “A likeness;” مَعَابِدُ : مَعَابِدُ “Beauty;” مَلَامِحٌ : مَلَامِحٌ “A glance;” مَحَاسِنٌ : مَحَاسِنٌ &c.

MEASURE 9th. مَفَاعِيلٌ.

R U L E F I R S T.

THIS form of the plural is applicable, by analogy, 1st. to all nouns

nouns formed on the Measure مِفْعَالٌ . Examples : مِفْتَاحٌ “A key;” مِزْمَارٌ : مَفَاتِيحٌ “A flute;” مِوَارِيثٌ “Inheritance;” مِوَاعِيدٌ “A promise;” مِقْرَاضٌ : مَعَارِيضٌ “A pair of scissors;” مِقْرَاجٌ : مَقَارِيضٌ &c. 2d. To nouns formed on مِفْعِيلٌ : as مَسَاكِينٌ “Poor;” &c.

R U L E S E C O N D.

It is applicable, by the authority of prescription, to many passive participles formed on the Measure مَفْعُولٌ . Examples : مَبْعُورٌ “Blessed;” مَبْعُونٌ : مَلْعُونٌ “Accursed;” مَشْهُورٌ : مَكْسُورٌ “Celebrated;” مَشْهُورٌ : مَكْسُورٌ “Broken;” مَمْلُوكٌ : مَسْأُوفٌ “Possessed;” مَمْلُوكٌ : مَسْأُوفٌ “Prohibited;” مَمْلُوكٌ : مَسْأُوفٌ &c. Its application to مَفْعَلٌ is rare : as مَطْفِلٌ “A woman having children;” مَطْفِلٌ : مَرْضِعٌ “A milk nurse;” مَرْضِعٌ : مَسْأُوفٌ “One who eats after a long fast;” مَسْأُوفٌ : مَسْأُوفٌ “Rich;” مَسْأُوفٌ : مَسْأُوفٌ “Predicated;” مَسْأُوفٌ : مَسْأُوفٌ “Vicious;” (as an action,) مَسْأُوفٌ : مَسْأُوفٌ “An abandoned woman;” مَسْأُوفٌ : مَسْأُوفٌ &c. So, also, of مَفْعِلَةٌ : as مَسْأُوفٌ “The offspring of a free man by a slave;” مَسْأُوفٌ : مَسْأُوفٌ . Or مَسْأُوفٌ : مَسْأُوفٌ “Base;” مَسْأُوفٌ : مَسْأُوفٌ “A female palm-tree not producing after impregnation by the flowers of the male;” مَسْأُوفٌ : مَسْأُوفٌ . Or مَسْأُوفٌ : مَسْأُوفٌ “The penis;” مَسْأُوفٌ : مَسْأُوفٌ &c.

MEASURES 10th. and 11th. تَفَاعِيلٌ ; تَفَاعِيلٌ .

No. 10 is applicable, by analogy, to all nouns formed on

تَفْعَلُ or تَفْعَلَةٌ; without regard to the vowel points. Examples: تَرْتُبُ : تَنَا صُبُّ “The name of a tree;” Any thing solid;” تَكْرِمَةٌ : تَجَارِبُ “Experience;” تَرَاتِبُ “Reverence;” تَكَارُمٌ &c. No. 11 is applicable, by analogy, to nouns having a primal TA SERVILE, and a penultimate MUDDA ZAIDA; as in the Measures تَمَثَّلُ or تَفْعِيلُ : &c. Examples: تَصْرِيْفٌ : تَصَاوِيرُ “A picture;” تَمَازِيْلُ “Inflexion;” تَفْصِيْلٌ : تَصَارِيْفُ “Detail;” تَكْلِيْفٌ “Trouble;” تَكَايُلٌ &c. Its application to تَرَاغِيْفُ “Bread;” Plural رَغِيْفٌ, is anomalous.

MEASURES 12th. and 13th. فَيَا عَيْلٌ ; فَيَا عِلٌ .

No. 12 is applicable, by analogy, to فَيَعْلُ : as صَيَقْلٌ “A polisher;” جَيِّدٌ : صَيَا قِلٌ “Excellent;” &c. No. 13 is applicable to فَيَعَالٌ : as شَيْطَانٌ “The devil;” شَيَا طِيْنٌ &c. صَيَارِيْبٌ “Mutual beating;” &c.

MEASURES 14th. and 15th. فَعَا عَيْلٌ ; فَعَا عِلٌ .

No. 14 is the plural, by analogy, of فَعَلٌ ; without regard to the vowel points: as خَرَّاقٌ “The name of a bird;” &c. No. 15 is the plural of فُعَالٌ ; without regard to the vowel points: as خُفَّاشٌ “A bat;” &c.

MEASURES 16th. and 17th. فَعَالِيْنٌ ; فَعَالِيْنٌ .

No. 16 is the plural, by analogy, of فَعْلِيْنٌ ; without regard to the vowel points: as فَرَّاسِيْنٌ “A camel's hoof;” بَلَّغِيْنٌ “Eloquent;” &c. No. 17 is the plural of فُعْلَانٌ : as مَيْدَانٌ “A field;” رَيْحَانٌ “A hyacinth;”

شَرِيَّاتٌ : ضَبَاعَتَيْنِ “A hyena;” رِيَّاحَتَيْنِ “A wind;”
 “An artery or pulse;” سُلْطَانٌ : شَرَايِينُ “A prince;”
 دَكَاكِينُ “A shop or ware-house;” دُكَّانٌ : سَلَاطِينُ &c.

MEASURES 18th. and 19th. فَعَانِيْلُ ; فَعَانِلُ .

No. 18 is the plural, by analogy, of فَعْنَلُ ; without regard to the vowel points : as فَرَاتٌ “The temper of a sword;”
 &c. No. 19 is the plural of فَعْنَالُ ; which differs from the former, merely in having a penultimate MUDDA ZAIDA : as فَرَنَاسٌ “A thick necked lion;” فَرَانِيْسُ : &c.

MEASURES 20th. and 21st. فَعَاوِلُ ; فَعَاوِلُ .

No. 20 is the plural, by analogy, of فَعْوَلُ without MUDDA : as جَدَوَلٌ “A stream;” جَدَاوِلُ : &c. No. 21 is the plural of فَعْوَالُ with MUDDA : as قَرَوَاحٌ “A tall man or camel;” قَرَاوِيحُ : &c.

MEASURES 22d. and 23d. يَفَاعِيْلُ ; يَفَاعِلُ .

No. 22 is the plural, by analogy, of يَفْعَلُ without MUDDA : as يَلْمَقُ “A species of Garment;” يَلَامِقُ : &c. No. 23 is the plural of يَفْعُولُ with MUDDA : as يَرْبُوعٌ “A field mouse;” يَرْبُوعٌ : يَنْبُوعٌ “A fountain;” يَرَابِيْعُ : &c.

MEASURE 24th. فَعَالِلُ .

R U L E F I R S T.

This form of the plural is applicable, by analogy, 1st. to every quadriliteral noun of the radical class. Examples: جَعْفَرٌ “A small stream;” جَعَاْفَرٌ “The name of a flower;” عَشَاكِرُ “An army;” عَشَقْرَبٌ “A scorpion;”

“بَلْبَلٌ : عَنَّا هِرٌ” “An element;” “عَقَارِبُ : عَقَارِبُ” “A nightingale;” “لَوْلُو : بَلَابِلُ” “A pearl;” “دِرْهَمٌ : لَالٌ” “A small coin;” “قِمَاطِرٌ : دِرَاهِمٌ” “A book case;” “قَنَا طِرٌ : قَنَاطِرَةٌ” “A bridge;” “سَبَا حِلٌ : سَبَا حِلٌ” “A fat camel;” “تَرْجَمَةٌ : تَرْجَمَةٌ” “Translation;” “سِلْسِلَةٌ : تَرَا جِمٌ” “A chain;” “مُلْحَقٌ or

CORRELATIVE to the preceding quadriliterals, by the reduplication of the final radical. Examples : “مَهْدَدٌ” “A woman’s name;”

“قَرَادٌ : قَرَادٌ” “Rough and high ground;” “قَرَادٌ : مَهَادٌ” &c.

In opposition to “كَوَاكِبٌ” “A star;” Plural “كَوَاكِبٌ” : Measure “فَوَاعِلٌ” not “فَعَالِلٌ” ; because, though correlative with quadriliterals, there is no reduplication of the final radical.

3d. To augmented quadriliterals of every class, (and their correlatives,) those only excepted, of which the fourth letter is

MUDDA. Examples : “عَلَابُطٌ” “A flock of goats;” “عَلَابُطٌ : عَعَابُوتٌ” “A spider;” “زَعْفَرَانٌ : عَنَّا كِبٌ” “Saffron;” “خُنْفَسَاءٌ : غَضَا فِرٌ” “A bug;” “غَضَنَفَرٌ : زَعَا فِرٌ” “A lion;” “خَنَا فِسٌ : &c.

R U L E S E C O N D.

It is applicable, by the authority of prescription, to many quinqueliteral nouns radical or augmented; in which case, the final radical must be rejected. Examples : “سَفَرٌ جَلٌ” “A quince;” “جَحَامِيرٌ : جَحْمَرِشٌ” “An old woman;” “سَفَارِجٌ : سَفَارِجٌ” “A nightingale;” “عَمَدٌ لَيْبٌ” “Old wine;” “خَنَادِرٌ : &c. This is the general opinion of Gram-

marians;

marians; but IBNO MALIK and others, authorise the optional rejection of the fourth radical, provided, 1st. that it shall be one of those which are very commonly servile, as MEEM; or, 2dly. that it shall be formed nearly at the same MUKHRUJ with a letter very commonly servile; as DAL, formed nearly at the MUKHRUJ of تَا. Examples: قَدْ عَمِلَ "A fat camel;" or قَدْ اِعْمَ "A man's name, or a cake of bread;" قَرْزَقُ : قَدْ اَعْلُ : قَرَارِقُ or قَرَارِقُ : &c. No radical letter preceding the fourth, can be rejected; in opposition to AKHUSH and the schools of KOOFAL.

R U L E T H I R D.

PLURALS formed on تَعَالِيل may assume the form فَعَالِيل, in the event of the rejection of any of the radical or servile letters comprised in the singular number. Examples: عَلَابُ "A flock of goats;" or عَلَابُ : سَفَرَجُلُ "A quince;" or سَفَارِيجُ : زَعْفَرَانُ "Saffron;" or زَعَا فِيرُ : خَنَافِيسُ or خَنَافِيسُ "A bug;" or خَمْفَسَاءُ : جَحْمَرُشُ "An old woman;" or جَحْمَرُشُ : &c.

MEASURE 25th. فَعَالِيل.

R U L E.

THIS form of the plural is applicable, by analogy, 1st. to every augmented quadriliteral noun having a MUDDA ZAIDA after the third radical. Examples: وَطَا وَيَطُ "A bat;" or وَطَا : قَرَا طَيْسُ "Paper;" or قَرَا : عَصَا فِيرُ "A small coin;" or عَصْفُورُ : دَنَافِيرُ "A sparrow;" or دَنَافِيرُ :

“A camel let loose to feed;” *عَزَّ هُوَلُ* : *زَنَا بَيْرُ* “A bee;” *زُبُورُ* “A candlestick;” *قَنْدِيلُ* : *خَنَا زَيْرُ* “A hog;” *خَنْزِيرُ* : *عَزَا هَيْلُ* “A hardy camel;” *(فَيَعْلُولُ)* *عَيْسَجُورُ* : *قَنَادِيلُ* : &c. 2d. To trilateral nouns correlative with the preceding quadrilaterals: as *جَلَبَابُ* “Putting on a sheet;” *جَلَا بَيْبُ* : &c.

OF LETTERS TO BE REJECTED IN THE مُنْتَهَى الْجُمُوعِ.

THE principles applicable to the rejection of letters, in order to the formation of the مُنْتَهَى الْجُمُوعِ, have already been explained at Page 581 of this Volume. According to those principles, *مُحَرَّمٌ* forms its plural *مُحَارِمٌ*, by the rejection of RA, which is doubled in the singular; and so, also, we have *إِسْتَحْرَاجُ* : *حَرَاجِبُ* ; *إِحْرَاجُ* : *حَارِجٌ* ; *مَدَحُ* : *حَرَجٌ* ; *أَخَارِجُ* or *سَخَارِجُ* : &c. It would be easy but useless to multiply the examples of this nature; because, in point of fact, these highly mutilated plurals are scarcely ever observed to occur in the Language, notwithstanding the sanction given to their formation by the general decision of the writers on Grammar.

OF THE PENULTIMATE YA, CONSIDERED AS A MARK OF THE مُنْتَهَى الْجُمُوعِ.

THE presence or absence of the letter YA, considered as a mark of the مُنْتَهَى الْجُمُوعِ, is generally determined by the rules already detailed; for as *فَعْلَلُ* forms *نَعَالٌ*; so, *فَعْلَلٌ* forms *نَعَالِيْنُ* : &c. It should be observed, however, 1st. that

either

either form is sometimes found to supercede the other, either in poetry or in measured prose: as ذَرَاهِيمُ for ذَرَاهِمُ the plural of ذِرْهَمٌ “A small coin;” عَصَافِيرُ for عَصَافِرُ the plural of عَصْفُورٌ “A sparrow;” &c. And, 2dly. that the rejection of any one or more letters from the singular number, renders optional, the introduction of the penultimate YA into the plural number: as ذَحَارِيْجُ for مَحَارِمُ for مَحَارِيْمُ : &c.

In the case of plurals having at the end, a letter of infirmity which is not radical, IBNO MALIK admits the supercession of the penultimate KUSRA, by the vowel FUT-HA, in which case the letter of infirmity becomes ALIF: as حَبَاطِي for حَبَاطِ the plural of حَبْنَطِي “A short man having a large belly;” &c. In opposition to مَسَاجِدُ, in which there is no letter of infirmity at all: or جَوَارِي (originally جَوَارِي) in which the letter of infirmity is the final radical.

جَمْعُ الْجَمْعِ THE PLURAL OF THE PLURAL.

THE reader is aware that several plurals are often formed in succession from the same noun: as كَلْبٌ “A dog;” أَكْلَبٌ; جَمَلٌ: أَلَاعِيْمُ; أَنْعَامٌ “A quadruped;” نَعَمٌ: أَكَالِبُ “A camel;” صَبُورٌ: جَمَائِلُ; جِمَالٌ “Patient;” أَقَارِيْقُ; أَفْرَاقُ; فِرَقٌ “A tribe;” فِرْقَةٌ: صَبْرُونَ &c. The second, and every subsequent form of the plural, is said to be inapplicable to any number below nine; and most Grammarians authorise its formation by analogy from the plural of paucity;

paucity; though it cannot be formed from the plural of multitude, without reference to the authority of usage. I am of opinion, with SREBUWYH, that the authority of usage is necessary to the accuracy of its formation, even when derived from the plural of paucity.

OF THE ANNEXATION OF تَا TO THE مُنْتَهَى الْجُمُوعِ .

IN the absence of the penultimate YA, the letter تَا is often added to many of the forms of the مُنْتَهَى الْجُمُوعِ; creating an entire series of new Measures, as نَيَا عَلَّةٌ : أَا عَلَّةٌ : نَعَا لَلَّةٌ : &c. These measures, admitting TUNVEEN, are on that account excluded by most Grammarians from the class termed مُنْتَهَى الْجُمُوعِ; of which one of the characteristics is, that TUNVEEN is not applicable to them.

THE plural in تَا can be derived only from those nouns which exhibit, in the singular number, a combination of letters susceptible of the form of the مُنْتَهَى الْجُمُوعِ; and under this restriction, its application is determined by the following

R U L E.

It is applicable, by analogy, 1st. to all foreign words: as فِرْعَوْنُ "Pharaoh;" فِرْزَيْنُ : فَرَا عِنَّةُ "A chess queen;" دِهَاقِنَّةُ "A village;" دِهَاقَانُ : فَرَا زِنَّةُ &c. And, 2d. to all nouns of the class termed مَمْسُوب or RELATIVE: (formed from the primitive by adding YA MOOSHUDDUD:) as أَشْعَرُ "A man's name;" Relative أَشْعَرِي; Plural حَنْبَلُ : أَشَاعِرَةُ "A man's name;" Relative حَنْبَلِي; Plural حَنَا بَلَّةُ : اِرْمَنِي "An Armenian;"

menian;” أَرَامِنَةٌ &c. It is also fo

prescription, from many of the measures

as صَيِّقَلٌ “A polisher;” or

cheat;” صَيَّارِفَةٌ or صَيَّارِفٌ

“An angel;” مَلَأْتُكَ or مَلَأْتُكَ

الْجَمْعُ مِنْ غَيْرِ لَفْظِهِ *IRREGU*

SOME plurals are very irregular in th

as خُلْدٌ : مَنَاجِدٌ “A mole;” جُلْدٌ

Others present a combination of letter

which prevails in the singular : as أَسَدٌ

“A possessor;” نَفْسٌ : نَفْسَةٌ or نَفْسَاءٌ

C O N C L U S

IN the case of the مُتَنَاهِي الْجُمُوعِ

rules termed قِيَاسِيٌّ or ANALOGOUS,

gous in the strict and proper sense of

certainly forms its plural فَوَاعِلٌ wi

theory of usage . . . and so, also, of

SECTION FIFTH.

فِي بَيَانِ أَبْنِيَةِ اسْمِ الْجَمْعِ

FORMS OF THE COLLECTIVE PLURAL.

Collective plural is distinguished from collective nouns, such as قَوْمٌ "A tribe," "An army," &c. merely as it is verbally derived from that noun which denotes duals comprised in itself; as if the word FLEET were derived from the word SHIP, or the word GROVE from the word TREE in our Language. It requires, in Arabic, the same regimen which is applicable to the singular number of nouns: as كُؤُوسٌ "A set of cups;" which is the collective plural of جَاسٌ (originally جَوْمٌ) "A retinue, or A complement of servants," which is the collective plural of خَدٌّ "A servant;" &c. The following table exhibits the measures on which it is commonly found to occur; but these are prescriptive, not analogous; whence it follows that no example of the أَجْمَعُ can be accurately employed in the Language, not supported by the authority of usage.

SINGULAR.	Collective PLURAL.	MEASURES.		MEANING.	SINGULAR.	Collective PLURAL.	MEASURES.	
سَهْمٌ	سَهْمَةٌ	نُعْلَةٌ	5	A cup.	جَاسٌ	جَوْمٌ	فَعْلٌ	1
جَمَلٌ	جَامِلٌ	فَاعِلٌ	6	A son.	وَلَدٌ	وَلْدٌ	فِعْلٌ	2
شِبْلٌ	شَبَالٌ	فَعَالٌ	7	A servant.	خَادِمٌ	خَدَمٌ	فَعْلٌ	3
عَرَقٌ	عَرَاقٌ	فُعَالٌ	8	A man.	رَجُلٌ	رَجَلَةٌ	نُعْلَةٌ	4

MEANING.	SINGULAR.	Collective PLURAL.	MEASURES.		MEA
A compa- nion.	صَاحِبٌ	صَحَابَةٌ	فَعَالَةٌ	20	A s
A bull, or A cow.	بَقْرَةٌ	بَاقُورٌ	فَاعُولٌ	21	A fe slave
A bull, or A cow.	بَقْرَةٌ	بَاقُورَةٌ	فَاعُولَةٌ	22	A co
A bull, or A cow.	بَقْرَةٌ	بَيْقُورٌ	فَيْعُولٌ	23	A
A man.	رَجُلٌ	مَرَجَلٌ	مَفْعَلٌ	24	A
An old man.	شَيْخٌ	مَشْيَخَةٌ	مَفْعَلَةٌ	25	A
A slave.	عَبْدٌ	عِبْدَانٌ	فَعِلَانٌ	26	A
A slave.	عَبْدٌ	عِبْدَى	فَعِلَى	27	A
A slave.	عَبْدٌ	عِبْدَاءُ	فَعِلَاءُ	28	A

رَٰثِبٌ : رَٰثِبٌ "The name of the month رَٰثِبٌ the first;"
 شَحْصٌ : شَحْصٌ "A she-goat having lost her milk;"
 &c. No. 2 occurs in وَلَدٌ "A son;"
 شَاةٌ : وَلَدٌ (originally
 لَبُونَةٌ or لَبُونٌ : شِيَةٌ "A goat;"
 (شَوْهَةٌ
 خَيْمٌ : خَيْمَةٌ "A tent;"
 &c. No. 3 is applicable to
 نَاشِيَةٌ : غَائِبٌ "Absent;"
 حَائِبٌ : حَلَقَةٌ "A ring;"
 بَعِيدٌ : شَرَفٌ "Noble;"
 شَرِيفٌ : نَشَأٌ "Growing;"
 عَمُودٌ : أَدَمٌ "Scented leather;"
 أَدِيمٌ : بَعْدٌ "Distant;"
 خَشَبٌ : أَهَبٌ "A skin;"
 أَهَابٌ : عَمَدٌ "Wood;"
 &c. No. 4 includes رَجُلٌ "A man;"
 شَجَاعَةٌ : شَجَاعٌ "Bold;"
 رَجَلَةٌ : رَاجِلٌ "A foot soldier;"
 &c. Under No. 5 we have سَهْمٌ "A portion;"
 طَيْرٌ : سَهْمَةٌ "A nurse;"
 نَارَةٌ : أَخَوَةٌ "A brother;"
 أَخٌ : طَوْرَةٌ "Intelligent;"
 رَفِيقٌ : شَجَاعَةٌ "Bold;"
 شَجَاعٌ : فُرْهَةٌ "A companion;"
 &c. No. 6 presents جَمَلٌ "A camel;"
 صَائِمٌ : بَاقِرٌ "A bull, or A cow;"
 بَقَرَةٌ : جَامِلٌ "A keeper of fast;"
 &c. No. 7 exhibits شَبْلٌ "A lion's whelp;"
 ثَمَرَةٌ : جَوَالٌ "A herd of horses or camels;"
 جَوْلٌ : شَبَالٌ "Fruit;"
 &c. No. 8 presents
 ظَوْرٌ : عَرَاتٌ "A nurse;"
 عَرَاتٌ : عَرَقٌ "A picked bone;"
 رَعَاءٌ : رَاعٍ : رُحَالٌ "A shepherd;"
 رَحَالٌ : رَخْلٌ "A she-lamb;"
 نَفْسَاءٌ : تَوَامٌ "A twin;"
 تَوَامٌ : حَدَادٌ "Acute;"
 حَدِيدٌ : رَبِيٌّ : نَفَاسٌ "A woman having born a child within 40 days;"
 عَرَاتٌ : عَرَاتٌ "A picked bone;"
 رُبَابٌ : رُبَابٌ "A new born kid;"
 &c. No. 9 exhibits رَحَى : مَعِينٌ "A goat;"
 مَعِينٌ : رَحَى "A

بَقْرَةٌ : صَرِيْسٌ "The teeth;" صَرِيْسٌ : رَحِيٌّ "millstone;"
 غَارٌ : حَجِيْجٌ "A pilgrim;" حَاجٌ : بَقِيْرٌ "A cow;"
 صَمِيْمٌ : حَمِيْرٌ "An ass;" حِمَارٌ : غَزِيٌّ "religious warrior;"
 قَنَاءٌ or قَنَوَةٌ or قَنَوٌ : صَمِيْمٌ "Pure;" &c. No. 10 presents
 : أَمْوَانٌ "A female slave;" أَمَةٌ : قَنَوَانٌ "A bunch of dates;"
 مَالِكٌ : نَدْمَانٌ "Penitent;" نَدْمَانٌ : &c. No. 11 exhibits
 : أُبْقُورٌ "A cow;" بَقْرَةٌ : أُمْلُوكٌ "A proprietor;" &c.
 No. 12 presents : أَشْيَاءٌ afterwards شَيْءٌ "A thing;"
 for reasons to be considered in a subsequent part of this work;
 طَرَفَةٌ : قَصْبَاءٌ "A reed;" قَصْبَةٌ "The name of a tree;"
 : حِطَاءٌ "A portion;" حِطٌّ : &c. No. 13 exhibits
 : ظَرِبَاءٌ "A civet cat;" ظَرِبَانٌ &c. No. 14 exhibits
 : مَعْلُوجَاءٌ "A Gubr;" عَلِجٌ : مَبْعُولَاءٌ "A mule;" بَعْلٌ
 : مَاتُونَاءٌ "A she-ass;" أَتَانٌ : مَكْبُورَاءٌ "Great;" كَبِيْرٌ
 : مَكْمُورَاءٌ "An ass;" حِمَارٌ &c. The remaining mea-
 sures are of rare occurrence, and I shall notice only No. 25 :
 : مَسِيْقَةٌ "A sword;" سَيْفٌ : مَعْبَدَةٌ "A slave;" عَبْدٌ
 &c.

SECTION SIXTH.

الْكَلَامُ فِي اِسْمِ الْجِنْسِ

ON GENERIC NOUNS.

GENERIC nouns, by their own nature, are believed by the Arabs
 to be applicable, *first*, to any quantity of the same substance : as
 : مَاءٌ "Water;" whether consisting of a single drop, or compri-
 sing all the water in the sea ; and, *secondly*, to any number of

Individuals comprised under the same species; as رَجُلٌ "One man, or Any number of men;" فَرسٌ "One horse, or Any number of horses;" &c.

Now the word WATER, in our Language, is unquestionably applicable to any quantity of water; and it seems reasonable to infer by analogy, that the word MAN should be naturally applicable to any number of men. And this generally happens in the Arabic Language, where the simple form of the generic noun has no reference to number at all, though it may be restricted to either number: as تَمْرٌ "Date," which is the simple form applicable to one or many dates; or تَمْرَةٌ "A date," the form of the singular; or تَمَرَاتٌ "Dates," the form of the plural.

BUT it is not necessary to have recourse to analogy, in order to prove that the simple form of a generic noun, as MAN for example, has no reference to number at all; for if we examine the abstract sense of the noun, it will clearly appear to be significant of an idea to which number is by no means applicable. When I say of an individual that he is a MAN, I affirm nothing of him, which is not common to every individual of the same species; for the term MAN is applicable to all; and the sense of the term exists as perfectly in each individual, as it does in all the individuals comprised in the species.

It follows, therefore, *first*, that the sense of the term MAN includes nothing by which we can distinguish one individual from another; and, *secondly*, that it includes every thing which is essential

tial and common to all men. In other words, it denotes an idea very similar to that signified by **HUMAN NATURE**; for what is there, but human nature, which is essentially common to all men? When I see a stranger, I know him to be a man, because I perceive in him the common characteristics of human nature; and I apply to him the term **MAN**, because it is significant of those characteristics. As an individual, he has no doubt many characteristics by which he is distinguished from other men; but it is quite obvious that these are not comprised under the sense of the term **MAN**, because that term would then be applicable to some individuals, but could not possibly be applicable to all.

I SAY, therefore, that generic nouns, by their own nature, are not significant of any one or more individuals comprised under a given species; but merely of those general characteristics of the species, which are essentially common to every individual. Whence it follows that generic nouns are naturally applicable to any one or more individuals, having no reference to number at all; but they may be restricted to either number, according to the idiom of any given Language.

In our Language, the simple form of such nouns corresponds with the form of the singular number; and is therefore generally restricted to unity: as **ONE MAN**; or **MANY MEN**; &c. In the Arabic Language, the simple form of the noun is generally common to both numbers, as we have already seen; but there are many examples in which it has acquired a plural sense: as كَلَامٌ

“ Significant

“Significant words,” opposed to **كَلِمَةٌ** “A significant word,” and therefore synonymous with its plural **كَلِمَات**. By its own nature, the word **كَلِم**, being the simple form of the generic noun, should have been common to one or more significant words, and its restriction to plurality is therefore held to be an arbitrary consequence of general usage.

GENERIC nouns are restricted to unity, 1st. By adding the letter YA MOOSHUDDUD: as **رُومٌ** “The Grecians;” **رُومِيٌّ** “A Greeian;” **عَرَبٌ** “The Arabs;” **عَرَبِيٌّ** “An Arab;” &c. 2d. By adding the letter **تَاءُ الْوَحْدَةِ** or TA OF UNITY: as **عُنَابٌ** or **عُنَابٌ** “Grape seeds;” **عُنَابَةٌ** or **عُنَابَةٌ** “A grape seed;” **رُطَبٌ** “Moist dates;” **رُطَبَةٌ** “A moist date;” &c. 3d. By rejecting **تَا**, though the examples of this class are not numerous: as **كَمَّاءٌ** “Mushrooms;” **كَمَّاءٌ** “A mushroom;” **بَغَّالَةٌ** “Mule drivers;” **بَغَّالٌ** “A mule driver;” **جَمَّالَةٌ** “Camel drivers;” **جَمَّالٌ** “A camel driver;” &c.

Whether employed in the sense of the plural or singular number, the regimen applicable in Syntax to the simple form of a generic noun, is commonly that of the singular number. With regard to the discussion of such nouns in the same chapter that treats of the plural, that circumstance must be referred to the plural sense which they are so commonly found to denote.

I SHALL only add that generic nouns are easily distinguished from proper names, because they must be significant of general ideas. Thus the word **SUN**, though applicable only to a single object

object, is properly considered as a generic noun, because it denotes a general idea; that is to say, an idea which *might* exist in more objects than one. If, by a miracle, a hundred SONS should appear in the heavens, the term SUN would be equally applicable to all, and would be so applied by all mankind; a clear proof that the idea attached to that term is accidentally only, but not necessarily, restricted to one individual object. In this respect, it is precisely on a par with the word MAN, which I can apply, without the least danger of error, to every stranger who appears before me; whereas I cannot divine the proper name of a stranger, as JOHN or JAMES, because proper names convey no general ideas to the mind.

A PROPER name is therefore the arbitrary name of an individual object; and the acts of convention, as BAPTISM, are as numerous as the individuals to whom it may be applied. On the contrary, a generic noun is not the name of an individual object, but of such properties as may be conceived to belong, (in point of fact they may or may not belong,) to more than one individual object. It is obvious, therefore, that the application of generic nouns to any number of individual objects, implies no new acts of convention; because the properties signified by such nouns are necessarily and equally common to all; whence it follows that their application to all is determined by the same act of convention which determines their application to any single object.

CHAPTER FIFTEENTH.

SECTION FIRST.

الْكَلَامُ فِي التَّصْغِيرِ

ON THE FORMATION OF DIMINUTIVE NOUNS.

THE word *تَصْغِيرٌ* signifies "To diminish;" and the diminutive noun is termed *مُصَغَّرٌ*: as opposed to the *مُكَبَّرٌ* or UN-DIMINISHED NOUN. It is formed, 1st. to indicate the diminutive size of an object: as *رَجُلٌ* "A little man;" *كَلْبٌ* "A little dog;" &c. 2d. To indicate the absence of respect for an object, in which case, it implies contempt, and the operation is commonly termed *تَحْقِيرٌ*: as *رَيْدٌ* or *عَمِيرٌ* "A contemptible man having the name of ZYDE or AMR;" &c. 3d. To indicate paucity of number: as *دُرَاهِمَاتٌ* "A few dirhums;" *دِينَارَاتٌ* "A few deenars;" &c. 4th. To diminish the force and efficacy of a given attributive: as *ضَارِبٌ* "A beater;" *ضَوِيرٌ* "A gentle beater, or One who beats little;" *عَالِمٌ* "Learned;" *عَوِيلٌ* "Having a little learning;" &c. 5th. To diminish any portion of time or space: as *تَبَيَّلَ هَذَا* "A little before this;" *بُعِيدَ ذَلِكَ* "A little after that;" *تَحَيْتَ ذَلِكَ* "A little above this;" *فَوْقَ هَذَا* "A little below that;" &c. 6th. To indicate affection or endearment: as *يَا بَنِيَّ* "O my dear child;" *يَا أَخِيَّ* "O my dear brother;" &c. And finally, though rarely, to denote the awe or veneration inspired by an object: as *هَيْعَةٌ* "A calamity;" *وَيْيَعَةٌ* "An awful calamity;" which occurs in the following verse of LUBKED.

وكل

وَكُلُّ أُنَاسٍ سَوْفَ تَدْخُلُ بَيْتَهُمْ. دُ وَيَهِيَّةٌ تَصْفَرُّ مِنْهَا الْإِنَاسُ مِلَّ

AN awful calamity (Death,) will shortly enter the houses of all men, and render them livid to the fingers' ends.

R U L E F I R S T.

ALL declinable nouns presenting three letters, form the diminutive on the Measure **تُعَيْلٌ**; but the vowel ZUMMA may be optionally changed into KUSRA in the event of the occurrence of a medial YA. Examples: **رَجُلٌ** "A man;" **رَجِيلٌ** **قَوْسٌ** "A bow;" **قَوَيْسٌ** **نَابٌ** "The foreteeth;" **نَيْيَبٌ** **شَيْخٌ** "An old man;" **شَيْيِخٌ** **دَلْوٌ** "A bucket;" **دَلْوِيٌّ** **ظَبْيٌ** "A fawn;" **ظَبْيِيٌّ** &c. So, also, of compounded proper names; the diminutive being formed from the first component part of the name. Examples: **بَعْلَبَكٌ**; **بُعَيْلَبَكٌ**; **أَبُو عَمْرٍو**; **أَثْنَا عَشَرَ**; **خَمِيسَةَ عَشَرَ**; **خَمْسَةَ عَشَرَ**; **أَبِي عَمْرٍو** (originally **ثُنَيَّا عَشَرَ**): &c.

R E M A R K S.

THE preceding rule is not affected by the occurrence of the termination **تَا** of the feminine gender, though that letter is often retained in the diminutive: as **طَلْحَةٌ** "A man's name;" **طَلْحِيَّةٌ** &c. So, also, it is not affected by the occurrence of either ALIF of the feminine gender: as **حَبْلِي** "Pregnant;" **حَبِيلِي** **حُمُرَاءُ** "Red;" **حُمَيْرَاءُ** &c. Or by the occurrence of the terminations of the dual and plural number: as **هَنْيَدَاتُ** &c. Or by the occurrence of the relative YA MOOSHUDDUD: as **بَصْرِيٌّ** "Of or belonging to BUSRA;" **بُصَيْرِيٌّ** &c.

RULE

R U L E S E C O N D.

ALL nouns presenting four letters, whether radical or servile, form the diminutive on نُعْيَلِل. Examples: جَعْفَرُ "A man's name;" بُرَيْثُنْ "A bird's claw;" زُبَيْرُج "A ruddy cloud;" جَمَالُ "Beauty;" مَكْرِمُ "Favoring or Favored;" مَعْمَرُ "A man's name;" &c. And so, also, of quinqueliteral radicals, from which the final must be rejected. Examples: فَرَزْدَقُ "A cake of bread;" سَفَرَجَلُ "A quince;" جَعْفِيفَرُ for جَعْفِيرُ is anomalous and rare; and so is the preservation of the final radical in quinqueliterals: as سُغَيْرُجَلُ Measure نُعْيَلِلِل &c. Or the rejection of any other than the final radical: as قَدْ يَعْمُ regularly قَدْ يَعِلُ; Primitive قَدْ عَمِلُ "A large camel;" &c.

R U L E T H I R D.

Words presenting more than four letters, whether radical or servile, form the diminutive on نُعْيَلِل: provided the fourth letter shall not be LEEN servile, either before or after the rejection of letters, in order to the formation of the diminutive. Examples: جَحْجَبِي "The name of a tribe;" جَحْجِبُ (by the rejection of the short ALIF; قُرْ نَصَاءُ "A certain mode of sitting;" قُرْ يَغْصَاءُ (by the retention of the long ALIF;) &c.

R U L E F O U R T H.

BUT if the fourth letter be LEEN servile, the diminutive

is

is formed on **قَرَطَاسٌ** : **مِفْتَاحٌ** “A key;” **قَرِيطِيسٌ** “Paper;” **جَلَّوْزٌ** “A species of nut;” **جَلِيلِيزٌ** : &c. And so, also, if **LEEN** servile shall become the fourth letter, after the rejection of such letters as are not retained in the diminutive. Example: **خَدِيرِيسٌ** “Old wine;” **خَنْدَرِيسٌ** because **LEEN** servile becomes the fourth letter after the rejection of the letter **Noon**, which is not retained in **خَدِيرِيسٌ**; more commonly **خُنَيْدِرٌ**.

R U L E F I F T H.

THE termination **ALIF NOON** servile, occurring in the **مَكْبَرٌ**; is generally preserved in the **مُصَغَّرٌ**; because its preservation does not interfere with the formation of the measures of the diminutive. Examples: **زَعْفَرَانٌ** : **سُكَيْرَانٌ** “Drunk;” **سُكْرَانٌ** “Saffron;” **رُعَيْفِرَانٌ** : **أَفْعَوَانٌ** “A male serpent;” **أَفِيعِيَانٌ** : &c. Yet it will be changed into **YA NOON** in the diminutive formed from common substantive nouns, if it be changed into the same letters in the **سُنْتَهَى الْجُمُوعِ**; but not otherwise. Example: **سِرْحَانٌ** “A wolf;” Diminutive **سُرَّاحِينٌ**; not **سُرَّحَانٌ**; because the plural is **سُرَّاحِينٌ** as opposed to **ظَرْبَانٌ** “A civet cat;” Diminutive **ظَرْبَانٌ**; not **ظَرْبَانٌ**; because the plural is not **ظَرْبَانٌ**.

R E M A R K S.

PLURALS formed on the Measure **أَفْعَالٌ** retain **ALIF** in the diminutive, even though assumed as proper names. Example: **أَجْمَالٌ** “Camels;” **أُجَيْمَالٌ**; not **أَجِيمَيْلٌ** : &c. In op-

position to nouns singular, formed on the same measure ; because ALIF must then be changed into YA. Examples : أَتْصَادُ “ A broken spear ;” أَتَشَاجُ : أَتَشَاجُ : أَتَشَاجُ “ Semen virile cum semine muliebri mixtum ;” أَتَشَاجُ : &c.

R U L E S I X T H.

Nouns formed on the Measure فَعْلَى with TUNVEEN, form the diminutive on فَعْلِيلٍ ; originally فَعْلِيلٌ : as ذِ فَرَى “ A bone behind the ear ;” ذِ فَيْرَى ; originally ذِ فَيْرَى : since the Primitive ذِ فَرَى , originally ذِ فَرَى , is correlative to ذِ رَهْمٌ : &c. But if the measure of the primitive be فَعْلَى without TUNVEEN, (and both measures are often applicable to the same noun,) the diminutive is then فَعْلِيلَى : as ذِ فَرَى : ذِ فَيْرَى : &c. So, also, فَعْلَاءُ forms the diminutive فَعْلِيلٌ : as غَوَغَاءُ “ Noise ;” غَوَيْغَى : whereas فَعْلَاءُ forms فَعْلِيلَاءُ : as غَوَيْغَاءُ : &c.

R U L E S E V E N T H.

In the case of augmented trilaterals, either of two serviles may be rejected ; *first*, if the preservation of both be inconsistent with the formation of the diminutive ; and, *secondly*, if both shall appear to be of equal value. Examples : قَلَنْسَوَةٌ “ A cap ;” قَلَيْسِيَّةٌ or قَلَيْسِيَّةٌ : حَبْنَطَى “ A short man having a large belly ;” حَبْنَطُ ; or حَبْنَطُ originally حَبْنَطُ : &c.

R U L E E I G H T H.

BUT if one servile be more valuable than the other, it must be retained ; and those serviles are most valuable, which serve to distinguish

distinguish the parts of Speech ; as **MẒEM** at the beginning of an active or a passive participle ; &c. Examples : مُنْطَلِقٌ “ A goer ;” مُضَارِبٌ : مُغْتَسِلٌ “ A bather ;” مُضَيَّرٌ : &c. So, also, servile **MUDDA** must be retained when it follows the vowel **KUSRA** of the diminutive : as سُلْطَانٌ “ A prince ;” سُلَيْطَانٌ : &c.

R U L E N I N T H.

ALL serviles exceeding the number of two, must be rejected, if their preservation be inconsistent with the formation of the diminutive. Examples : مُقْعِنَسٌ : مُقْعِنَسٌ ; مُقْعِنَسٌ : مُقْعِنَسٌ ; &c. And serviles, however important, must be rejected in preference to radicals : as مُقْشَعِرٌ ; Diminutive مُقْشَعِرٌ ; not مُقْشَعِرٌ ; because **RA** is here radical not servile ; whereas the second **SEEN** is servile not radical in مُقْعِنَسٌ ; Diminutive مُقْعِنَسٌ ; not مُقْعِنَسٌ : &c. In the event of the rejection of a servile letter, in order to the formation of the diminutive, a penultimate **TA** may be introduced into the latter : as مُطِيلِقٌ for مُطِيلِقٌ : مُطِيلِقٌ for مُطِيلِقٌ : &c.

R U L E T E N T H.

AUGMENTED quinqueliterals form the diminutive by rejecting all the serviles and the final radical : as قَرَعْلَانَةٌ “ The name of an animalcule ;” قَرَعْلَانَةٌ : &c. Yet servile **MUDDA**, becoming the fourth letter in the primitive after the rejection has taken place, must be retained in the diminutive : as خَنْدَرِيسٌ “ Old wine ;” Diminutive خَنْدَرِيسٌ ; but more commonly خَنْدَرِيسٌ ; &c.

&c. It should be observed, however, that the diminutive is rarely and inelegantly formed from quinqueliteral nouns of any class, because it is always inelegant to reject radicals. In the event of its formation, the penultimate **YA** should be introduced : as سَفَرٌ جَلُّ “ A quince ; ” سُفَيْرٌ نَجٌّ ; which is less inelegant than سُفَيْرٌ جٌ : &c.

SECTION SECOND.

تَصْغِيرُ التَّرْخِيمِ

ON THE ABBREVIATED DIMINUTIVE.

THE term تَرْخِيمٌ signifies “ To cut off the tail ; ” but the diminutive to which that term has been applied, is formed from augmented nouns trilateral or quadrilateral, by the rejection of all the servile letters : as حُمَيْدٌ from أَحْمَدٌ or مُحَمَّدٌ : &c. So, also, radical letters are sometimes rejected in order to the formation of this noun : as اِبْرَاهِيمٌ “ A man’s name ; ” بُرَيْةٌ : اِسْمَاعِيلٌ “ A man’s name ; ” سَمِيعٌ : &c. FURRAA, and perhaps the schools of KOOFA, admit the formation of this noun, only in the case of proper names ; but it is not peculiar to proper names according to the general opinion of Grammarians, who form مَصْرُوفٌ from مَصْرُوفٌ or مَصْرُوفٌ : &c.

IN the event of its formation from nouns feminine by **TA** understood, that letter will be expressed in the diminutive : as سَعَادٌ “ A woman’s name ; ” سَعِيْدَةٌ , which would be converted into سَعِيْدٌ , if it should happen to become the proper name of a man. I have nothing more to observe on the nature of

this

this diminutive which is rarely observed to occur in the Language, being generally superceded by the ordinary form : as **وَابْرَاهِيمُ** ; or more commonly **أَسْمَاعِيلُ** : **بَرِيهِيمُ** ; **أَبِيرِيه** ; or more commonly **سَمِيعِيلُ** : &c.

SECTION THIRD.

PERMUTATION AND REJECTION OF LETTERS.

R U L E F I R S T.

THE feminine ALIF MUKSOORA, following four or more letters, must be rejected in the diminutive. Examples: **جَحْجَبِي** “The name of a tribe;” **حَوْلَا يَا : جَحْجَبِي** “The name of a village;” **حَوِيلِي** : &c. Whereas the feminine ALIF MUMDOODA remains: as **طَرِيْمَسَاء** “Darkness;” **طَرِيْمَسَاء** : &c. Either ALIF, not being a mark of the feminine gender, and being the fourth letter in the primitive, becomes **رَا** in the diminutive. Examples: **مَرْمِي** “Throwing;” **مَرْمِي** ; originally **مَرْمِي** : **أَرِيْطِي** “The name of a tree;” **أَرِيْطِي** ; originally **أَرِيْطِي** : **عَلِيْنِي** “A nerve in the neck;” **عَلِيْنِي** : &c. But if it be the fifth or any subsequent letter, it must be rejected: as **حَبْرَكِي** (like **سَفْرَجَل**) “A thick necked man;” **حَبِيرِك** : &c.

R U L E S E C O N D.

RADICAL letters rejected in the primitive, must be resumed in the diminutive, provided the number of letters retained in the former shall be less than three. Examples: **م** ; originally **م** : **قُل** ; originally **قُلَان** : **مَوِيَه** “Water;” **مَاء** ; afterwards **مَاء** : **لَغَوَة** “A word;” **لَغَوَة** ; originally **لَغَوَة** : **قُلَيْن** “Such a one;” **قُلَيْن** : &c.

لَغِيَّةٌ; or more rarely لَغِيَّةٌ; originally بَنُو "A son;"
 اِسْمٌ : اَخِيَّةٌ "A daughter;" originally اَخَوَةٌ; اُخْتُ : بِنْتِي;
 originally سَمُو "A name;" مَدٌ : سَمِيٌّ; originally مَنَدٌ
 "Since, or During;" مَنِيْدٌ. The primitive, in all these exam-
 ples, may be said not to exhibit more than two letters, because the
 feminine TA and the letter HUMZUTOOL WUSL are of no account.
 But if the primitive exhibit three or more letters, the rejected
 radicals will not be resumed: as اَنَا سٌ; originally اَنَا سٌ "Man-
 kind;" هَوَيْرٌ; هَاثِرٌ "A suspecter;" هَاثِرٌ; هَاثِرٌ : نَوَيْسٌ;
 more rarely هَوَيْثِرٌ or هَوَيْرٌ; originally هَوَيْوَرٌ: &c. It is
 to be observed, however, that Yoonoos and others admit the
 resumption of rejected radicals in all cases.

R U L E T H I R D.

Words originally consisting of two letters, assume, in the dimi-
 nutive, the letter YA: as مَن Who; or مَن From;
 اُنْ : مَنِيٌّ If; or اُنْ That; اُنِيٌّ: &c. And so, also,
 of words consisting of three letters, provided the original form
 of the final shall not be known: as دَنَا "Play;" دَنَا :
 &c. Yet مَن and اُن (and so of other examples of the same
 nature,) may double the final according to the opinion of some
 Grammarians: as اُنَيْنٌ : مَنَيْنٌ: &c.

R U L E F O U R T H.

Nouns presenting three letters, and feminine by the termina-
 tion TA understood, assume that letter in the diminutive: as
 هَنَدٌ "A woman's name;" هَنَيْدَةٌ: &c. And so, also, of
 nouns

nouns presenting more than three letters, provided the diminutive shall be formed by the rejection of all the supernumerary letters, but not otherwise: as سَعَاىُ "A woman's name;," سَعِيْدٌ: or سَعِيْدَةٌ by the TUSGHEEROOT TURKHEEM. Yet notwithstanding the rejection of the supernumerary letters, the termination TA will not be expressed in a diminutive formed from a primitive verbally masculine, yet common by sense to both genders, or even peculiar to the feminine gender: as عَا شِقُّ "A lover;," عُوْشِقٌ; more commonly عَا يَضُ: حَا يَضُ "Menstruous;," حُوْ يَضُ; more commonly حُوْ يَضُ: &c.

R U L E F I F T H.

A LETTER having suffered permutation in the Mookubbur, will be restored in the Moosughghur, provided the cause of the change shall cease to exist. Examples: بَابٌ; originally بَوْبٌ "A door;," بُوَيْبٌ; نَابٌ; originally نَيْبٌ "The foreteeth;," نَيْنِيْرٌ; originally دِنَارٌ "A deenar;," دِنْدَارٌ; originally دِنْدَارٌ: &c. In opposition to تَحْمَةٌ; originally وَحْمَةٌ "Indigestion;," Di- minutive تَحِيْمَةٌ; not وَحِيْمَةٌ; because (as we shall see in the sequel,) the cause of the change does not cease to exist.

R U L E S I X T H.

ALIF servile, being the second letter in the Mookubbur, must, in the diminutive, become wao: as ضَارِبٌ "A beater;," ضَوْرِبٌ: &c. And so, also, of permuted ALIF, if the original form shall not be known: as صَابَةٌ "The name of a tree;," صَوَيْبَةٌ: &c. Quiescent YA servile becomes wao in the same situation:

situation : as قَيْتَالُ “Mutual slaughter;” قُوَيْتَيْلُ : &c.
 The word بَيْضَةٌ “An egg;” forms its diminutive بُوَيْضَةٌ;
 and should have been regularly بَيْيُضَةٌ; yet the schools of Koofa
 optionally change a second radical YA into WAO : as شَيْخٌ “An
 old man;” شُوَيْخٌ or شَيْيْخٌ : &c.

R U L E S E V E N T H.

A THIRD ALIF becomes YA, unless rejected by the TUSHHEEROOT
 TURKHEEM : as حِمَارٌ “An ass;” حَمِيرٌ; more rarely حَمِيرٌ :
 &c. And so, also, WAO occurring as the third letter becomes
 YA; *first*, if it should happen to be the final radical : as تَوْرٌ
 “A bucket;” تَوْرٌ : and, *secondly*, if it should happen to be
 quiescent in the Mookubbub, whether radical : as مَعُونَةٌ “Assis-
 tance;” مَعِينَةٌ : or servile : as عَجُوزٌ “An old woman;”
 عَجِيزٌ : &c. Every moveable WAO, being the third letter, be-
 comes YA : as أَسْوَدٌ “Black;” أَسَيْدٌ “A
 stream;” جَدَيْلٌ : &c. Yet it may be retained in this situa-
 tion : as أَسْيَوْدٌ : &c. After the vowel KUSRA of
 the diminutive, every infirm letter is changed into YA : as
 تَرْقِيَةٌ “The collar bone;” تَرْقِيَةٌ : &c.

R U L E E I G H T H.

ONE of two YAs, following the diminutive YA, must be reject-
 ed : as صَبِيٌّ originally صَبِيُو “A child;” Diminutive صَبِيٌّ;
 originally صَبِيُو; the letter WAO being changed into YA,
 (because it follows KUSRA at the end of the word,) and afterwards
 rejected by this rule. So, also, YA Mooshuddud, not being a
 mark

mark of the relative noun, must be rejected when it follows **ya** Mooshuddud at the end of the diminutive: as **مَرْوِيٌّ** "Related;" Diminutive **مَرْوِيٌّ**; afterwards **مَرْوِيٌّ**; and finally **مَرْوِيٌّ** by this rule. But being a mark of the relative, it must be retained: as **غَرْوِيٌّ** "Warlike;" **غَرْوِيٌّ**: &c.

R U L E N I N T H.

HUMZUTOOL Wusl occurring in the primitive, must be rejected in the diminutive, because the following letter is there moveable. Examples: **امْرَأَةٌ** "A woman;" **مَرْيَّةٌ**; **ابْنٌ** "A son;" **بَنِيٌّ**: &c. Whereas the disjunctive **HUMZA** must be retained: as **أكْبَرُ** "Greater;" **أَصْغَرُ** "Smaller;" **أَصْغَرُ**: &c. Two radicals having changed places in the **MOOKUBBUR**, are not restored to their proper places in the **مُصَغَّر**: as **قَوْسٌ** "A bow;" Plural **قُوسٌ**; afterwards **تُسُوفٌ**; and finally **تُسُوفٌ** which forms its Diminutive **تُسُوفٌ**: &c.

R U L E T E N T H.

DIMINUTIVES not formed according to the preceding rules, are anomalous: as **رَجُلٌ** "A man;" **رَجِيلٌ**; irregularly **مَغْرِبٌ** "The West;" **مُغْرِبٌ**; irregularly **عُشْيَةٌ** "The close of day;" **عُشْيَةٌ**; irregularly **عُشْيَةٌ** "The night, from sun-set to the second watch;" **عُشْيَةٌ**; irregularly **عُشْيَانٌ** or **عُشْيَانٌ** "Slaves;" **عُشْيَانٌ**; irregularly **صَبِيَّةٌ** "Children;" **صَبِيَّةٌ**; irregularly **أَصْصِيَّةٌ**: &c. They say **أَتَيْتُكَ مَغْرِبَانَاتِ الشَّمْسِ** "I came to you near the close of day;" giving to the word

مَغْرِبٌ “The time or place of the setting of the Sun,” the form of the diminutive and of the plural number.

SECTION FOURTH.

OBSTACLES TO THE FORMATION OF THE DIMINUTIVE.

R U L E F I R S T.

THE diminutive is wanting in all nouns originally formed on the measure of a diminutive: as جَمِيلٌ “A small bird resembling a sparrow;” كَعْبَتٌ “A nightingale;” كُمَيْتٌ “A bay horse;” &c. Nor can it be formed from particles or numerals, unless they are employed as proper names; in which case, it is formed according to the rules already adduced: as مَنٌ ; حُمَيْسَةُ عَشَرَ ; خَمْسَةُ عَشَرَ : مَنِيْدٌ ; مُدٌ : مُنِيٌّ &c.

R U L E S E C O N D.

It cannot be formed from nouns or pronouns وَلَازِمُ الْبِنَاءِ that is to say, having no declension of case at all; but to this rule there are some exceptions: as ذَا That; Diminutive ذَاكَ : هَذَا : تِيًّا That; تَا : ذِيًّا : ذِيَانِ Those two; ذَانِ : تِيَّاكَ : تَاكَ : ذِيَّاكَ : أُولَءِ : أُولِيًّا Those; أُولِي : تِيَّانِ Those two; تَانِ : أَلَّذِيَّانِ Dual : أَلَّذِيَّ He who; أُولِيَّاءِ : Those; أَلَّتِي Plural : أَلَّتِيَّانِ Dual : أَلَّتِيَّاتُ Plural; Undiminished Plural أَلَّتِي.

R U L E T H I R D.

THE plural of paucity is preferred to the plural of multitude
in

in the formation of diminutive nouns; and thus غُلَيْمَةٌ "Little boys," is formed from غُلَمَةٌ the plural of paucity; not from غُلَامٌ the plural of multitude derived from the singular غُلَامٌ "A boy." Yet it may be formed from the perfect plural: as اَرْضُونَ; Primitive اَرْضَاتُ; غُلَيْبُونَ; Primitive اَرْضُونَ "Lands;" in which last, the masculine plural, being irregular, is superceded in the diminutive by the feminine plural. The word اَصِيلٌ "The evening," forms the plural of multitude اَصْلَانٌ; whence the diminutive اَصِيلَانٌ which is irregular in the general opinion; yet some Grammarians admit the analogous formation of the diminutive from those plurals of multitude, as اَصْلَانٌ, which present measures common to the singular number of nouns. As a proper name, the diminutive may be regularly formed from اَصْلَانٌ, and other plurals of multitude, according to the opinion of all Grammarians.

R U L E F O U R T H.

THERE are two forms of the verb, commonly termed صَيِّغَتَا التَّعْجِبِ, because both are employed to denote admiration. The first is مَا اَنْعَلَهُ : as مَا اَحْسَنَ زَيْدًا "How beautiful is ZYDE!" and the diminutive is very commonly formed from it, by analogy according to СЕРБУУН, though the rule is prescriptive in the general opinion. Examples: مَا اَحْسَنَ زَيْدًا "How admirable is the youth and beauty of ZYDE!" مَا اَمِيْلَحَ عَمْرًا "How admirable is the youth and grace of AMR!" &c. The second is اَنْعَلِ بِهِ : as اَحْسِنَ بِزَيْدٍ "How

“How beautiful is ZYDE!” Diminutive **أَحْسَنُ بَزِيدٍ** “How admirable is the youth and beauty of ZYDE!” which is analogous in the opinion of IBNO KYSAN, and prescriptive according to other Grammarians. In both cases, the diminutive, according to the **IRTISHAF**, indicates the youth of the admired object, and consequently tends to enhance the sense of admiration.

R U L E F I F T H.

WITH the exceptions stated in the preceding rule, the diminutive is never formed from verbs; nor can it be formed from participles and other nouns (the infinitive excepted,) having the government of verbs, when that government is called into action. We cannot therefore say **زَيْدٌ ضَوِيرٌ عَمْرًا**; though we may accurately say **زَيْدٌ ضَارِبٌ عَمْرًا**: but there is no error in **زَيْدٌ ضَوِيرٌ عَمْرًا**, because the diminished participle is here followed by the genitive case, and consequently does not assume the verbal government. The phrase **زَيْدٌ سَرِيرٌ سَخَا** derived from **زَيْدٌ سَائِرٌ سَخَا** “ZYDE will travel a furlong,” is held to be anomalous; but there is no anomaly in **أَعْجَبْنِي ضَرْبُهُ زَيْدًا** derived from **أَعْجَبْنِي ضَرْبَهُ زَيْدًا** “I was surprised at his beating ZYDE;” because the infinitive may be diminished, even though followed by the nominative or objective case. Nouns having the sense of verbs, as **حَسِبَ**: “It sufficeth,” never admit the form of the diminutive.

R U L E S I X T H.

THE diminutive cannot be formed, 1st. from the names
of

of the months or days of the week. 2d. From the words
 غَيْرٌ "Last night;" بَارِحَةٌ "Some;" بَعْضٌ "All;" كُلُّ
 "Other;" سَوَاءٌ "Equal;" &c. 3d. From nouns significant
 of paucity or abundance: as كَثِيرٌ "Much;" قَلِيلٌ "Little;"
 &c. And, *finally*, from the names of God, or the PROPHETS;
 since it is held impious to consider الْمُهَيَّمِنُ "The protector,"
 an attribute of the DEITY, as a diminutive formed from الْمُؤَمِّنُ
 "The protector;" though the change of HUMZA into هَا is of
 common occurrence in the Arabic Language.

CHAPTER SIXTEENTH.

الْكَلَامُ فِي النِّسْبَةِ

ON THE FORMATION OF RELATIVE NOUNS.

THE word نِسْبَةٌ signifies "Relation;" and the Relative
 Noun is termed مَنَسُوبٌ. It is generally formed from the names
 of Persons, Places, Countries, or Tribes, though it may be ac-
 curately formed from any species of nouns; and is known by the
 termination YA MOOSHUDDUD: as بِصْرِيٌّ "Of or belonging to
 BUSRA;" &c. It denotes an indefinite and general relation to
 the primitive, and is consequently applicable, like an English
 adjective, to all those nouns with which the primitive may hap-
 pen to have any sort of relation. The termination YA MOO-
 SHUDDUD, by which it is formed, is applicable, however, to other
 purposes: as أَحْمَرِيٌّ "Very red;" in which it conveys a
 superlative sense: رُومِيٌّ "A Grecian;" opposed to رُومٌ
 "The Grecians;" in which it restricts the primitive to the sin-

gular number. The following are the most important of the rules applicable to the formation of the Relative Noun.

R U L E F I R S T.

It rejects the letter TA of the feminine gender: as كَوْنِيُّ not كَوْنَتِيُّ “Of or belonging to KOOFA;” &c. And the terminations of the dual and plural number: as اِثْنَانٍ “Two;” عِشْرُونَ : اِثْنَيْ عِشْرِيْنِ “Twenty;” &c. Even proper names ending in ALIF TA, commonly reject that termination: as عَرَفَاتُ “The name of a mountain in MECCA;” opposed to بَحْرَاتُ “The name of a place;” Relative بَحْرَانِيُّ ; more rarely بَحْرِيُّ ; because, in the case of a proper name not ending in ALIF TA, the terminations are most commonly retained. The plural تَمَرَاتُ “Dates,” forms the Relative تَمَرِيُّ ; after the rejection of the medial FUT-HA, because it does not exist in the singular number; yet تَمَرَاتُ , as a proper name, would form the Relative تَمَرِيُّ ; that being a case in which the vowel FUT-HA must be retained.

R U L E S E C O N D.

A DOUBLE YA, following three or more letters at the end of a noun, must be rejected to make way for the double YA of the Relative; whence it follows that both nouns have the same form: as كُرْسِيٌّ “A chair;” Relative كُرْسِيٌّ ; &c. Yet, in the case of a servile followed by a radical YA, it is also optional to reject one of them, and change the other YA into WAO: as مَرْمِيٌّ “Thrown;” Relative مَرْمِيٌّ or مَرْمَوِيٌّ ; &c.

RULE

R U L E T H I R D.

THE second of two YAs, being Muksoor, must be rejected in the Relative, when followed by a final radical which is not infirm : as
 مَهِيْمٌ " Fascinating ; " : سَيِّدِي " A chief ; " سَيِّدٌ
 derived from هَيَّاهُ الْعَشَقُ " He was fascinated by love ; " &c.
 Yet : هَوَمٌ " He slumbered , " has the active participle مَهْوَمٌ ;
 Diminutive مَهْمِمٌ ; more rarely مَهْمِمٌ ; whence the Relative مَهْمِيْمٌ .

R U L E F O U R T H.

NOUNS of the نَا or IMPERFECT CLASS, being formed on any one of the Measures فَعِيلٌ , نَعِيْلٌ , نَعِيْلَةٌ , reject YA in the form of the Relative, and the final radical, becoming wao, bestows FUT-HA on the medial radical. Examples : غَنِيٌّ " Rich ; " : طَوِيَّةٌ : تَصَوِيٌّ " The name of a tribe ; " : غَنَوِيٌّ : اُمَوِيٌّ " The name of a tribe ; " : طَوَوِيٌّ : &c. So, also, تَحْيَةٌ forms the Relative تَحَوِيٌّ ; because, after the coalescence of the two YAs, it assumes a form similar to that of نَعِيْلَةٌ .

R U L E F I F T H.

NOUNS formed on either of the Measures فَعُولَةٌ or فَعِيْلَةٌ , reject the letters wao and YA, 1st. if the medial shall not be infirm ; and 2d, if the noun shall not be مُضَاعَفٌ . Examples : حَنْفِيٌّ " A man's name ; " : حَنْفِيَّةٌ " A man's name ; " : شَوَوَةٌ : شَوَوِيٌّ &c. As opposed to طَوِيْلَةٌ " Long ; " : حَرَوَرِيٌّ " The burning of thirst ; " : حَرَوَرَةٌ : طَوِيْلِيٌّ &c.

&c. The Measures **فَعُولٌ** and **فَعِيلٌ** generally retain **WAO** and **YA**: as **سَعِيدٌ**; **سَعِيدِي**; **تَبُولٌ**; **تَبُولِي**; &c. Yet there are some exceptions held to be anomalous: as **خَرِيفٌ** "Autumn"; **خَرَفِي**: &c.

R U L E S I X T H.

THE letter **YA** of the Measure **نَعِيلَةٌ** must be rejected, if the medial and final shall not be homogeneous. Examples: **جُهَيْنَةٌ** "The name of a tribe"; **سُوَيْقَةٌ**: **جُهَنِي** "A small market"; **عَيْنِي**: **عَمِينَةٌ**: **سُوَقِي** "The name of a tribe"; &c. As opposed to **مَدِيدَةٌ**; (Insignificant,) Relative **مَدِيدِي**: &c. The Measure **فَعِيلٌ** retains **YA**, without reference to any condition: as **فَقِيمٌ** "The name of a tribe"; **فَقِيمِي**: &c. Yet there are some anomalous exceptions to the rule: as **هَذَلِي**; **هَذَلٌ**: **قَرَشِي**; **قَرِيش**: &c.

R U L E S E V E N T H.

WORDS presenting three letters, change a medial **KUSRA** into **FUT-HA**. Examples: **نَمِرٌ** "A panther"; **نَمَرِي**: **إِبِلٌ** "A camel"; **إِبِلِي**; but not unfrequently **إِبِلِي**: **دُئِلٌ** "A man's name"; **دُؤَلِي**: &c. Nouns presenting four letters, retain **KUSRA** in the general opinion, but change it into **FUT-HA** according to some: as **تَغْلِبٌ** "The name of a tribe"; **تَغْلِبِي**: &c. In words of more than four letters, **KUSRA** must be retained: as **عَلَابُطٌ** "A large camel"; **عَلَابِطِي**: &c.

R U L E E I G H T H.

A FINAL ALIF, being the third letter, becomes **WAO**: as **رَحِي**
"A mill-

“A mill-stone;” رَحَوِيّ : عَمَا “A staff;” عَصَوِيّ : &c.
 And so, also, of a final ALIF being the fourth letter, provided
 it be original: as حَتَوِيّ “Even to;” sometimes
 حَتَّوِيّ or even حَتَّوِيّ. Or a permuted radical: as مَلْهَوِيّ
 “Play;” مَرْمَوِيّ “Throwing;” مَرْمَوِيّ. Or a
 servile introduced for the purpose termed اِلْحَاقِي : as اَرْطَوِيّ
 “The name of a tree;” اَرْطَوِيّ : &c. But ALIF, being a
 mark of the feminine gender, is commonly rejected in this situ-
 ation: as حَبْلَوِيّ “Pregnant;” حَبْلَوِيّ : sometimes, though
 rarely, حَبْلَوِيّ. And so, also, if it follow three moveable let-
 ters: as جَمَرَوِيّ “A good travelling camel;” جَمَرَوِيّ : &c.
 Or if it follow four or more letters: as مُرَامَوِيّ (Insignificant,
 مُرَامَوِيّ : حُبَارَوِيّ “A bustard;” حُبَارَوِيّ : مُصْطَفَوِيّ “A man's
 name;” مُصْطَفَوِيّ : &c.

R U L E N I N T H.

A RADICAL HUMZA, following ALIF servile, is generally re-
 tained, though sometimes changed into wao: as قَرَّاء “A rea-
 der;” قَرَّاءِيّ ; very rarely قَرَّاءَوِيّ : &c. But being a mark
 of the feminine gender, the letter HUMZA is generally changed into
 wao: as حَمْرَاء “Red;” حَمْرَاءَوِيّ ; but sometimes حَمْرَاءِيّ
 according to the authority of ABUO HATIM. The rejection of this
 HUMZA is anomalous: as جَلُولَاء “The name of a place;”
 جَلُولَاءَوِيّ : &c. Permuted HUMZA may be retained or changed
 into wao: as كِسَاء “A blanket;” كِسَاءَوِيّ or كِسَاءَوِيّ : &c.
 And so, also, of HUMZA introduced for the purpose termed

عِلْبَانِي as عِلْبَانُ "A nerve in the neck;" or
 عِلْبَانِي : &c. HUMZA radical or permuted, following per-
 muted ALIF, is generally retained : as نَأِي "Pain;"
 &c. And the exceptions are anomalous : as مَاءُ "Water;"
 مَائِي ; regularly مَائِي : &c.

R U L E T E N T H.

A FINAL YA, being the third letter, must be changed into WAO
 after KUSRA, and that vowel point becomes FUT-HA. Exam-
 ple: عَمِي ; originally عَمِي "Mentally blind;" &c.
 And so, also, after YA : as حَيِي "Living;" &c.
 But that letter, being permuted, must be restored to its original
 form : as طِي ; Relative طَوِي : &c. YA following three
 letters, may be rejected : as قَاضِي "A judge;" or
 changed into WAO, as قَاضَوِي : the preceding letter being
 rendered MUFTOON. Every subsequent YA must be rejected : as
 مُشْتَرِي "A purchaser;" &c.

R U L E E L E V E N T H.

A FINAL WAO, being the third letter, remains after ZUMMA,
 which is changed into FUT-HA : as سَرَوَة (Insignificant,)
 سَرَوِي : &c. But being the fourth or any subsequent letter, it
 must be rejected : as عَرَقَوَة "The cross-bar of a bucket;"
 عَرَقَوِي sometimes, though rarely, عَرَقَوِي "The
 hinder part of the head;" &c.

R U L E T W E L F T H.

YA following servile ALIF, and followed by the doubled ra

of

of the Relative, becomes HUMZA: as سِقَايَةٌ "A measure of wine;" sometimes, though rarely, سِقَاوِي : &c. After permuted ALIF, it may be retained or changed into HUMZA or WAO: as رَايٌ "Understanding;" رَايِي ; or رَائِي ; or رَاوِي ; &c.

R U L E T H I R T E E N T H.

THE letters WAO or YA, following a quiescent letter at the end of a word, generally form the Relative without any change; except the rejection of the feminine TA, if it should happen to occur. Examples: سَاوَةٌ : ظَبِيٌّ or ظَبِيَّةٌ "A deer;" سَاوِيٌّ "The name of a city;" &c. The exceptions are anomalous: as بَدَوِيٌّ "A desert;" in which the medial receives FUT-HA. And the rule does not operate, 1st. on words presenting YA MOEDGHUM: as حَيٌّ (See Rule 10th:) and 2d. on ALIF followed by YA: as سِقَايَةٌ (See the preceding rule.) It should be observed, however, that some Grammarians analogously form رِشَوِيٌّ : ظَبِيَّةٌ from رِشَوِيٌّ : ظَبِيَّةٌ from رِشَوَةٌ : &c. whereas بَدَوِيٌّ from بَدُوٌ without TA, is held to be anomalous by general consent.

R U L E F O U R T E E N T H.

WORDS of two letters, presenting a LKEN, double that letter in the Relative Noun: as لَوِيٌّ "If;" &c. But if the LKEN be YA, that letter becomes MUFTOOH, and the second YA becomes WAO: as كَيَوِيٌّ "When;" كَيِيٌّ : نَيَوِيٌّ "In;" &c. And if the LKEN be ALIF, the second ALIF becomes HUMZA:

as مَا ثِيَّةٌ : whence مَا ثِيٌّ "What?" مَا : لَا ثِيٌّ "Not;" لَا sometimes مَا هِيَّةٌ "The nature of any thing." The word لَا تٌ "The name of an idol," forms لَا ثِيٌّ; sometimes لَا وِيٌّ; or even لَا هِيٌّ among those who consider لَا هَةً as the original form of the noun.

R U L E F I F T E E N T H.

WORDS of two letters, presenting a final of the sound or healthy class, also double the final letter, unless they are employed as proper names. Examples : كَمْ : whence كَمِيٌّ : "How many?" كَمِيَّةٌ "The quantity, number, or value of any thing;" لِمَ : "Why?" دَلِيلٌ لِمِيٌّ or لِمِيَّةٌ : as دَلِيلٌ لِمِيٌّ "A proof in which we argue from cause to effect;" opposed to دَلِيلٌ اِنْمِيٌّ "A proof in which we infer the cause from the effect;" the word اِنْمِيٌّ, being formed from اِنَّ "Verily." In proper names, the second letter would not be doubled, as كَمْ ; كَمِيٌّ : &c.

R U L E S I X T E E N T H.

WORDS presenting two letters after rejection, will resume the rejected letter in the Relative, provided, 1st. that the medial shall be originally moveable; 2d. that the rejected letter shall be the final; and 3d, that after rejection, the word shall not exhibit HUMZUTOOL WUSL. Examples : أَخٌ ; originally أَخُوٌ "A brother;" سَتٌ : أَخَوِيٌّ ; originally سَتَةٌ "The rectum;" &c. So, also, the rejected letter must be resumed in the case of a نَا قِص having lost the primal radical : as شِيَّةٌ ; originally وَشِيَّةٌ "Printing a garment;" Relative وَشَوِيٌّ : because

because the medial receives FUT-HA, and the final YA is changed into WAO. But the rejected letter will not be resumed, if the final radical, being retained, shall belong to the sound or healthy class: as عَدَى ; originally وَعْدٌ “A promise;” سَعَى : سَعَى ; originally سَهَى “The rectum;” سَهَى : &c.

R U L E S E V E N T E E N T H.

WITH the exception of the cases stated in the preceding rule, the resumption of the rejected letter is always optional, but never necessary. Examples: دَمٌ “Blood;” originally دَمُو ; Relative دَمَوِي or دَمَوِي ; because the word is نَا قِص , having lost the final, not the primal radical: or ابْنٌ “A son;” originally بَنُو ; Relative ابْنَوِي or ابْنَوِي : because ابْنٌ , having lost the final, afterwards assumes HUMZUTOOL WUSL: &c. So, also, we have اسْمٌ “A name;” originally اسْمِي or اسْمِي : اسْمِي “The rectum;” originally اسْمِي : اسْمِي or اسْمِي : اسْمِي “The mouth;” (originally فَمٌ) originally فَمِي or فَمِي : فَمِي or فَمِي : &c.

R U L E E I G H T E E N T H.

THE medial of a relative in which rejected letters have been restored, necessarily assumes the vowel FUT-HA: as حَرٌ ; originally حَرٌ “Pudendum mulieris;” حَرَجِي : &c. Except in the case of words which belong to the class termed مُضَاعَف : as رَبٌّ ; originally رَبٌّ “Few;” رَبِّي : &c. This is the general opinion, but AKUFUSH retains the quiescent mark in all cases: as حَرٌ ; Relative حَرَجِي : &c. The word اِخْتٌ , originally اِخْوَةٌ “A sister,” forms اِخْوِي : as بِنْتُ , ori-

ginally

7 W

ginally

ginally ^{بَنَوْتُ} “A daughter,” forms ^{بَنَوِي} by the 16th Rule. Yet YOONOOS retains the feminine TA brought in exchange of a radical letter, and therefore forms ^{بَنَّتِي} ; ^{أُخْتِي} &c. So, also, ^{كَيْتُ} and ^{ذَيْت} “Thus and thus,” originally ^{كَيْتَة} and ^{ذَيْتَة}, form ^{كَيْتِي} and ^{ذَيْتِي} according to YOONOOS, and ^{كَيَوِي} or ^{ذَيَوِي} in the general opinion. The word ^{كَلَّمَا}, originally ^{كَلَّوِي} “Both,” forms optionally ^{كَلَّتِي} or ^{كَلَّتَوِي} ; sometimes ^{كَلَّتَاوِي} or ^{كَلَّوِي} : &c.

R U L E N I N E T E E N T H.

A PLURAL not employed as a proper name, must be generally restored to the form of the singular : as ^{كُتُبِي} not ^{كِتَابِي} “Of or belonging to books ;” &c. But proper names having the form of the plural, retain that form in the relative noun : as ^{مَدَائِنِي} “The name of a city ;” Relative ^{مَدَائِنِي} ; opposed to ^{مَدَائِن} the plural of ^{مَدِينَة} “A city,” which forms the Relative ^{مَدَنِي} : &c. It should be observed, however, that anomalous plurals do not resume the form of the singular, and therefore ^{مَحَاسِن} the plural of ^{حُسْن} “Beauty,” forms the Relative ^{مَحَاسِنِي} ; very rarely ^{حُسْنِي}. So, also, ^{كَلَاب} the plural of ^{كَلْب} “A dog,” sometimes forms the Relative ^{كَلَابِي} ; *first*, because the Measure ^{فِعَال} is common to the singular as well as to the plural number ; and, *secondly*, because it admits the plural to be formed from it : as ^{حِمَار} ; Plural ^{أَحْمَرَة} ; ^{كَلَاب} ; Plural ^{أَكْلَبَة} : &c.

RULE

R U L E T W E N T I E T H.

COMPOUNDED proper names, not being connected by the relation of the genitive case, form the relative by the rejection of the second component part of the name. Examples: بَعْلَبَكُّ "The name of a city"; تَابَطُ شَرَا : بَعْلِي ; خَمْسَةُ عَشَرَ : تَابَطِي ; &c. This is the general opinion, but some Grammarians reject, optionally, either component part of the name: as بَعْلِي or بَكِّي : &c. And others retain both parts: as بَعْلَبَكِّي ; sometimes, though rarely, بَعْلِي بَكِّي by giving the double تاء to each. The word كُنْتُ "I was;" forms the Relative كُنْتِي sometimes, though rarely, كُنْتِنِي "An egotist; Or one who employs habitually the word كُنْتُ; that is to say, talks of himself."

R U L E T W E N T Y - F I R S T.

COMPOUNDED proper names connected by the relation of the genitive case, generally reject the second component part of the name; but either part may be rejected: as تَيْمِي or اِمْرَئِي "Of or belonging to اِمْرَأُ الْقَيْسِ." Yet the first component part, being a كُنْيَة or Patronymic name, must be rejected: as اِمْرَئِي "Of or belonging to اِبْنُ عُمَرَ" &c. And so, also, if it be common to many proper names: as رَسُولِي "Of or belonging to رَسُولُ" &c. Sometimes, too, the relative is formed on فَعْلَمِي by selecting two letters from each of the two component parts of the name: as عَبْقَسِي : عَبْدُ الشَّيْخِ from عَبْشَمِي from عَبْدُ الْقَيْسِ : &c. Or the first may furnish three letters,

letters, while the second supplies but one letter : as عَبْدَرِي from عَبْدُ الرَّيِّ : &c.

CONCLUSION.

It would be easy to insert many examples of the irregular formation of the relative noun : as ذَهْرٌ "Time;" Relative ذَهْرِيٌّ : "An old man;" رِيٌّ "The name of a city;" Relative رَايِيٌّ : &c. but these are omitted for the sake of brevity. The same cause has also induced me to omit many observations of no great importance, which might have been annexed to each of the preceding rules ; and it remains only to notice a species of substantive nouns formed from the primitive by adding a doubled TA followed by the letter TA : as اِنْسَانٌ "A man;" اِنْسَانِيَّةٌ "Humanity;" &c. Such nouns may be formed by analogy, *first*, from all participles active and passive : as خَادِمٌ "A servant;" خَادِمِيَّةٌ "Service; or The act of serving;" مَخْدُومٌ "Served;" مَخْدُومِيَّةٌ "Service; or The being served;" in a passive sense : &c. and, *secondly*, from simple attributives of every species : as اَحْمَرٌ "Red;" اَحْمَرِيَّةٌ "Redness;" حَسَنٌ "Beautiful;" حَسَنِيَّةٌ "Beauty;" &c. They are also formed, by the authority of prescription, from many substantive nouns and other words : as رَجُلٌ "A man;" رَجُولِيَّةٌ "Manhood;" طِفْلٌ "A child;" طِفْلُوِيَّةٌ "Childhood;" هُوَ "He ; or It;" هُوِيَّةٌ "Existence ; or It-ism;" &c. And though considered as a species of the relative noun, they are invariably significant of the name of an attribute ; whence it follows, in my apprehension,

apprehension, that they might be assigned to the class of infinitives. The reader is aware that the correlatives of the active participle (Page 296 of this volume,) have been considered, by some Grammarians, as a species of the *مَنْسُوب* or Relative Noun.

CHAPTER SEVENTEENTH.

الْكَلَامُ فِي الْمَذَكَّرِ وَالْمُؤَنَّثِ

ON THE GENDERS OF NOUNS.

ALL Arabic nouns are either masculine or feminine, and those are generally masculine which have no termination to mark the feminine. The terminations of the feminine gender are three : namely, the letter TA, which is a separable termination : as *ضَارِبَةٌ* “A beater;” and the two ALIFS termed *مَقْصُورَةٌ* or Short : as *حَبْلِيَّ* “Pregnant;” *دُنْيَا* “Nearer;” &c. and *مَمْدُودَةٌ* or Long; in which case, it is represented by HUMZA following ALIF : as *صَحْرَاءُ* “A field;” *نَفْسَاءُ* “A woman having born a child within 40 days;” &c. The two ALIFS are not separable, and those attributives in which they occur, have the masculine formed on other Measures : as *أَكْبَرُ* “Greater ; or Greatest;” Feminine *عَظِيمًا* “Thirsty;” Feminine *عَظِيمًا* “Perplexed;” Feminine *حَيْرَانًا* : &c.

R U L E F I R S T.

THE letter TA is applicable, by analogy, 1st. to the feminine gender of all participles, active and passive, to whatever conjuga-

tion they may happen to belong. Examples: ضَارِبٌ “A beater;” مَضْرُوبٌ : ضَارِبَةٌ “Beaten;” مُتَكْرِمٌ : مُضَرَّوْبَةٌ “Favoring; or Favored;” مُكْرِمَةٌ : &c. 2d. To the intensive superlative of those participles: as ضَرَّابٌ “A great beater;” ضَرَّابَةٌ : &c. 3d. To all simple attributives, those only excepted, which do not admit the mark TUNVEEN: as كَرِيمٌ “Noble;” حَسَنٌ : كَرِيمَةٌ “Beautiful;” حَسَنَةٌ : &c. 4th. To all relative nouns: as بَصْرِيٌّ “Of or belonging to BUSRA;” بَصْرِيَّةٌ : &c.

R U L E S E C O N D.

It is rarely applicable, by the authority of prescription, (not by analogy as maintained at KOOFA,) to certain substantive nouns significant of males among animals, in which case, it forms the female sex. Examples: امْرَأٌ “A man;” امْرَأَةٌ “A woman;” رَجُلٌ “A man;” رَجُلَةٌ “A woman;” غُلَامٌ “A boy;” غُلَامَةٌ “A girl;” أَسَدٌ “A lion;” أَسَدَةٌ “A lioness;” &c. It is to be observed, however, that the sexes among animals, in the case of substantive nouns not common to both genders, are usually distinguished by different names.

R U L E T H I R D.

INANIMATE nouns exhibiting the termination TA, are all feminine: as ظُلْمَةٌ “Darkness;” حِكْمَةٌ “Wisdom;” &c. And that termination may be understood where it is not expressed: as in the case of دَارٌ “A house;” which is held to be feminine by TA understood, because that letter must be assumed in the Diminutive دَوْرَةٌ : &c.

RULE

R U L E F O U R T H.

THE ISMOOT TUFZEEL, formed on the Measure **أَفْعَلُ**, has the feminine formed on **فُعْلَى** : as **أَكْبَرُ** “Greater ; or Greatest;” **أَدْنَى** “Nearer ; or Nearest;” **دُنْيَا** : &c. And the simple attributive on **أَفْعَلُ**, forms the Feminine **فُعْلَاءُ** : as **سَوْدَاءُ** “Black;” **أَسْوَدُ** : **بَيْضَاءُ** “White;” **أَبْيَضُ** : **حَوْرَاءُ** “Having large fine eyes;” **أَحْوَرُ** : &c.

R U L E F I F T H.

THE Measure **فَعْلَانُ** regularly forms **فَعْلَانَةٌ** : as **تَذْمَانُ** “Penitent;” **تَذْمَانَةٌ**. But **فَعْلَانُ** without **TUNVEEN**, forms **فُعْلَى** : as **سَكْرَانُ** “Drunk;” **سَكْرَى** : or **فَعْلَاءُ** : as **حَيْرَانُ** “Perplexed;” **حَيْرَاءُ** : &c. The same attributive occasionally admits of either Measure : as **عَطْشَانُ** “Thirsty;” **عَطْشَانَةٌ** : **عَطْشَى** : &c.

R U L E S I X T H.

INANIMATE nouns ending in either **ALIF** not radical, must be assigned to the feminine gender : as **بُشْرَى** “Glad tidings;” Measure **فُعْلَى** : **صَحْرَاءُ** “A field;” Measure **فَعْلَاءُ**. In opposition to **مَرْمَى** “Throwing;” Measure **مَفْعَلُ** : **نُحْوَاءُ** “The howl of a dog or a wolf;” Measure **فُعَالُ** : because the final is radical in either noun.

R U L E S E V E N T H.

PLURALS, with the exception of the masculine form of the perfect plural, are universally treated as nouns of the feminine gender : as **أَقْوَالُ صَحِيحَةٌ** “Correct observations;” &c. And, in op-
position

position to all other nouns, the numerals, from THREE up to NINE, form the masculine by the assumption of TA, and the feminine by the rejection of that letter : as **أَرْبَعَةُ رِجَالٍ** “Four men;” **أَرْبَعُ نِسَاءٍ** “Four women;” &c.

R U L E E I G H T H.

THE names of Places, Countries, Cities, &c. are universally common to both genders, but the feminine gender will be generally preferred in the case of all those nouns which end in TA, or in either ALIF servile. Examples: **الْبَصْرَةُ** “BUSRA;” **الصَّيْنُ** “CHINA;” &c. It is almost unnecessary to state that the genders of animals are determined by nature, without regard to the termination at all : as **طَلْحَةُ** “A man’s name,” which is masculine : **زَيْنَبُ** “A woman’s name,” which is feminine : &c.

R U L E N I N T H.

THE letters of the Alphabet are common to both genders ; and so, also, are the names of particles : as **فِي** “In;” &c. Generic plurals, distinguished from the singular number only by the presence or absence of TA, are also common to both genders : as **بَنَاتٌ مُخَضَّبَاتٌ** or **بَنَاتٌ مُخَضَّبَاتُ** “Fingers tinged with a species of red dye;” &c.

R E M A R K S.

BESIDES being a mark of the feminine gender, the letter TA is applicable to many purposes of speech, some of which I shall notice here : namely, 1st. It serves to restrict to unity a generic name :

name: as **دُرٌّ** “Pearl;” **دُرَّةٌ** “One pearl;” **ضَرْبٌ** “Beating;” **ضَرْبَةٌ** “One blow;” &c. 2d. To convert the individual into the species, though this is of rare occurrence in the Language: as **كَمٌّ** “One mushroom;” **كُمَّةٌ** “Mushroom;” &c. 3d. To form the plural from the singular number: as **بَعَّالٌ** “A mule driver;” **بَعَّالَةٌ** “Mule drivers;” &c. and of this nature is the phrase **رِجَالُ بَصْرِيَّةٍ** “Men of BUSRA;” as opposed to **رَجُلٌ بَصْرِيٌّ** “A man of BUSRA;” &c. 4th. To supply the omission of a substantive noun: as **نَبِيْحَةٌ** for **شَاةٌ نَبِيْحَةٌ** “A scarified goat;” &c. 5th. To augment the superlative sense of a noun, in which case it still continues to be applicable to males: as **عَلَّامٌ** “Very learned;” **عَلَّامَةٌ** “Most exceedingly learned;” &c. Of the two ALIFS, I have nothing to remark, except, that whether servile or not, the long may be changed into the short ALIF when the measure of a verse shall happen to require it: as **مِرَا** for **مِرَاءٌ** “Strife, or Contention;” &c. And, on the contrary, the change of the short into the long ALIF, though held admissible in KOOFA, has been condemned by the schools of BUSRA.

C O N C L U S I O N .

MANY attributives exhibiting the terminations of the feminine gender, are nevertheless accurately applicable to males: as **لَوْمَةٌ** “A great reproacher;” &c. And so, also, many attributives not exhibiting those terminations, may yet be accurately applied to females: as **إِمْرَأَةٌ مُّحِبٌّ وَعَا شِقُّ لِرِزْوَجِهَا** “A

woman fond of her husband;" &c. There are, too, a considerable number of substantive nouns irregularly feminine; and a good many more, irregularly common to both genders. Of these I submit to the inspection of the reader, all that I have been able to discover in the Language; but the Dictionary probably contains many more.

ALPHABETICAL TABLE OF NOUNS IRREGULARLY FEMININE.

[The words marked with an Asterisk in this table, though generally held to be feminine, are common to both genders, according to the *Kamoos*.]

The west wind.	دَبُورٌ	21	A fox.	نَعْلَبٌ	11	The name of a mountain.	أَجَاٌ *	1
Armour.	دِرْعٌ *	22	Hell.	جَحِيمٌ	12	The ear.	أُذُنٌ	2
A bucket.	دَلْوٌ *	23	The south wind.	جَنُوبٌ	13	Land.	أَرْضٌ	3
Armour.	دِرَاعٌ *	24	Hell.	جَهَنَّمَ	14	A hare.	أَرَنْبٌ	4
The sun.	دُكَّاءٌ	25	Fighting.	حَرْبٌ *	15	The rectum.	إِسْتٌ	5
A bucket.	دَلْوٌ	26	Hot winds blowing at night.	حُرُورٌ	16	A snake.	أَنْعَى	6
Any number of camels from 3 to 10.	دَوْدٌ	27	A hyena.	حَضَا جُرٌ	17	Vapour.	أَلٌ *	7
Gold.	دَهَبٌ *	28	Wine.	خَمْرٌ *	18	A well.	بَيْرٌ	8
The foot.	رِجْلٌ	29	The little finger.	خِنْصِرٌ	19	The third finger.	بِنْصِرٌ	9
A mill-stone.	رَحَى	30	A house.	دَارٌ *	20	A dragon.	تُعْبَانٌ	10

A boat.	فُلْكٌ *	59	The morn- ing breeze.	صَبَا	45	A well.	رَكِي	31
The west wind.	قَبُول	60	A hyena.	ضَبْع	46	The soul.	رُوح *	32
A step.	قَدَم	61	White honey.	ضَرْب *	47	The wind.	رِيح	33
A well.	قَلِيب *	62	A rib.	ضِلْع	48	The joints of the wrist, &c.	زَنْد	34
A bow.	قَوْس *	63	An idol.	طَاغُوت	49	The rectum.	سَتَّة	35
A large cup.	كَأْس	64	Prosody.	عَرُوض	50	A pair of trousers.	سَرَاوِيل *	36
The liver.	كَبِد *	65	A staff.	عَصَا	51	Hell.	سَعِير	37
The shoul- der.	كَتِف	66	The arm.	عَضُد	52	Hell.	سَقَر	38
The sto- mach of a sheep.	كَرْش	67	A spider.	عَنْكَبُوت *	53	Hot winds blowing in the day.	سَهْم	39
The palm of the hand.	كَف	68	The eye.	عَيْن	54	The teeth.	سِن	40
Flame, or Hell.	لَطَى	69	A demon.	غُول	55	The leg.	سَاق	41
Salt.	بَلَح *	70	An ax.	فَأْس	56	Death.	شَعُوب	42
A water wheel.	مُجَنُّون	71	The thigh.	فَخِذ	57	The north wind.	شَمَال	43
A large sling.	مُنْجَنِيْق *	72	Paradise.	فِرْدَوْس *	58	The sun.	شَمْس	44

The soul.	نَفْسٌ	77	The morn- ing breeze.	نَسِيمٌ	75	A razor.	مَوْسَى*	73
The hip- bone.	وَرَكٌ	78	A shoe.	نَعْلٌ	76	Fire.	نَارٌ*	74
	An oath.	يَمِينٌ	80	The hand.	يَدٌ	79		

**ALPHABETICAL TABLE OF NOUNS IRREGULARLY COM-
MON TO BOTH GENDERS.**

Barley.	شَعِيرٌ	21	The womb.	رَحِمٌ	11	The thumb.	إِثْمَامٌ	1
A measure of quantity.	صَاعٌ	22	A road.	سَبِيلٌ	12	Trousers, or drawers.	إِزَارٌ	2
A road.	عِرَاطٌ	23	Travelling at night.	سُرَى	13	A finger.	إِصْبَعٌ	3
Goodness, or virtue.	صَلَاحٌ	24	A knife.	سِكِّينٌ	14	Mankind.	بَشَرٌ	4
The side of the neck.	صَلَائِفٌ	25	Armour.	سِلَاحٌ	15	The breast, or nipple of a woman.	ثَدْيٌ	5
The middle hour be- tween sun- rise and the meridian.	ضَحَى	26	Dominion.	سُلْطَانٌ	16	A locust.	جَرَادٌ	6
A road.	طَرِيقٌ	27	Peace.	سَلَامٌ	17	A wing.	جَنَاحٌ	7
The hinder part of any thing.	عَجْزٌ	28	A ladder.	سَلَمٌ	18	A state or condition.	حَالٌ	8
A bridal feast.	عُرْسٌ	29	The heavens	سَمَاءٌ	19	A shop.	حَانُوتٌ	9
Honey.	عَسَلٌ	30	A market.	سُوقٌ	20	A young lamb.	خَرْنَبٌ	10

The night. (at day's fe- minine.)	لَيْلٌ	41	A stone for pounding drugs.	فَهْرٌ	36	An eagle.	عُقَابٌ	31
Musk.	مِسْكٌ	42	A kettle.	قِدْرٌ	37	The heel.	عَقِبٌ	32
The intes- tines.	مِعَى	43	The back of the neck.	تَقَا	38	A scorpion.	عَقْرَبٌ	33
A honey bee.	نَحْلٌ	44	The feet of sheep ; &c.	كُرَاعٌ	39	The neck.	عُنُقٌ	34
A date tree.	نَخْلٌ	45	The tongue.	لِسَانٌ	40	A horse.	فَرَسٌ	35

CHAPTER EIGHTEENTH.

SECTION FIRST.

الْكَلَامُ فِي التَّوْقِفِ

ON PUNCTUATION.

THE word **تَوَقَّفَ** signifies "To stop," whether in an active or a neuter sense; and, as a term of Grammar, it may be said to indicate a pause in a sentence, marked by certain specific changes applicable to the word **PAUSED ON**, which is commonly termed **مَوْقُوفٌ عَلَيْهِ**. Thus if I say **جَاءَنِي زَيْدٌ** "ZYDE came to me," we have a complete sentence which must be followed by a pause of the voice; but there is no **WUKF**, because the word **زَيْدٌ** has suffered no alteration by which that pause can be determined. But it is optional to substitute **جَاءَنِي زَيْدٌ** for **جَاءَنِي زَيْدٌ**; depriving the noun **ZYDE** of the double vowel point, for the express purpose of marking the pause; and this deprivation furnishes an example of what is meant by the term

7 Z

WUKF,

WUKF, that term being rarely applied, except as significant of such alterations, the nature of which it is the object of this section to explain.

IN poetry, the rules of WUKF are very commonly of necessary application: as **وَقَعُ الشَّوَاثِبِ شَيْبٌ** “My grey hairs are to be traced to the calamities which I have endured;” **وَالِدٌ هَرَبًا لِلنَّاسِ قُلَّبٌ** “And truly man is subject to the caprices of fortune;” &c. For if we read **شَيْبٌ** for **شَيْبٌ**; and **قُلَّبٌ** for **قُلَّبٌ**; it is obvious that the measure of the verse will be wholly destroyed. So, also, the rules of WUKF are very commonly and elegantly applied to measured prose: as **قُلْتُ لَهُ مَا أَغْزَرَوْبَلَكُ** “I said to him, how abundant is the rain (or fertility) of your genius!” **فَقَالَ وَالشَّرْطُ أَمْلَكَ** “To which he replied, it is incumbent on men to perform their engagements;” &c. For though it would be no error to substitute **وَبَلَكُ** for **وَبَلَكُ**, and **أَمْلَكَ** for **أَمْلَكَ**, yet there is no doubt that the two latter are preferable, and that the Language is indebted for much harmony and variety of cadence, to the judicious application of the rules of WUKF, occasionally restrained or permitted to operate, according to the taste of a skilful reader. In conversation, too, the rules of WUKF are optionally and very commonly observed by the Arabs, apparently with a view to the advantages of brevity, by rejecting terminations, the utterance of which is not necessary to prevent obscurity. The Arabs have treated the rules of WUKF at considerable

derable length; but many of their observations are remarkably trivial, and the following are the only rules which I think it necessary or useful to submit to the reader.

R U L E F I R S T.

NOUNS ending in the termination **ة** of the feminine gender, change that letter into **ها** quiescent, through all the cases: as **قَائِمَةٌ** for **قَائِمَةً** “A man’s name;” **طَلْحَةٌ** for **طَلْحَةً** “Standing;” &c. Thus we say, **هَذِهِ امْرَأَةٌ قَائِمَةٌ** “This is a woman standing;” **رَأَيْتُ امْرَأَةً قَائِمَةً** “I saw a woman standing;” **مَرَرْتُ بِامْرَأَةٍ قَائِمَةٍ** “I passed by a woman standing;” &c. It is to be observed, however, that the letter **ت** of the words **أُخْتُ** “A sister,” **بِنْتُ** “A daughter,” &c. supplies the place of the rejected final, and is not therefore considered as a mark of the feminine gender. These words, in a state of **WUKF**, form **أُخْتُ** or **بِنْتُ**, for **أُخْتٍ**; and **أُخْتَا** or **بِنْتَا** with **ALIF**, for **أُخْتَا** or **بِنْتَا** with **TUNVEEN**.

R U L E S E C O N D.

NOUNS not feminine by the termination **ت**, reject a final vowel point, whether double or single; except only in the objective case, where **TUNVEEN** is necessarily changed into **ALIF**. Thus **زَيْدٌ** becomes **زَيْدًا** as **هَذَا زَيْدٌ**; **مَرَرْتُ بِزَيْدٍ**; &c. And **رَأَيْتُ زَيْدًا** becomes **رَأَيْتُ زَيْدًا**; &c. So, also, we say **رَأَيْتُ الْقَمَرَ** “I saw the moon;” **طَلَعَ الْقَمَرُ** “The moon rose;” **أُقْسِمُ بِالْقَمَرِ** “I swear by the moon;” because there is here no **TUNVEEN**, whence it happens that **ALIF** is not assumed in the objective case.

RULE

R U L E T H I R D.

IN a state of WUKF, verbs ending in a moveable letter generally lose the last vowel point: as زَيْدٌ ضَرَبَ “ZYDE beat: &c. But the letter NOON KUFEEFA must be rejected in favor of ALIF if it follow FUT-HA: as اِضْرِبْ for اِضْرِبَنَّ “Do thou certainly beat;” And in favor of WAO after ZUMMA: as اِضْرِبُوا for اِضْرِبُونَ; or YA after KUSRA: as اِضْرِبِي for اِضْرِبِينَ &c.

R U L E F O U R T H.

A VOWEL point applicable to the letter HUMZA, may be accurately transferred to the preceding letter: as هَذَا الْخَبْرُ “This is the thing concealed;” مَرَرْتُ بِالْخَبْرِ; رَأَيْتُ الْخَبْرَ; &c. the word being originally خَبْرٌ. And so, also, in the case of any other letter; provided, *first*, that the transferred vowel point shall not be FUT-HA; *secondly*, that the preceding letter shall be a quiescent of the sound or healthy class; *thirdly*, that it shall not be MOODGHUM; and, *finally*, that the operation shall not give birth to an ugly measure: as نَعْلٌ for example, which is not recognised in the Language at all. Thus we say هَذَا بَكْرٌ; originally بَكْرٌ: or مَرَرْتُ بِبَكْرٍ; originally بَكْرٍ: &c. But we cannot say هَذَا حَبْرٌ for رَأَيْتُ بَكْرًا; nor can we say هَذَا حَبْرٌ for نَعْلٌ “This is ink;” because حَبْرٌ gives the Measure نَعْلٌ which is inadmissible.

R U L E F I F T H.

WHETHER in a state of WUKF or not, the letter هَا, termed سَكْتَةٌ or SILENT, is necessarily added to words presenting but one letter,

letter, after having suffered the rejection of all the rest: as رَ for رَ “See thou;” قِ for قِ “Preserve thou;” &c. So, also, it is necessarily added (in the absence of ALIF,) to the Interrogative مَا What? when following a noun by which it is governed in the genitive case: as مِثْلُ مَعَا أَنْتَ “What like are you?” &c. Whereas the insertion of هَا is optional only, but not necessary, if that word follow a preposition: as عَلَا مَعَا or عَلَى مَعَا On what? بِمَعَا or بِمَعَا By what? &c. It is also optional, after certain pronouns conjunctive or disjunctive: as عَلَا مَعَا for هُوَ He, or It; هِيَ for هِيَ She, or It; عَلَا مَعَا for غُلَامِي “My slave;” نَصَرَ نَبِيَّ for نَصَرَ نَبِيَّ “He assisted me;” &c.

CONCLUSION.

I SHALL only further remark that the pronoun لِي of the second person singular feminine, is sometimes changed into SHEEN, whether in a state of WUKF or not: as مَا حَالُكِ for مَا حَالُكِ “What is your condition?” and thus MUJNOON, addressing a fawn, and speaking of his mistress, has the following lines: عَيْنَاكِ عَيْنَاكِ وَجِيدُكِ جِيدُكِ “Your eyes and your neck resemble hers;” سَوَى أَنْ عَظْمَ السَّاقِ مِنْ مِثْلِ رَقِيبُكِ “But the bone of her leg is more slender than yours.” Perhaps, indeed, there are no changes incident to words in a state of وَتْف, which may not be occasionally observed to occur, also, in a state of وَصْل; that is to say, where there is no pause in the sentence at all. I omit, among other things equally

trivial, an account of what is termed **اِسْكَانٌ مُّقَارِنٌ بِرَوْمٍ**, where the vowel point originally applicable to the letter rendered quiescent, is indistinctly uttered, not wholly suppressed: and **اِسْكَانٌ مُّقَارِنٌ بِاِشْمَاغٍ**, where, though the vowel ZUMMA is not uttered, the lips are closed, as if in the act of pronouncing that vowel point.

SECTION SECOND.

اِلْتِقَاءُ السَّاكِنَتَيْنِ

THE JUNCTION OF TWO QUIESCENT LETTERS.

R U L E F I R S T.

Two following quiescent letters may accurately occur in a state of WUKF: as **قَالَ زَيْدٌ** for **قَالَ زَيْدٌ** “ZYDE said;” &c. So, also, we may have a LEEN followed by a letter doubled under the sign TUSHDEED: as **دَوَابٌّ** “Cattle;” **تُمُوْدٌ** “It was stretched or extended;” **خَوِيصَّةٌ** the diminutive of **خَاصَّةٌ** “Particular;” &c. The word **دَوَابٌّ** (and so of other similar examples,) becomes **دَوَاب** in a state of WUKF, and thus presents three following quiescent letters; namely, the letter ALIF and the double BA. In the cases not comprised under this rule, the occurrence of two following quiescent letters requires the treatment about to be specified.

R U L E S E C O N D.

THE first letter must be generally rejected, if it shall happen to be MUDDA preceding a letter not doubled under the sign TUSHDEED. Examples: **خَفْ** “Fear thou;” **بِعْ** “Sell thou;”

ك

أَكُونُ ; اَيْبَعُ ; اِخْوَفُ “Be thou;” originally كُنْ

Yet if the second letter shall happen to belong to another word, the rejection takes place in utterance only ; but not in writing : as تَغْرُوا الْجَيْشَ “You fear the tribe;” تَخْشَى الْقَوْمَ “You fight the army;” تَرْمِي الْهَدَفَ “You shoot arrows at the butt;” pronounced تَغْرُ لْجَيْشَ ; تَرْمِلْ هَدَفَ ; تَخْشَلَقَوْمَ &c. The corroborative Noon termed *KHUFFEFA* or *LIGHT*, is also rejected, when followed by another quiescent letter : as لَا تُهَيِّنَ الْفَقِيرَ “Do not despise the poor;” &c.

R U L E T H I R D.

If the first quiescent shall neither be *MUDDA* nor the corroborative Noon, it must receive a vowel point : as اِخْشَوْا اللَّهَ “Fear God;” (originally اِخْشَوْا the masculine plural;) اِخْشَى اللَّهَ “Fear God;” (originally اِخْشَى the feminine singular;) &c. Yet the vowel point is sometimes given to the second quiescent letter : as اِنْطَلَقْ for اِنْطَلَقْ originally اِنْطَلِقْ “Go thou;” &c. The question, what vowel point is to be given to one of two letters previously quiescent? is determined by the adage اَلْسَا كُنْ اِذَا حَرَّكَ حَرَّكَ بِاَلْكَسْرِ “A quiescent letter to be rendered moveable, must receive the vowel *KUARA*;” but though the fact is very generally true, there are, nevertheless, some exceptions which form the subject of the following rules.

R U L E F O U R T H.

THE first quiescent being the letter *MERM* following *ZUMMA* as a mark

mark of the plural number, whether in disjunctive pronouns, or in the pronominal terminations applicable to verbs, must receive the vowel ZUMMA: as أَنْتُمْ “You;” أَنْتُمْ الْفُقَرَاءُ “You are poor;” جِئْتُمْ “They are virtuous;” هُمْ الصَّالِحُونَ “They;” هُمْ “You came;” جِئْتُمْ الْيَوْمَ “You came to-day;” ضَرَبْتَكُمْ “I beat you;” ضَرَبْتَكُمْ الْأَمْسَ “I beat you yesterday;” &c. N. B. WAO is understood, though not expressed in these pronouns: as أَنْتَ “Thou;” Dual أَنْتُمَا; Plural أَنْتُمْ; originally أَنْتُمُو: and so, also, of all the rest.

R U L E F I F T H.

THE first quiescent may optionally receive ZUMMA or KUSRA, when the second quiescent is followed, in the same word, by ZUMMA inherent, not accidental. Example: قَالَتْ اْخْرُجْ “She said, Go out.” For though the two quiescents, namely تَا and خَا, are in different words, yet the second quiescent, namely خَا, is followed by ZUMMA in the same word. So, also, they say قَالَتْ اَغْزِيْ (originally اُغْزِيْ “Fight thou,” in the feminine singular;) because ZUMMA is understood, though not expressed after GHAIN. Yet KUSRA necessarily supercedes ZUMMA in قَالَتْ اَرْمُوا; (originally اِرْمِيْوَا;) because ZUMMA is accidental, not inherent or essential to MERM; having previously belonged to the letter YA. So, also, they say اِنْ اَلْحُكْمُ اِلَّا لِلّٰهِ “Authority belongs to God alone;” not اِنْ اَلْحُكْمُ; because the LAM of اِنْ, which is the second quiescent, is followed by ZUMMA, not in the same, but in another word, namely the word حُكْم. The first quiescent is the

the letter Noon of the negative **أَنْ**. ZUMMA is preferred to KUSRA, (though both are accurate,) in **إِخْشَوْا اللَّهَ**; because **WAO** follows FUT-HA as a mark of the plural number:

R U L E S I X T H.

THE letter Noon of the word **مِنْ**, followed by the definitive **أَلِ**, necessarily receives the vowel FUT-HA: as **مِنْ الْقَوْمِ** “From the tribe;” **مِنْ الْآنَ** “From this time;” sometimes contracted into **مِلَقَوْمٍ**; **مِلَانٍ**: &c. So, also, in verbs of the class termed **مُضَاعَف**, followed by the feminine pronoun **هَا**, as **رُدَّهَا** “Repel her;” &c. But the same verbs, followed by **هُ**, require ZUMMA: as **رُدَّهُ** “Repel him.” And followed by another quiescent letter, the vowel KUSRA must be applied: as **رُدَّ الْقَوْمَ** “Repel the tribe.” In all other cases, FUT-HA and KUSRA are optionally applicable to such verbs: as **فَرَّ يَا زَيْدٌ** “Flee O ZYDE.” And ZUMMA also, if the aorist be MUZMOOM in the medial: as **مُدِّ** “Prolong thou;” &c.

SECTION THIRD.

أَلَا مَالَةٌ

THE RULES OF IMALA.

: THE word **أَلَا مَالَةٌ** literally signifies “The causing of one thing to incline to another;” and, in its technical sense, it means “The giving to FUT-HA a sound approaching to that of KUSRA;” in consequence of which, a subsequent ALIF acquires a sound approaching to that of YA: as **كِتَابٌ** KITABOON A BOOK, optionally uttered as if it were written **كِتَيْبٌ** KITEBOON; &c.

R U L E F I R S T.

IMALA is generally optional in the case of all words presenting the letter ALIF followed by the vowel KUSRA لَا زِم or INHERENT: as عَالِمٌ for عَالِمْ “Learned;” نَزِيلٌ for نَزَالِ “Alight thou;” &c. But if the vowel KUSRA be عَارِض or ACCIDENTAL, it must be applicable to the letter RA, otherwise IMALA is inadmissible: as مِنْ دَارٍ for مِنْ دِيرٍ “From a house;” in which KUSRA is accidentally applicable to RA, being merely a mark of the relative case.

R U L E S E C O N D.

IMALA is generally optional in the case of all words presenting KUSRA followed by ALIF, not directly, but after the intervention of one letter: as كِتَابٌ for كِتَيْبٌ “A book;” &c. Or of two letters, the first being quiescent: as وَجَدَانٌ for وَجْدَيْنٌ “Finding;” &c. So, also, of ALIF brought in exchange for YA: as سَيْلٌ for سَالٌ; originally سَيْلٌ; “It flowed;” &c. Or in exchange for WAO moveable by the vowel KUSRA: as كَادٌ for كَيْدٌ; originally كَوْدٌ; “He was near doing so and so;” &c.

R U L E T H I R D.

IMALA is optionally applicable to ALIF directly following YA: as سَيْلٌ for سِيَالٌ “The name of a place;” &c. And so, also, though one letter intervene between them: as شَيْبِيٌّ for حَيَوَانٌ “The name of either of two tribes;” حَيَوَانٌ for حَيَوَانٌ “An animal;” &c. Or two letters, the second being هَا following FUT-HA: as بَيْنَهُمَا for رَأَيْتُ يَدَ هِيَ “Between them;” رَأَيْتُ يَدَ هِيَ “I saw her hand;” &c.

RULE

R U L E F O U R T H.

IMALA is optionally applicable to the letter ALIF occurring in one form of inflexion, when that letter is changed into YA MUFTOOH in any other inflexion of the same word. Examples: نَا عَا for نَا عِي “He claimed;” because نَا عَا becomes نَا عِي in the passive voice: حَبْلِي for حَبْلِي “Pregnant;” because حَبْلِي becomes حَبْلِيَات in the plural number.

R U L E F I F T H.

ONE IMALA having taken place according to rule, becomes occasionally the cause of another IMALA in the same word. Thus: كِتَاب becomes كِتَيْب by rule 2d; and كِتَابَا (the accusative case in a state of WUKF,) may optionally become كِتَيْبِي; the first IMALA being the cause of the second.

مَوَانِعُ الْإِمَالَةِ

OBSTACLES TO THE RULES OF IMALA.

R U L E F I R S T.

THE letter ALIF, occurring on either side of RA not moveable by the vowel KUSRA, is not generally subject to the rules of IMALA: as رَاحِم (not رَاحِم) “Shewing mercy;” كَرَام “Generous men;” حِمَار “An ass;” &c. Yet RA followed by ALIF, does not, in this case, prevent IMALA; *first*, if ALIF were originally ~~was~~ MUKSOOR: as رَاحِم for رَاح; originally رَاح; “He was pleased:” *secondly*, if it were YA: as رَاحِم for رَاح; originally رَاح; “He prevailed:” and, *finally*, if it become YA in any other inflexion of the same word: as سَرِي for سَرِي “He travelled by night;” because the form of the passive is سَرِي: &c.

RULE

R U L E S E C O N D.

THE letters termed مُسْتَعْلِيَّةٌ, namely هَا, غَيْنٌ, صَادٌ, prevent IMALA, *first*, if they occur on either side of ALIF: as خَا لَدٌ (not خَيْلَدٌ) “A man’s name;” غَالِبٌ “Prevailing;” بَا خِلٌ “Covetous;” شَا غِلٌ “Giving occupation;” &c. *Secondly*, if they follow ALIF after the intervention of one, or even of two letters: as سَالِحٌ “A species of snake;” مَنَافِيخٌ the plural of مَنَفَاخٌ “A black smith’s bellows;” &c. And, *finally*, if followed by ALIF, provided they are moveable, and only one letter intervenes between them: as صَلَاحٌ “Rectitude;” غُلَامٌ “A boy;” &c. Yet these letters cannot prevent IMALA in خَا فٌ “He feared;” originally خَوْفٌ: طَابٌ “It was pleasant;” originally طَيِّبٌ: and صَفَاٌ “It was pure;” Passive صُفِيَ: just as IMALA is not prevented in رَا حٌ &c. as already stated in the preceding rule. So, also, ALIF, directly followed by RA MUKSOOR, admits IMALA, notwithstanding the occurrence of a preceding مُسْتَعْلِيَّةٌ: as خَارِجٌ for خَيْرِجٌ “Going out;” &c.

R U L E T H I R D.

THE particles لَكِنَّ EVEN TO, حَتَّى NOT, لَا OR, يَا YES, بَلَى BUT, admit IMALA: as لَيْكِنَّ, حَتَّى, لِي, يِي, بَلَى. And so, also, we have مَتَى for مَتَى THAT; ذِي for ذِي WHEN; اَنَّى for اَنَّى WHENCE; ضَرَبْنَا for ضَرَبْنِي “He beat us;” ضَرَبَهَا for ضَرَبَهَا “He beat her;” &c. And ثِي تِي بِي for ثَا تَا بَا; &c. through all the letters of the Alphabet ending

ending in ALIF, though some of them exhibit a مَانِع or "Obstacle:" as طَا or طِي or ظَا or ظِي ; &c. With these exceptions, indeclinable words are not generally subject to the rules of IMALA.

SECTION FOURTH.

اَتَكَلَّمُ فِي الْاِبْدَالِ

ON THE PERMUTATION OF CERTAIN LETTERS.

THE letters termed HOOROOFOOL IBDAL, because they are subject to occasional permutation, are fourteen: namely هَمْزَةٌ طَاءُ ضَادُ زَا دَالُ جِيمُ تَاءُ يَاءُ وَاوُ اَلِفُ comprised in the phrase اَنْجَدْتُهُ يَوْمَ صَادَانَ زُطَّ "I assisted him on the day when he was attacked by the tribe زُطَّ;" an Arabic corruption of جَيْتَ which is the name of a tribe in HINDOOSTAN. Those who have learnt the rules of permutation, coalescence, and rejection, are aware of the most important changes of letters, which are observed to occur in the Arabic Language; but there are some permutations to which those rules are not applicable, and these, therefore, I am now to detail.

R U L E F I R S T.

In the case of two following homogeneous letters, the second, being quiescent, is pretty commonly changed into YA; not by analogy, but by the authority of usage. Examples: اِيْتَمَمْتُ for اِيْتَمَمْتُ "I obeyed such a one;" or more literally, "accepted of him as my IMAM;" اَمَلْتُ الْكِتَابَ for اَمَلْتُ الْكِتَابَ

“I wrote the letter;” &c. It is to be observed, however, that **اِمْلَأُ** though synonymous with **اِمْلَأُ** “Writing a letter,” is verbally unconnected with it, according to the opinion of certain Grammarians.

R U L E S E C O N D.

IN the case of three following homogeneous letters, the third is pretty commonly changed into **ra**, provided the first and second shall coalesce together under the sign **TUSHDEED**. Examples:

قَصَّصْتُ الْأَظْفَارَ for **قَصَّيْتُ الْأَظْفَارَ** “I cut my nails;”

تَقَضَّضَ الْبَازِي for **تَقَعَّى الْبَازِي** “The hawk descended from the air;” &c. In the case of substantive nouns, (not infinitives,) formed on the Measure **فِعَالٌ**, the first of two homogeneous letters is also pretty commonly changed into **ra**. Exam-

ples: **دِينَارٌ** “A deenar;” **قِيرَاطٌ** “A carat;” originally **دِينَارٌ**; Plural **دِنَانِيرٌ**; **قِيرَاطٌ**; Plural **قِرَارِيطٌ** &c.

R U L E T H I R D.

A QUIESCENT **سَيْن** or **صَاد** followed by **دَال**, may be analogously changed into **زَا**. Examples: **يَزْدُلُ** for **يَسْدُلُ** “He loosens his garment, or lets it hang down;” **يَزْدُقُ** for **يَعْدُقُ** “He speaks truth;” &c. The same permutation is analogously applicable to **SEEN**, following **JEBB**, or followed by **RA**: as **جُرْتُ** for **جُسْتُ** “I went about in search of any thing;” Infinitive **جَوْسٌ** “To search;” **سِرَاطٌ** for **زِرَاطٌ** “A road;” &c.

RULE

R U L E F O U R T H.

THE letter SEEN, followed by طَاء غَيْن خَاء or قَاف may be analogously changed into صَاد. Examples: صَخَّرَ مِنْهُ for سَخَّرَ مِنْهُ "He ridiculed him;" سَعَبٌ for صَعَبٌ "Hunger;" سَقَرٌ for صَقَرٌ "Hell;" &c. And though another letter may intervene between them, the same permutation is observed to occur: as صَلَخَ الشَّاةَ for سَلَخَ الشَّاةَ "He skinned the goat;" صِرَاطٌ for سِرَاطٌ "A road;" &c.

R U L E F I F T H.

THE letter NOON quiescent, followed by BA, is necessarily changed in utterance, though not in writing, into MEEM: as يَنْبُوعٌ (pronounced عَمْبُرٌ) "Amber;" يَمْبُوعٌ (pronounced عَمْبُرٌ) "A fountain;" &c. And the letter LAM of the definitive اَلْ, is said to suffer, generally, the same permutation, according to the dialect of بَنُو طَى as لَيْسَ مِنَ الْمُبِرِّ الْمَصِيَامُ فِي الْمَسْفَرِ: بَنُو طَى originally لَيْسَ مِنَ الْمُبِرِّ الْمَصِيَامُ فِي الْمَسْفَرِ "It is not virtue to fast on a journey;" because the duty of keeping the fast of RAMAZAN, is declared not to extend to travellers.

TABLE OF EXAMPLES SHEWING THE IRREGULAR PERMUTATIONS APPLICABLE TO CERTAIN LETTERS OF THE ALPHABET.

MEANING.	PERMUTED FORM.	ORIGINAL FORM.		MEANING.	PERMUTED FORM.	ORIGINAL FORM.	
A woman's name.	أَسْمَاءُ	وَسْمَاءُ	2	One.	أَحَدٌ	وَحَدٌ	1

MEANING.	PERMUTED FORM.	ORIGINAL FORM.		MEANING.	PERMUTED FORM.	ORIGINAL FORM.	
The fifth.	الْخَامِسُ	الْخَامِسُ	16	Fire.	نَارُ	نَارُ	3
The sixth.	الْسَّادِسُ	الْسَّادِسُ	17	A habit.	شَيْمَةٌ	شَيْمَةٌ	4
Frogs.	الْضَّفَادِئُ	الْضَّفَادِئُ	18	The waves ; or fulness of the sea.	عَبَابُ	عَبَابُ	5
A tree.	شَجَرَةٌ	شَجَرَةٌ	19	Have you seen ?	هَلْ رَأَيْتَ	هَلْ رَأَيْتَ	6
A small tree.	شُجَيْرَةٌ	شُجَيْرَةٌ	20	He fears.	يَوْجَلُ	يَوْجَلُ	7
A prohibitor.	نَهَى	نَهَى	21	He despairs.	يَأْسُ	يَأْسُ	8
A wild beast's den.	تَوَلَجَ	تَوَلَجَ	22	I read.	قَرَأْتُ	قَرَأْتُ	9
Opposite.	وَجَاهُ	وَجَاهُ	23	I performed ablutions.	تَوَضَّأْتُ	تَوَضَّأْتُ	10
Abstinence from sin.	وَقْوَى	وَقْوَى	24	Man.	إِنْسَانُ	إِنْسَانُ	11
He suffered by famine.	أَسْنَى	أَسْنَى	25	Men.	أَنَاسِيْنُ	أَنَاسِيْنُ	12
The edges of cloth.	ذُعَالِبُ	ذُعَالِبُ	26	Hares.	الْأَرَانِبُ	الْأَرَانِبُ	13
A thief.	لِصٌّ	لِصٌّ	27	Foxes.	الْتَّعَالِبُ	الْتَّعَالِبُ	14
A bason.	طَسْتُ	طَسْتُ	28	The third.	الْتَّلَاثِي	الْتَّلَاثِي	15

MEANING.	PERMUTED FORM.	ORIGINAL FORM.		MEANING.	PERMUTED FORM.	ORIGINAL FORM.	
White clouds in the beginning of summer.	بَنَاتُ مَخْرٍ	بَنَاتُ بَخْرٍ	38	A man's name.	عَلِجُ	عَلِيُّ	29
The mouth.	نَمُ	فَوَهُ	39	Evening.	عَشَجُ	عَشِيُّ	30
Of or belonging to SUN-AA.	صَنْعَانِيُّ	صَنْعَاوِيُّ	40	The tribe assembled.	اِجْدَمَعَ	اِجْتَمَعَ	31
Perhaps.	لَعَنَ	لَعَلَّ	41	A thin membrane between the navel and pubes.	مَرِيْدَاءُ	مَرِيْطَاءُ	32
I poured.	هَرَقْتُ	اَرَقْتُ	42	Removing, or Putting away.	اِبْعَاطُ	اِبْعَانُ	33
Thou.	هِيَاكَ	اِيَّاكَ	43	He slept on his side.	اِلْطَجَعَ	اِصْطَجَعَ	34
Verily you are standing.	لَهْدَكَ قَائِمُ	لَا تَذَكَ قَائِمُ	44	Little evenings.	اَصِيْلَانُ	اَصِيْلَانُ	35
Is ZYDX going?	هَزِيدُ مَنْطَلِقُ	اَزِيدُ مَنْطَلِقُ	45	The origin of any thing, or the flower of youth; &c.	شَلَخُ	شَرْخُ	36
If you do it, I will do it.	هَنْ فَعَلْتُ فَعَلْتُ	اَنْ فَعَلْتُ فَعَلْتُ	46	The fingers.	بَنَامُ	بَنَانُ	37

CONCLUSION.

It remains to be remarked that the permutation of one letter into another is discovered in various ways: as 1st. by a reference to the root or primitive: and thus WAO not ALIF is the medial radical in قَوْلُ "He spoke;" because it occurs in قَوْلُ "Speech." 2d. By a reference to some one or other of the de-

rivative forms: as فَمٌ “The mouth;” originally نَوَةٌ; because it forms the plural أَنْوَءٌ : مَاءٌ “Water;” originally مَآءٌ; because it forms the diminutive مَوِيَّةٌ. 3d. By comparing one derivative with another, both being derived from the same root: as تَرَاثٌ “Inherited property;” originally وُرَاثٌ; because the verb is تَرِثُ not تَرِثُ. 4th. By a reference to common usage; the letter least commonly employed being accounted a permutation of the other letter: as اَللَّعَالِي “Foxes;” originally اَللَّعَالِبُ; because the latter is most generally used. 5th. By a reference to the measure of the word; that letter being accounted original which is most consistent with the analogy of the Language: as هَرَّاقٌ “He poured;” originally أَرَّاقٌ; Measure أَذْعَلٌ: because, if we suppose هَا to be the original letter, the measure is هَفْعَلٌ not أَذْعَلٌ; and the former has no existence in the Language at all. It may be added that the permutation, No. 29, 30, of the preceding table, is only admissible in a state of WUKF: as خَالِي عَوِيْفٌ وَأَبُو عَلِيٍّ “My maternal uncles are Oowif and Abou Alee;” اَلْمَطْعِمَانِ اللَّحْمَ بِالْعِشِيِّ “Who feed men with flesh (or practice the most generous hospitality) in the evening.” It would be easy but useless to illustrate in verse many of the other permutations marked in the table: as (No. 15) تَدْمَرِيَوْمَانِ وَهَذَا الثَّلَاثِي “Two days are passed, and this is the third:” وَأَنْتَ بِأَهْجَرَانٍ لَا تَبَالِي “Yet still you persist in your absence from me.” The word أَصْيَالٌ is a diminutive

diminutive formed from أَصْلَاتُ the plural of أَصِيلُ “The evening.”

SECTION FIFTH.

الْكَلَامُ فِي الْقَلْبِ

ON THE TRANSPOSITION OF LETTERS.

THE transposition of radical letters occurs pretty frequently in the Arabic Language, but is not subject to the operation of any rules.

Examples: بِئْرٌ “A well;” Plural أَبَارٌ; Measure أَنْعَالٌ; afterwards أَبَارٌ; Measure أَعْقَالٌ; نَائٍ “Being remote;” Verb يَنْأَى; afterwards نَاءٌ; Measure يَفْعَلُ فَعَلَ; afterwards نَاءٌ; Measure نَعْلٌ; وَجْهٌ “The face;” Measure يَقْلَعُ قَلَعَ; afterwards يَنْأَى; afterwards جَوْهٌ; and then irregularly جَاهٌ “Dignity;” Measure وَجِيهٌ “A man of dignity;” since the derivative is عَقْلٌ; afterwards قَوْسٌ “A bow;” Plural قُوسٌ; Measure نُعُولٌ; afterwards قُوسٌ; Measure قُلُوعٌ; and finally قَسِيٌّ by the rule of وَاحِدٌ originally دُلُوءٌ; Page 428 of this Volume. “One;” Measure فَاعِلٌ; afterwards أَنْحَادِيٌّ; Measure رَيْثٌ “A white deer;” Plural أَرَامٌ; Measure أَنْعَالٌ; afterwards أَرَامٌ; Measure دَارٌ “A house;” Plural أَدْوَرٌ; Measure أَضْحَلُّ; afterwards آدُرٌ; Measure أَغْلَلَّ; afterwards أَضْحَلَّ “The clouds dispersed;” Measure أَنْعَلَّ; afterwards أَضْحَلَّ; afterwards لَعَمْرِي “I swear by my life;” afterwards رَعِمَنِي by the transposition of LAM and RA. يَيْسٌ “He despaired;” Measure نَعِلٌ; afterwards أَيْسٌ; Measure عَقْلٌ; شَى

شَيْءٌ "A thing;" Collective Plural شَيْئاً; Measure فَعْلَانِ : afterwards أَشْيَاءُ; Measure لَفْعَانِ : &c.

IN most of the preceding examples, the transposed form is easily determined by adverting to other inflexions of the same word, in which the letters are not transposed : and thus the root بَشَرٌ "A well," proves the transposition of letters in its plural أَبْشَارٌ : as the derivative وَجِيهٌ "A man of dignity," proves the transposition of letters in its primitive جَاهٌ "Dignity." But if we suppose the absence of this proof, there are other modes by which the question may be determined: namely, 1st. The rare occurrence of the transposed form : as اِمْتَضَحَلَّ more commonly اِضْمَحَلَّ "The clouds dispersed." 2d. The non-application of the rules of permutation : as اَيْسَسَ "He despaired;" which ought regularly to have become اَسَسَ if the letters had suffered no transposition. And, finally, the imperfect declension (termed in Grammar مَتَعُ الصَّرْفِ) of a word perfectly declinable on the supposition that the letters have suffered no transposition : as أَشْيَاءُ "A collection of things," which is imperfectly declinable; a proof that it is not formed on أَفْعَالٌ (أَشْيَاءُ) because أَفْعَالٌ is perfectly declinable. It is formed therefore on تَعْلَانِ, which is imperfectly declinable, and the letters have suffered the transposition already pointed-out.

SECTION

SECTION SIXTH.

الْكَلامُ فِي الحَذْفِ

ON THE REJECTION OF CERTAIN LETTERS.

CERTAIN letters are occasionally rejected according the operation of the following rules.

R U L E F I R S T.

THE letter TA, followed by TA in the aorist active of a verb formed on any one of the Measures تَفَاعُلُ تَفَعُّلُ or تَفَعَّلُ, may be analogously rejected; and so, also, of their Correlatives. Examples: تَقْبَلُ for تَتَقَبَّلُ “She accepts, or You accept;” تَضَارِبُ for تَتَضَارِبُ “She fights, or You fight;” تَدَحْرُجُ for تَتَدَحْرُجُ “It revolves, or You revolve;” تَجْوَرِبُ for تَتَجْوَرِبُ “She wears socks, or You wear socks;” &c. This rejection is inadmissible in the passive, as تَتَقَبَّلُ: because its operation would leave تَقْبَلُ which is the form of the aorist active: or تَقْبَلُ which might be mistaken for the aorist passive of the form تَفْعِيلُ.

R U L E S E C O N D.

THE first of two homogeneous letters may be rejected, when the second, being quiescent, is followed by the conjunctive pronominal termination which forms the agent or nominative to the verb. In this case, the vowel point applicable to the first quiescent, must be transferred to the preceding letter, if that letter shall happen to be quiescent: as أَحَسْتُ; originally أَحَسَّسْتُ “I perceived;” &c. Otherwise it may be rejected or transfer-

red at pleasure : as ظَلَمْتُ ; originally ظَلَمْتُ “I spent the day :” لُبْتُ ; originally لُبْتُ “I was intelligent :” &c.

R U L E T H I R D.

THE letter YA of the word عَلَى and the letter Noon of the words بَنِي and مِنْ , are optionally rejected before the definitive أَل . Examples: عِلْمَاءِ for عَلَى الْمَاءِ “On the water ;” مِلْمَاءِ for مِنَ الْمَاءِ “From the water ;” بَنِي الْعَنْبَرِ for بَنِي الْعَنْبَرِ “The children of UMBUR ;” &c. So, also, the letter HUMZA of the word أَب , may be optionally rejected before the negative لَا or the vocative يَا : as لَا أَبَالَه for لَا أَبَالَه “He has no father ;” يَا أَبَا زَيْدٍ for يَا أَبَا زَيْدٍ “O ABOO ZYDB !” &c.

C O N C L U S I O N.

It would be easy but useless to multiply examples of the irregular rejection of certain letters : as اسْتَطَاعَ or اسْتَطَاعَ “He bore ;” Aorist يَسْتَطِيعُ or يَسْتَطِيعُ ; originally اسْتَطَاعَ ; يَتَّقِي “He shuns ;” It is spacious ;” يَتَّسِعُ : يَتَّسِعُ ; originally اُنَاسٌ for اُنَاسٌ : يَتَّقِي “Man-kind ;” by the rejection of the primal: سَع for سَع “The rectum ;” by the rejection of the medial : and فَم for فَم “The mouth ;” by the rejection of the final, and the permutation of the medial radical : &c.

SECTION

SECTION SEVENTH.

طُرُقُ مَعْرِفَةِ زِيَادَةِ الْحَرْفِ وَأَصْدَالِهِ

ON THE MEANS BY WHICH RADICALS ARE
DISTINGUISHED FROM SERVILE LETTERS.

ALL the letters of the Alphabet are occasionally servile: as كَرَّمَ; Measure فَعَّلَ; in which the second RA is servile, being doubled for the purpose of coalescence: or قَرَدَ “High ground;” correlative with زَبَغَرُ; in which the second DAL is servile, being doubled for the purpose termed اِلْتِقَاقٌ. With the exception of radicals so doubled, the servile letters amount only to the number of ثَمَن: namely هَمْزَةٌ مِيمٌ مِيمٌ هَمْزَةٌ وَ اَوْ نُونٌ اَلِفٌ مِيمٌ هَمْزَةٌ لَامٌ يَ ا هَ ا سِيمٌ تَا هَوَيْتُ السَّمَانَ: comprised in the words “I loved fat women;” and also in some other combinations, such as اَمَانٌ وَ تَسْهِيلٌ; &c.

THERE are three ways in which serviles may be distinguished from radical letters, the first termed اِسْتِقَاقٌ or “Derivation;” the second termed عَدَمُ النَّظِيرِ; and the third termed غَلَبَةُ الزِّيَادَةِ. The phrase عَدَمُ النَّظِيرِ literally signifies “The absence of a similar;” and the phrase غَلَبَةُ الزِّيَادَةِ denotes “The prevalence of the servile character of any given letter, considered with reference to the position in which it occurs.” To explain by examples. The word عَالِمٌ “Learned,” presents a servile ALIF, because it is derived from عِلْمٌ “Knowledge,” in which ALIF does not occur: and so, also, the word غَفْلَةٌ “Negligence,” presents a servile TA, because that letter does not

not occur in the derivative غَا فُلٌ “Negligent;” &c. This then is the proof intended by the term اِسْتِثْقَاتٌ which is much more satisfactory than either of the other two.

But there are many words to which this proof cannot be applied: such, for example, as كُنْتَالٌ “A dwarf,” which is completely insulated in the ARABIC Language, and might be formed, apparently, with equal accuracy, on either of the Measures نُعَلِّلُ or نُعَلِّلُ. But the Measure نُعَلِّلُ is held to be utterly unknown to the Language; that is to say, it has no similar; and therefore yields to the Measure فُعِّلُ on which some examples are known to occur: such as تَنْفَخُ (or تَفَاخِرُ) “An able bodied man;” &c. So, also, مَلَأَكَ “An angel,” has been derived from three roots: namely لَأَكَ “He sent;” in which case HUMZA is the medial radical: or أَلْوَكَةُ “Sending;” in which case HUMZA is the primal: or مَلَأَكَ “Being an owner;” in which case HUMZA is servile. The measure, therefore, is either مَفْعَلٌ from لَأَكَ: or مَفْعَلٌ from أَلْوَكَةُ: (that is to say, مَلَأَكَ Measure مَفْعَلٌ; afterwards مَلَأَكَ Measure مَفْعَلٌ; the primal and medial having changed places;) or فُعَّلُ from مَلَأَكَ. But فُعَّلُ, though not absolutely unknown to the Language, is very rarely observed to occur, and has been therefore rejected لِعَدَمِ النَّظِيرِ: and moreover, the office of an angel is believed to be that of a messenger between God and his creatures, which seems to imply one or other of the roots لَأَكَ or أَلْوَكَةُ. But أَلْوَكَةُ yields to لَأَكَ because

because مَفْعَلٌ is more common than مَعْفَلٌ ; and thus, the proof intended by the phrase عَدَمُ النَّظِيرِ consists in comparing all the possible measures of a word, and selecting that which is most common, in preference to others, either wholly unknown to the Arabic Language, or at least rarely observed to occur.

BUT it is also known that the TEN servile letters are generally servile when they happen to occur in certain positions ; and as this constitutes the proof intended by the phrase غَلْبَةُ الزِّيَادَةِ it becomes necessary to detail the positions to which I allude. The letters HUMZA and MEEM, followed by three radicals, are generally servile at the beginning of a word : as اِصْبَعُ “A finger ;” Measure اِجْفِيلُ : اِنْعَلُ “A coward ;” Measure مَنِيحٌ : اِنْعِمِلُ “The name of a place ;” Measure &c. Noon, following ALIF at the end of a word, is generally servile : as زَعْفَرَانٌ “Saffron ;” Measure نَعْلَانٌ . And so, also, is Noon quiescent, being the third letter : as شَرْنَبْتُ “A man having thick or muscular arms and legs ;” Measure فَعَنْلٌ . WAO, not being the first letter, is generally servile when accompanied by three or more radical letters : as جَدْوَلٌ “A small stream ;” Measure قَبُولٌ : نَعُولٌ “Acceptance ;” Measure نَعُولٌ : &c. And so, also, ALIF is generally or invariably servile under the same circumstances : as حِمَارٌ “An ass ;” Measure قَبْعَشْرِي : نِعَالٌ “A man’s name ;” Measure فَعَلَلِي : &c. YA, accompanied by three or more radical letters, is generally servile : as يَلْمَكُ “A strong youth ;” Measure

خَيْتَعُومَرُ : يَفْعَلُ “Having a bad disposition;” Measure
 سَلَحْفِيَّةُ : نَفْعَلُولُ “A tortoise;” Measure فُعْلِيَّةُ. Yet TA,
 not being a mark of the aorist, is generally radical, (though some
 account it servile,) at the beginning of quadrilaterals or quinque-
 literals: as يَسْتَعُورُ “The name of a place;” Measure
 نَفْعَلُولُ; or perhaps يَفْتَعُولُ: &c. LAM and HA are very
 rarely servile, yet some examples may be adduced: as زَيْدَلُ
 for زَيْدٌ “A man’s name;” اهْرَاقَةُ يَهْرِيْقُ اهْرَاقَ for
 اهْرَاقَةُ يَهْرِيْقُ اِرَاقَةً “To pour out water;” &c. The letter
 TA, following WAO or YA at the end of a word, is uniformly servile:
 as رَغَبَوْتُ “Desiring earnestly;” Measure فَعْلَوْتُ
 عِفْرِيتٌ : فَعْلَوْتُ “A demon;” Measure فَعْلَيْتُ: &c. I hold it unnecessary to
 remark that ALIF is uniformly servile in نَا عَلٌ; MEM and
 WAO in مَفْعُولُ; TA and YA in تَفْعِيلُ; &c. &c. and will
 therefore proceed to detail the following rules.

R U L E F I R S T.

THE derivation of a word (where it can be obtained,) deter-
 mines the measure, in opposition to the proof termed
 عَدَمُ النَّظِيرِ. Examples: عَنَسَلُ “A swift camel;” Measure
 رَعَشُنُ : فَعْلُنُ “Trembling;” Measure فَعْلُنُ: &c. Both
 measures are of rare occurrence, and by the عَدَمُ النَّظِيرِ
 they would be superceded by فَعْلَلُ; but the question is properly
 determined otherwise, because the former is derived from
 عَسَلَانُ “To hasten;” and the latter from رَعَشُ “To trem-
 ble;” &c. So, also, derivation supercedes the proof termed
 غلبة الزيادة.

غَلَبَةُ الزَّيَاكَةِ as فَيْنَانٌ “A tree abounding in branches;”
 (Primitive فَنَى “A branch;”) Measure فَيْعَالٌ not فَعْلَانٌ
 as it would be by the proof termed غَلَبَةُ, since ALIF NOON are
 generally servile at the end of a word. The same proof would
 indicate فَوَعْلٌ as the true measure of أَوَّلٌ “The first;”
 but that word forms the Feminine أُوْلَى and is therefore form-
 ed on فَوَعْلٌ; Feminine فُعْلَى not on فَوَعْلٌ; Feminine فَوَعْلَةٌ.
 The root is وَوَلٌ or وَاَلٌ “Taking refuge;” according to the
 opposite opinions maintained on the subject.

R U L E S E C O N D.

Of two derivations equally obvious, neither has any right to
 the preference. Thus it may be affirmed that فُعْلَى is the
 measure of أَرْطَى “The name of a tree;” because the fact
 is implied in the derivatives بَعِيرٌ أَرْطُ “A camel feeding on the
 tree ARTA;” أَدِيمٌ مَأْرُوطٌ “Leather tanned by the bark of
 that tree.” But we have also, in the same sense, بَعِيرٌ رَاطٍ;
 أَدِيمٌ مَرْطِيٌّ; and these derivatives imply أَفْعَلٌ; on which,
 as well as on فُعْلَى, the noun أَرْطَى may therefore be form-
 ed. But if all derivations be not equally obvious, the most obvi-
 ous must be preferred: as مَلَأَكَ “An angel;” Measure مَفْعَلٌ;
 not مَعْفَلٌ or فَعْلَالٌ for reasons already known to the reader.

R U L E T H I R D.

In the absence of اِسْتِثْقَا we may have recourse, in the next
 resort, to the proof termed اِلْتِظَامٌ as كُنْتَالٌ; Mea-
 sure فُعْلَالٌ not فُعْلَلٌ; because the latter has no similar. So,
 also,

also, **تَتَقَلُّ**; “A foxes whelp;” is formed on **تَفْعُلُ**; not **فَعْلُلُ**; because, though **فَعْلُلُ** exists in the Language, we have no such measure as **فَعْلُلُ**. But if both measures be foreign to the Language, the doubtful letter is then generally declared to be servile: as **نَرَجِسُ** “The name of a flower;” Measure **نَفْعِلُ**; not **فَعْلِلُ**; though neither measure has any similar. Yet it must be held radical, if it be generally radical in the same position: as **مَرْزَنْجَوْشُ** “Sweet marjoram;” Measure **مَفْعَلُولُ**; not **مَفْعَلُولُ**; because **MREM**, at the beginning of a quadriliteral or quinqueliteral, is generally radical, except in the case of nouns connected with verbs; such as the active and passive participles.

R U L E F O U R T H.

BUT it may happen, in the absence of derivation, that neither of two or more possible measures of the same word are unknown to the Language; and, in that case, we must have recourse to the proof termed **غَلَبَةُ الرَّيَافَةِ**; declaring that letter to be servile, which is generally servile in the same situation: as **شَرَنْبَثُ** “A man having thick arms and legs;” Measure **شَفَعْلَلُ**; not **فَعْلَلُ**; though both measures are known to the Language. So, also, of a plurality of letters; (**تَعَدُّنُ الْغَالِبِ**;) since all are held servile, if generally servile in the same position; provided three radical letters remain. Examples: **صَلَنْقَلِي** “A great talker;” Measure **صَفَعْلَلِي**; **أَخْطَبَانُ** “The name of a bird;” Measure **أَفْعَلَانُ**; &c. But if three radicals shall not remain, we must then select the letters to be held servile; preferring mea-
sures

sures familiar to the Language, to those which are wholly unknown, or less commonly observed to occur: as مَرْيَمَ “A woman’s name;” Measure مَفْعَلٌ; not فَعِيلٌ: &c.

R U L E F I F T H.

BUT if a familiar measure cannot be obtained, as it happens in the case of تَدَقَّانُ “The first part of any thing,” the measure of which is equally foreign to the Language, whether we form it on تَفْعِلَانُ or فَعِلَانُ; the question is then determined by what has been termed شُبُهَةٌ اِلَا شَتَقَاتٍ or DOUBTFUL DERIVATION. Thus the Measure تَفْعِلَانُ implies the root اُفَّ: whereas فَعِلَانُ implies the root تَفَّ. But اُفَّ has no existence in the Language at all: whereas تَفَّ “Fy! For shame!” does exist; though, in point of sense, it has no connexion with تَدَقَّانُ. That word is therefore referred to اُفَّ by the شُبُهَةٌ اِلَا شَتَقَاتٍ, and consequently the measure is تَفْعِلَانُ; not فَعِلَانُ: &c.

R U L E S I X T H.

BUT the word كَوَّالٌ “Short,” might be referred, by the شُبُهَةٌ اِلَا شَتَقَاتٍ, to either of two roots; since فَوَعَّلٌ implies the root كَأَلٌ “Buying or Selling one debt for another;” as فَعَّالٌ implies the root كَوَّلٌ “The name of a village in Persia;” both which exist in the Language. In this case, that letter is held to be servile, which is most generally servile in the same situation; and consequently the Measure is فَوَعَّلٌ; not فَعَّالٌ: &c. It is to the

principles stated in this and the preceding rule, that the Arabs allude by the phrase **أَلْتَرَجِيحُ بِالشَّبَهَةِ ثُمَّ بِالْأَرِيدِ** “Giving the preference to one measure over another, *first*, by adverting to the **شُبُهَةٌ الْإِشْتِقَاقِ**; and, *secondly*, to the letter which is most commonly servile.”

R U L E S E V E N T H.

BUT there is another principle, termed **فَكُّ الْإِدْغَامِ**, by which questions of this nature may be determined; and it is of equal authority with the **شُبُهَةٌ الْإِشْتِقَاقِ**, when they are found in opposition to each other. Thus: **مَا أَجِجُ** “The name of a place,” may be formed on **مَفْعَلٌ** by the **شُبُهَةٌ الْإِشْتِقَاقِ**; because we have **أَجَبَتِ النَّارُ** “The fire burnt.” But it may be also formed on **فَعْلَلٌ** by the **فَكُّ الْإِدْغَامِ** or “Non-coalescence of the homogeneous letters;” because that circumstance implies the reduplication of the final radical, for the purpose of rendering the word **مُلْحَقٌ** or correlative with **جَعْفَرٌ**. Yet **مَهْدَدٌ** “The name of a woman,” is formed on **فَعْلَلٌ**; not **مَفْعَلٌ**; because, though we have a **شُبُهَةٌ الْإِشْتِقَاقِ** in either case, as **مَهْدَدٌ** “A cradle;” or **هَدَدٌ** “To break;” we have also a **فَكُّ الْإِدْغَامِ** on one side; namely, if we suppose the root to be **مَهْدٌ**; and that circumstance determines the question.

R U L E E I G H T H.

IF there be no **فَكُّ الْإِدْغَامِ**, the question is determined by the **شُبُهَةٌ الْإِشْتِقَاقِ** even though opposed by what is termed **أَلْوَزْنُ الْأَغْلَبِ** or “The prevailing measure.” Thus:

رمان

رُمَانٌ “A pomegranate,” is formed on فُعْلَانٌ; not فُعَّالٌ; though the latter is thought to be the prevailing measure; that is to say, the measure most commonly applicable to the names of fruits: as تَفَّاحٌ “An apple;” &c. The reason is, that فُعَّالٌ implies the root رَمَنَ, which has no existence in the Language at all: whereas فُعْلَانٌ implies رَمَّ which does exist: as رَمَّ الشَّيْءَ “He mended the thing;” &c. Yet حَوْمَانٌ “A species of herb,” is formed on فُعْلَانٌ; root حَوَمٌ “A body of strong camels;” not فَوْعَالٌ; root حَمِنٌ “A small like louse;” though both roots exist in the Language. The reason is, that the question is determined by the prevailing measure; namely, فُعْلَانٌ; (not فَوْعَالٌ which is of rare occurrence;) because there is a شُبْهَةٌ إِلَّا شَتَقَا on either side.

R U L E N I N T H.

IF there be a شُبْهَةٌ إِلَّا شَتَقَا on both sides, and no prevailing measure in the case, either measure may be adopted: as أَرْجَوَانٌ; an Arabic corruption of the Persian اَرْغَوَانٌ “The name of a flower;” Measure اَنْعْلَانٌ from رَجَا “He hoped;” or اَرْجَ الطِّيبُ فُعْلَوَانٌ “The perfume diffused its odour;” &c. If there be no شُبْهَةٌ إِلَّا شَتَقَا on either side, the prevailing measure determines the question: as اِمَاعَةٌ “A man who has no opinion of his own;” like تَنْبَةٌ “A kind of linen;” Measure فَعْلَةٌ; which prevails over اِنْعَلَةٌ; though neither of the roots اَمَعَ or مَمَعَ exists in the Language. In the absence of a prevailing measure, and of the شُبْهَةُ إِلَّا شَتَقَا, there

there is no means to determine the question, and either measure may be adopted : as *اُسْطُوَانَةٌ* a corruption of the Persian *سِتُون* “A pillar;” Measure *اُنْعُوَانَةٌ* or *اُنْعُوَالَةٌ*; both measures being of rare occurrence, and the roots *سَطَنَ* and *اَسَطَ* equally unknown.

SECTION EIGHTH.

بَيَانُ الْأُلْحَاقِ

ON THE NATURE OF CON-RELATION.

THE nature of *الْحَاقِ* or CON-RELATION, has already been explained at Page 149 of this Volume, to which the reader is therefore referred. It is equally common to nouns and verbs, as *هَوْدَلٌ*; Measure *نَوَعَلٌ*; correlative with *جَعْفَرٌ*: or *هَوْدَلٌ*; Measure *نَوَعَلٌ*; correlative with *بَعَثَرٌ*: &c. Some Grammarians, as MAZUNEE, believe that all trilaterals may accurately assume the quadrilateral forms, by the reduplication of the final radical : as *سَيَانَةٌ* “Chieftainship;” otherwise *سُونٌ*; correlative with *رَمَادٌ*: *جُخْنَدَبٌ*; otherwise *رَمِيدٌ*; correlative with *زَبْرَجٌ*. I apprehend, however, that the final radical cannot be doubled, without reference to the authority of usage; and it is certain that the other means by which *الْحَاقِ* may be obtained, are entirely dependent on that authority: as *هَوْدَلٌ*; Measure *نَوَعَلٌ*: or *بَيَّطَرٌ*; Measure *نَيَّعَلٌ*: &c.

THE reader is aware that the quadrilateral form of a given root, is not necessarily connected by sense, with the trilateral form of the same root: and thus *جَوْهَرٌ* “A gem, or An essence,” has no apparent connection by sense, with the root *جَهَرَ* “To publish;”

lish; To raise the voice;" &c. to which, however, it has been referred. The accuracy of the reference is therefore determined in this and a multitude of other cases, merely by adverting to the general analogy of the Language; according to which, the letter *wao* is declared to be servile in جَوْهَرٌ because, as we have seen in the preceding section, it is generally servile in the same situation.

TRILITERALS may be rendered correlative with any one of the measures of a quadriliteral radical; as 1st. بُرْتَنٌ "A bird's claw;" Measure نُعَلُّ on which are formed نَخْلٌ "One who interferes in the affairs of another;" Measure نُعَلُّ: نُزْمٌ "Blue eyed;" Measure نُعَلُّ: &c. 2d. زَبْرَجٌ "A ruddy cloud;" Measure فَعِلٌ on which are formed دَرْدِمٌ "An old camel;" Measure فَعِلٌ: فَرَسٌ "The hoof of a horse or camel;" Measure فَعِلٌ: &c. 3d. دَرْهَمٌ "A small coin;" Measure فَعِلٌ on which are formed خَرْوَعٌ "The name of a shrub or tree;" Measure فَعُولٌ: عَشِيرٌ "Dust;" Measure فَعِيلٌ: &c. 4th. قَمَطَرٌ "A book case;" Measure فَعِلٌ on which are formed زِمَحْنٌ "Mean or Avaricious;" Measure فَعِلٌ: زَيْفَنٌ "Strong;" Measure فَعِيلٌ: &c.

So, also, triliterals may be rendered correlative with augmented quadrilaterals of any class: as نَدَّوَكْسٌ "A lion;" Measure فَعُولٌ; on which is formed صَلَوْدٌ "Strong;" or عَصْفُورٌ "A sparrow;" Measure فَعُولٌ; on which is formed

حَلَكُونُ “ Intense blackness ;” &c. Or they may be rendered correlative with quinqueliteral nouns of the radical class, on whatever measure the latter may happen to be formed : as عَثَوْتُ “ One who hesitates in speech ;” Measure نَعَوَعَلُ ; correlative with حَلَكَلِكُ : سَفَرَجَلُ “ Intense blackness ;” Measure نَعَلَعَلُ ; correlative with خَزَعِبَلُ : &c. But they are rarely rendered correlative with augmented quinqueliterals of any class, though some examples may be adduced : as مَرَمَرِيْسُ “ Hardship or Calamity ;” Measure نَعَفَعِيلُ ; correlative with بَرْتَعِيدُ : &c.

QUADRILITERALS may be rendered correlative with quinqueliterals of any class : as فَدَوَكْسُ “ A lion ;” correlative with قَنَدَوَيْلُ : سَفَرَجَلُ “ A big headed camel ;” correlative with بَرْتَعِيدُ : &c. It would be easy but useless to multiply examples of this nature, and I shall therefore pass on to the following section.

SECTION NINTH.

أَلَا بُنْيَةَ الْمُشْتَرَكَةِ

ON THE MEASURES COMMON TO MORE THAN ONE OF THE PARTS OF SPEECH.

THE reader must be aware that the same measure is often applicable to more than one of the parts of Speech : and thus فَعَالُ for example, is common, 1st. to JAMIDS : as عِذَارُ “ The face ;” &c. 2d. To triliteral infinitives of the radical class : as قِيَامُ “ Standing ;” Verb قَامَ ; &c. 3d. To augmented infinitives of
the

the 3d. conjugation : as مُقَاتَلَةٌ for تَقَاتَلٌ “Mutual slaughter;” &c. 4th. To simple attributives : as حَصَانٌ “A chaste woman; or A fine horse;” &c. 5th. To the plural number of nouns substantive or attributive, formed on various measures formerly detailed : as عِبَادٌ “Slaves;” جِمَالٌ “Camels;” رِمَاحٌ “Spears;” كِرَامٌ “Generous men or women;” &c. 6th. To instrumental nouns : as رِكَابٌ “The instrument of mounting, or A stirrup;” &c. 7th. To nouns having the sense of the passive participle : as إِمَامٌ “A prelate, or one who is placed before the congregation;” &c. And finally to other nouns described at page 253 of this Volume : as تَطَافٌ “The time of gathering grapes;” عَلَاطٌ “A broad mark on the neck of a camel;” &c.

It would be tedious and unprofitable to detail all the measures of this nature, which occur in the course of the preceding pages; and I shall therefore pass over the subject entirely, leaving the reader (to whom the exercise may be found advantageous,) to form a collection of such measures for himself. It may be well, however, to repeat an observation formerly made; namely, that many of the measures applicable to the formation of triliteral infinitives of the radical class, are occasionally found to assume the sense of active or passive participles, or simple attributives : as زَيْدٌ صَائِمٌ for زَيْدٌ صَوْمٌ “ZYDE is keeping fast;” زَيْدٌ عَدْلٌ for بَابٌ مَغْلُوقٌ “A fastened door;” زَيْدٌ عَادِلٌ for زَيْدٌ عَادِلٌ “ZYDE is just;” &c.

SECTION

SECTION TENTH.

التَّمْرِينُ . OR THE TRIAL.

THE word تَمْرِينٌ, literally signifies "To soften; or To become familiar with any thing;" but, in the Language of Grammar, it means, "To try the proficiency of the student by proposing all sorts of difficult questions relating to the form assumed by a given root when carried into a given measure of inflexion." But the root, being trilateral, may accurately assume the quadrilateral or even the quinqueliteral forms; and so, also, quadrilaterals may assume the quinqueliteral forms, by the means stated in a preceding section. It follows, therefore, that the student may be fairly required to carry trilateral roots into those forms, though he cannot be required to reverse that process, because the rejection of radicals is wholly inadmissible; whence it follows that no root can assume the forms of another root, whose radicals are less numerous than its own. Having premised these observations, I present the reader with the following Dialogue, supposed to pass between a Tutor and his Pupil.

Q. INFLECT the root غَزَا into the form of the plural
صَحَائِفُ؟

A. THE root غَزَا originally غَزَوُ, being carried into the Measure نَعِيْلَةٌ, forms غَزَيَوُةٌ, afterwards غَزَيَّةٌ by Rule 21st. Page 423. The plural, originally غَزَايُو, becomes غَزَايُو by Rule 18th. Page 421; afterwards غَزَايِي by Rule 28th. Page 429; and finally غَزَايَا (which is the answer to the question,) by Rule 11th. Page 393.

Q.

Q. INFLECT the root عَا into each of the forms of اِسْمُ
 “A name;” and غَدُ “Tomorrow;”

A. THE word اِسْمُ was originally سَمُو; and the changes to which it has been subjected, being arbitrary, or determined by no Grammatical rule, are not to be extended to any other word. Consequently عَا in this case forms دُعُو; not اُدْعُ; except in the opinion of certain Grammarians, by whom the latter has been preferred. The same observations are applicable to غَدُ originally دُعُو “Tomorrow;” since the rejection of wao is merely arbitrary; consequently عَا forms دُعُو in the general opinion, or اُدْعُ by the rejection of wao.

Q. INFLECT عَلِمَ into the form تِسِيْ?

A. THE word قَوْسٌ “A bow,” forms its plural قُؤُوسٌ afterwards قُسُو by the transposition of the medial and final radicals; afterwards قُسِيْ by Rule 25th. Page 427; and finally تِسِيْ by the Remarks at Page 428. So عَلِمَ forms عَلُومٌ afterwards عُمُولٌ by the transposition of the medial and final radicals; and this (not عَمِيْلٌ) is the answer to the question, because عُمُولٌ presents a combination of letters, not subject to the Rules of Permutation.

Q. INFLECT مُسْتَعْفِرٌ into the form of جَنْدُ “The trunk of a tree.”

A. IT forms غُفْرٌ since all the serviles must be rejected.

Q. FORM اِخْشَوْشَنَ النَّاسُ from اَوَّلَقٌ “Madness.”

A. IT forms اَيْلَوْلَقَ الْأَلْقَ for نَاسٌ was originally

أَنَاسٌ; and the rejection of HUMZA, being contrary to rule, does not take place in أَلَاقٌ. The word إِيْلَوَلَقٌ Measure becomes إِيْلَوَلَقٌ by Rule 7th. Page 391.

Q. ABOO ALEE directed IBNO KHALUWYH to inflect آءٌ originally أَوَّءٌ “The name of a tree,” into the form of مُفْعَالٌ; and he, believing the measure to be مُفْعَالٌ, was not able to answer the question. Can you answer it for him?

A. THE verb is اسْتَطَارَ الْفَجْرُ “The morning dawned;” and the passive participle مُسْتَطِيرٌ Measure مُسْتَفْعَلٌ becomes مُسْتَطَارٌ; afterwards مُسْطَارٌ by the rejection of تَا followed by طَا; as in the examples noticed (Page 670) at the conclusion of the 6th. Section of this Chapter. Now أَوَّءٌ formed on مُسْتَفْعَلٌ necessarily becomes مُسْتَأَوَّءٌ; afterwards مُسْتَأَاءٌ by Rule 14th. Page 415; and this, therefore, is the answer to the question. ABOO ALEE, however, rejects تَا, and the answer is then مُسْأَاءٌ.

Q. IBNO JINNEE directed IBNO KHALUWYH to inflect وَأَيُّ “A promise,” into the form of كَوَكَبٌ; to give it the masculine perfect plural; and to add the pronominal termination يَاءُ الْمُتَكَلِّمِ or the letter YA of the first person singular. IBNO KHALUWYH was again puzzled, and you will please, therefore, to step in to his aid?

A. THE form كَوَكَبٌ gives وَوَأَيُّ; but YA, becoming ALIF, is rejected in utterance, to prevent the junction of two quiescents; namely itself and the NOON of تَنْوِين: and thus, therefore,

fore, we have **وَوَائٍ**. But HUMZA, having transferred its vowel point to the preceding letter, may be rejected by Rule 3d. Page 388; and in that case we have **وَوِي**, afterwards necessarily **أَوِي** by Rule 2d. Page. 403. And the termination of the masculine perfect plural requires the rejection of the short ALIF, and consequently forms **أَوُونَ** by Rule 10th. Page 518. But we shall see in the Syntax, that the letter NOON of the masculine plural must be rejected before nouns or pronouns in the genitive case; consequently **أَوُونَ** being followed by the pronominal termination **يَاءُ الَّتِي تَكْتُمُ**, necessarily forms **أَوَوِي**; afterwards **أَوِي** which is the answer to the question, by Rule 21st. Page 423.

Q. INFLECT **ضَرَبَ** into the form of **مُحَوِي**?

A. THE word **مُحَوِي** is a Relative Noun derived from the active participle **مُحِي**; originally **مُحِي**; Measure **مُحِيلٌ**. But the last YA becomes quiescent by Rule 23d. Page 424; and is then rejected to prevent the junction of two quiescents, namely itself and the NOON of TUNVEEN. This accounts for **مُحِي** which forms the Relative **مُحَوِي**; as **مَرَمِي** forms **مَرَمَوِي** by Rule 2d. Page 630. None of these changes are applicable to the corresponding inflexion of the root **ضَرَبَ** which therefore forms **مُضَرِّبِي** in the general opinion; though ABOO ALEE extends the changes to this example, and therefore forms **مُضَرِّي**.

Q. INFLECT each of the roots **كَسَرَ** and **جَعَلَ** into each of the

the forms **اِحْرَ نَجَمٌ** "The people crowded together;" and **جَحْنَفَلٌ** "Thick lipped."

A. THEY form **اِكْسَرَرٌ**; **اِجْعَلَلٌ**; **كَسَرَرٌ**; **جَعْلَلٌ**. But the letter Noon, being quiescent, ought to coalesce with the following letter by Rule 2d. Page 493; producing **اِكْسَرَرٌ**; **جَعْلَلٌ**; **كَسَرَرٌ**; **اِجْعَلَلٌ**. The non-coalescence of Noon with the following letter is inelegant, and therefore condemns the original forms; and the coalescence of Noon is productive of obscurity, which also condemns the coalesced forms; since the measures of these appear to be **اِفْعَلَلٌ** not **اِفْعَلَلٌ**; **نَعْلَلٌ** not **نَعْلَلٌ**. It follows, therefore, that the roots in question cannot be carried into either of the proposed measures of Inflection.

Q. INFLECT each of the roots **كَرَمَ** and **بَاعَ** into the form of **اِقْشَعَرَّ** "His hair stood on end."

A. THE original form **اِقْشَعَرَّ** will furnish **اِكْرَمَمَ** and **اِبْيَعَعَ**; afterwards **اِكْرَمَمَ** and **اِبْيَعَعَ** in the general opinion, because there is no reason why the coalescence should not take place between the first and second homogeneous letters. AKHFUSH, however, forms **اِكْرَمَمَ**; and **اِبْيَعَعَ**; Measure **اِقْشَعَرَّ** by the coalescence of the 2d. and 3d. homogeneous letters. The condition No. 3, comprised in the Remarks at Page 416, accounts for the non-permutation of YA into ALIF, in the form **اِبْيَعَعَ**.

Q. INFLECT each of the roots **وَأَى** "To promise," and **أَوَى** "Taking refuge," into each of the forms **أُبْلَمَ** "Thick lipped;"

lipped ;” اِجْرِدُ “The name of an herb ;” اَوْزَةٌ “A duck ;” and اَطْرَحَمَ “The night was dark.”

A. THE root اَوَى carried into the form اَبْلَمَ Measure اُنْعَلُ becomes اَوْوَى ; afterwards اَوْءِ by Rule 24th. Page 425. On اِجْرِدُ Measure اِنْعَلُ it becomes اِوْوَى ; afterwards اِئِى by Rule 3d. Page 404 ; and finally اِئِى by Rule 23d. Page 424. On اَوْزَةٌ originally اَوْزَةٌ it becomes اِوَايَةٌ ; afterwards اِئِى by Rule 3d. Page 404 ; and finally اِئِى by Rule 10th. Page 409. On اَطْرَحَمَ originally اَطْرَحَمَ it becomes اِوَايَى ; afterwards اِئِى ; 1st. because the last YA is changed into ALIF ; 2d. because the two preceding YAs coalesce ; and finally, because WAO is changed into YA.

THE root اَوَى formed on اَبْلَمَ becomes اَوْوَى ; afterwards اَوْوَى by Rule 7th. Page 391 ; and finally اَوْءِ by Rule 24th. Page 425 ; not اَوْءِ for the reason stated at No. 7, Page 481. On اِجْرِدُ it becomes اِئِى afterwards اِئِى by Rule 7th. Page 391 ; and finally اِئِى by Rule 23d. Page 424 ; not اِئِى because YA, being in exchange for HUMZA, is not subject to Rule 21st. Page 423. On اَوْزَةٌ it becomes اِئِى afterwards اِئِى (rarely اِئِى) by the change of YA into ALIF, and of HUMZA into YA. On اَطْرَحَمَ it becomes اِئِى ; afterwards اِئِى by an obvious process.

CONCLUSION.

It would be easy to extend this section, by the multiplication of

questions similar to the preceding ; but it is sufficient to have furnished a specimen of the manner in which an examination of this nature is conducted by the Arabs, and I proceed, therefore, to consider the only subject which yet remains to be treated in this Volume ; already, I apprehend, longer than may accord with the patience of the most of my readers.

A P P E N D I X.

رِسْمُ الْخَطِّ

THE RULES OF WRITING.

THE Arabic character now in use, is said to have been invented by مُرَّاسِ بْنِ مُرَّةٍ of the طَائِي Tribe ; and the general system of its orthography, as explained in the 1st. Chapter of this Volume, will be admitted by those who have mastered the subject, to merit the praise of sufficient precision. The system of writing the character, is subject to the operation of the following Rules.

R U L E F I R S T.

THE letters ا ء د ذ ز ر never unite with each other on either side : as زَادُ “Provisions;” ذَوْدُ “Driving away;” &c. In combination with the other letters of the Alphabet, they unite with the preceding, not with the following letter : as قَالُ “He spoke;” قَوْلُ “Speech;” &c. The other letters unite with each other on both sides ; and, with the exception of the last letter, most of them assume an imperfect form : as فَصْلُ “Detail;” بَطْلُ “Brave;” &c.

RULE

R U L E S E C O N D.

THE use of diacritical points is to distinguish two or more letters having the same form : as ب ; ت ; ث ; &c. and we are therefore authorised to omit those points, wherever this distinction can be obtained without them. Thus ي ن ق ف being fully written, have no occasion for points at all ; but the same letters, imperfectly written, must receive points : as فَقْرٌ “Poverty ;” opposed to تَقَرُّ “A desert without herbage ;” &c. The number of points need not be greater than is necessary to distinguish a given letter ; and therefore some people are said to give only one point to the letter ش .

R U L E T H I R D.

THE names of the letters, taken singly, are generally written at full length : as هَاء طَاء ; sometimes, nay always in the KOORAN, contracted into يَس Y A S E E N ; ط ه T A H A ; &c. So, in Logic and other Sciences, they say, كُلُّ ج ب (not كُلُّ بَاءٌ) “Every JA is BA ; or, in other words, “Every man is an animal ;” &c. since the letters ج and ب may represent the extreme terms of any proposition.

R U L E F O U R T H.

It is a general rule of the Language that those letters only should be written, which are pronounced when a word is uttered singly in a state of WUKF : as اِذَا IZUN with ALIF for اِذَا IZUN with NOON ; because it becomes اِذَا IZA in a state of WUKF : رَأَيْتُهُ pronounced رَأَيْتُوهُ RA-I-TO-HOO “I saw him ;”

him;" but written as above, because it becomes رَائِيَّةٌ RA-I-TOH in a state of WUKF. So, also, of قَائِصٍ without YA; or الْقَائِصِي with YA; because the former, not the latter, becomes قَائِصٌ in a state of WUKF.

كِتَابَةُ الْهَمَزَةِ

RULES FOR WRITING THE LETTER HUMZA.

R U L E F I R S T.

At the beginning of a word, the letter HUMZA invariably assumes the form of ALIF: as اَلْحَمْدُ "Praise;" اَنْصُرْ "Assist thou;" اَعْلَمْ "Know thou;" اَكْرِمْ "Favor thou;" اَحَدٌ "One;" اِبِلٌ "A camel;" &c. So, also, though the word beginning with HUMZA should follow a particle or any other word: as فَاَكْرِمْ; فَاَحَدٍ; &c. But in this case there are some exceptions: as لَنْدَا "In order that not;" originally لَا نَوْلَا; هُوَلَا; لَا نَوْلَا; لَيْنٌ "Verily if;" originally لَا نَوْلَا; حِينَنْدٍ "In this case;" compounded of هَا Ho! and اَوْلَا Those; حِينَنْدٍ "At the time when it shall be so;" or, which is the same thing, يَوْمَنْدٍ for سَاعَةٌ اِنْ كَانَ كَذَا for سَاعَتَنْدٍ: يَوْمٌ اِنْ كَانَ كَذَا for زَمَانَنْدٍ: &c.

R U L E S E C O N D.

THE form of a quiescent medial HUMZA is determined by the preceding vowel point: as رَأْسُ "A head;" بُؤْسُ "Difficulty or Distress;" ذِئْبُ "A wolf;" &c. But being moveable after a quiescent letter, its form is determined by its own vowel point:

point: as يَسْأَلُ "He asks;" يَلُومُ "He is base;" يَعْصِمُ "He fatigues;" تَسَاءَلُ تَسَاءُلًا "The party questioned each other;" سَائِلٌ "A questioner;" &c. And, being moveable after a moveable letter, it assumes the form of that letter into which it would be changed by the Rules of Permutation. By Rule 5th. Page 390, it therefore assumes the form of waw in مُوَجِّلٌ "A delayer;" and of ya in نَمَّةٌ "A tribe." So, also, by Rule 6th. Page 390, its form is determined by its own vowel point in سَأَلَ "He asked;" سَعِمَ "He was fatigued;" لَوَّمَ "He was base or avaricious;" رَأْسٌ the plural either of رُؤُوسٌ "A head;" or رِئِيسٌ "A chieftain;" &c. And by the same rule, its form is usually determined by its own vowel point in سُئِلَ "It was asked;" yet AKHFUSH, in this case, determines the form by the preceding vowel point: as سُئِلَ; &c.

R U L E T H I R D.

A FINAL HUMZA quiescent or moveable, has its form determined by the preceding vowel point, when the preceding letter happens to be moveable: as قَرَأَ "He read;" يُقْرِئُ "He causes to read;" رَدُوْهُ "It perished." Or قَرَأَ; لَمْ يَقْرِئْ; &c. But if the preceding letter should happen to be quiescent, HUMZA is generally omitted by the ancients, though now written in its own shape: as خَبٌ now خَبٌ "Concealed;" جَزْءٌ now جِزْءٌ "Heat;" جِزْءٌ now جِزْءٌ "A portion." In this case, however, we have sometimes جِزْءٌ for جِزْءٌ with the primal MUZMOON: دِ نَبِيٍّ

for **هَـ** with the primal **MUKSOOR**: and there are other variations of rare occurrence, and therefore not worthy of insertion.

The objective case of these nouns assumes **ALIF**: as **دِينًا**; **خَبَأَ**; **جُزْءًا**; &c.

R U L E F O U R T H.

If the **HUMZA** described in the preceding rule should be followed by a conjunctive pronoun, or other termination of any kind, it is then treated as a medial **HUMZA**; having its form determined by its own vowel point: as **هَذَا جُزْؤُكَ** "This is your portion;" **مَرَرْتُ بِجُزْئِكَ** "I saw your portion;" **رَأَيْتُ جُزْأَكَ** "I passed by your portion." So, also, of **هَذَا رِداؤُكَ**, **مَرَرْتُ بِرِداؤِكَ**; yet, in the objective case, **رِداؤُكَ** most commonly supercedes **رِداكَ**. Final **HUMZA**, following a vowel point, and followed by a pronominal or other termination, is also treated as medial **HUMZA**, and has its form determined by its own vowel point. Thus **يَقْرَأُ** becomes **يَقْرَؤُكَ** or **يَقْرَؤُهُ**: as **يُقْرِئُ** becomes **يُقْرِئُكَ** or **يُقْرِئُهُ**; sometimes, though rarely, **يُقْرِئُكَ** or **يُقْرِئُهُ**. Yet final **HUMZA**, followed by any given termination, as the letter **TA** of the feminine gender, is generally omitted, or written in its own shape, or above the line, in words subject to the operation of Rule 2d. Page 387 of this Volume: as **مَقْرُوءَةٌ** or **مَقْرُوءَةٌ** or **مَقْرُوءَةٌ** "Read;" &c.

R U L E F I F T H.

HUMZA followed by **MUDDA**, is very commonly omitted, or written
in

in its own shape, or above the line, when the form applicable to HUMZA, happens to be that of the following MUDDA. Examples: قُرَّاءُونَ "Readers;" very commonly قُرَّاءُونَ or قُرَّاءُونَ; رُؤُوسٌ "Heads;" very commonly رُؤُوسٌ or قُرَّاءُونَ; مَوْنَةٌ "Provisions;" very commonly مَوْنَةٌ or رُؤُوسٌ; عَلِمْتُ خَطَأً: مَوْنَةٌ "I knew a fault;" very commonly مَسْتَهْزِئُونَ with one ALIF: مَسْتَهْزِئُونَ "Scoffers;" very commonly مَسْتَهْزِئُونَ or مَسْتَهْزِئُونَ or مَسْتَهْزِئُونَ: &c. So, if YA be the MUDDA, the insertion or omission of HUMZA is equally common: as مُسْتَهْزِئِينَ or مُسْتَهْزِئِينَ "Scoffers;" لَيْمٌ or لَيْمٌ "Base;" &c. But if the rejection of HUMZA be the cause of obscurity, that letter cannot be omitted in writing: as قَرَّاءٌ "They two read;" which might be mistaken for قَرَّاءٌ "He read;" if either ALIF should be rejected. There are other cases in which HUMZA cannot be rejected, though written in the form of the following MUDDA; such as رَدَّائِي where it assumes the shape of the imperfect or medial YA, not of the final YA by which it is followed.

كِتَابَةُ الْأَلِفِ

RULES FOR WRITING THE LETTER ALIF.

R U L E F I R S T.

THE letter ALIF, whether permuted or unpermuted, assumes the form of YA, whenever it follows three or more letters: as

أَعْطَى originally أَعْطَى "He bestowed;" أَغْنَى originally أَغْنَى "He rendered independent;" حَبْلِي "Pregnant;"

ارْتَضَى

قَبَّعْتَرَى "Chosen;" اَلْمُسْتَصْفَى "He chose;" اِرْتَضَى "The name of a poet;" &c. But it resumes its proper form, 1st. when followed by the letter TA of the feminine gender: as مُسْتَصْفَاً &c. 2d. When followed by a pronoun in the relative or objective case: as اِرْتَضَاكَ; اَعْطَاكَ; حَبَلَاكَ &c. 3d. When it follows the letter YA in any other than a proper name: as يَحْيَا "He lives;" opposed to يَحْيَى "The proper name of a man;" &c. The words اِحْدَاهُمَا and اِحْدَاهُم "One of two, or of many women," where ALIF retains the form of YA, though followed by pronouns in the relative case, are rare exceptions from this rule.

R U L E S E C O N D.

A THIRD ALIF, being a permuted YA, assumes the form of YA: as رَمَى "He threw;" رَمَى "A millstone;" رَحَى "A youth;" فَتَى &c. But it acquires the form of ALIF, *first*, before the termination TA of the feminine gender: as فَتَاً "A girl;" and, *secondly*, before a pronoun in the relative or objective case: as رَمَاهُ "He threw him;" رَحَاهُ "His millstone;" &c. A third ALIF, being a permuted wao, is written in its own shape: as عَصَا "A staff;" عَصَاهُ "His staff;" دَعَا "He called;" دَعَاهُ "He called him;" &c. And so, also, when its origin happens to be unknown: as دَنَا "His play;" دَنَا "Play;" &c. Yet the measure of a word being نَعْلٌ or نَعَلٌ, an original wao changed into ALIF, assumes the form of YA according to Koorā; and this rule seems to prevail generally:

as *أَلْعَلَّ* not *أَلْعَلَّى* "Exaltation;" *أَلرِّضَا* not *أَلرِّضَى* "Acquiescence;" &c.

R U L E T H I R D.

THERE are a few words, in which permuted ALIF has a sound approaching to that of WAO, and therefore assumes the form of that letter: as *زَكَاةٌ* "Life;" *حَيَاةٌ* "Prayer;" *صَلَاةٌ* "Alms;" *رَبْوٌ* "Gain;" &c. But it resumes its own form, 1st. in the dual number: as *زَكَاتَانِ*; *صَلَاتَانِ*; and 2d. before a conjunctive pronoun in the genitive case: as *صَلَاتِي* "My prayers;" *زَكَاتِي* "My alms;" &c. I shall only add that ALIF, under the form of YA, preserves that form in all the three cases: as *رَأَيْتُ رَحَى*; *مَرَرْتُ بِرَحَى*; *هَذِهِ رَحَى*: in opposition to MAZUNEE, who writes *رَحَا* in all the cases; and to SREBUWYH, who writes *رَحَا* in the objective case only.

مَا يُعْرِفُ بِهِ أَصْلَ الْأَلِفِ

THE MEANS BY WHICH THE ORIGINAL FORM OF ALIF MAY BE KNOWN.

THE original form of ALIF is known, 1st. by a reference to the dual number: as *رَحَى*: *عَصَوَانِ* "A staff;" *عَصَا* "A millstone;" *رَحِيَانِ*: *غَرَا* "He fought in the cause of religion;" *رَمَى*: *رَمِيَا* "He shot arrows;" &c. 2d. By the feminine plural in ALIF TA: as *قَتَاةٌ*: *قَتَوَاتٍ* "A spear;" *قَنَاةٌ* "A girl;" *قَتِيَّاتٍ*: &c. 3d. By the form of the infinitive restricted to unity or species, and treated at Page 235 of this Volume: as *غَرَوْةٌ* "Fighting;" *رَمِيَّةٌ* "Shooting arrows;" &c.

4th. By the junction of any moveable letter employed as a pronominal nominative to the verb: as غَزَوْتُ "I fought," where TA is the nominative; رَمَيْنَ "The women shot arrows," where Noon is the nominative; &c. 5th. By the form of the aorist: as يَغْزُو "He fights;" يَرْمِي "He shoots;" &c. 6th. By the occurrence of wao as the primal or medial, because then the final is very rarely wao: as وَقَى "He preserved;" شَوَى "He baked;" originally وَقَى and شَوَى; &c. 7th. By the admission or otherwise of the rules of IMALA; because an unknown ALIF, admitting IMALA, was originally YA: otherwise wao: as أَنْتَى When; أَنْتَى Whence; &c. It is to be observed, however, that لَدَى "Near," is written with YA, though that word does not admit of IMALA; and so, also, when followed by a conjunctive pronoun in the relative case: as لَدَيْكَ "Near you;" لَدَيْهِ "Near him;" &c.

حَذْفُ الْحَرْفِ مَعَ تَلَفُظِهِ

OF LETTERS UTTERED BUT NOT WRITTEN.

R U L E F I R S T.

ONE of two homogeneous letters coalescing together under the sign TUSHDEED, is rejected in writing, though not in utterance, when both occur in the same word: as فَرَّرَ originally فَرَّرَ "He fled;" &c. So, also, if the second be the pronominal TA directly following another TA: as بَيْتٌ; rarely بَيْتٌ; originally بَيْتٌ "I passed the night;" &c. In opposition to

عدت

عُدْتُ “I counted;” pronounced عَتُّ but written as above; because the two coalescing letters are not really homogeneous in this example. And also in opposition to اَجْبَهُهُ “Strike him on the forehead;” where the second هَا is the accusative not the nominative to the verb.

R U L E S E C O N D.

THE LAM of اَلْ is generally written, notwithstanding its coalescence with the letter by which it is followed: as اَللَّحْمُ “The flesh;” اَلرَّجُلُ “The man;” &c. Yet it must be omitted in the words اَلَّذِي “He who;” اَلَّتِي “She who;” اَلَّذِينَ “Those who.” Though it is retained in all the other inflexions of the same word: namely اَلَّذَانِ; اَللَّاءِ; اَللَّاتِي; اَللَّاءُونَ; اَللَّتَيْنِ; اَللَّذَيْنِ; اَللَّتَانِ; اَللَّوَانِي; اَللَّوَانِي. The HUMZA of اَلْ is rejected after لَامُ اَلْجَرِّ or “The Preposition LAM:” as اَللَّفَرَسِ “For the horse.” And after لَامُ اَلْاِبْتِدَاءِ or “The Inceptive LAM:” as اَللَّفَرَسِ “The horse;” &c. In this case, if the following word begin with LAM, the definitive اَلْ must be rejected in writing altogether: as اَللَّذِي “For the milk;” اَلَّذِي “For the person who;” &c. The word اَللَّهُ God, is a contraction for اَلْاَلَهُ “THE GOD; or The True God;” for اَلْاَلَهُ “A God,” becomes اَللهُ; after which, HUMZA is rejected; and then it receives the definitive اَلْ. So, also, the word اَلرَّحْمَنُ “The most merciful,” rejects ALIF, which ought to follow MEEM, but is generally written above the line.

RULE

R U L E T H I R D.

THE word بِسْمِ rejects HUMZA in one phrase only; namely, بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ “In the name of God the most merciful.” Every where else it retains HUMZA: as بِاسْمِ اللّٰهِ “In the name of God;” بِاسْمِ رَبِّكَ “In the name of your God;” &c. The word ابْنِ occurring between two proper names, rejects HUMZA: as جَاءَنِي زَيْدُ بْنُ عَمْرٍو “ZYDE the son of AMR came to me;” &c. Every where else it retains HUMZA: as رَأَيْتُ زَيْدَ ابْنِ خَالِكَ “I saw ZYDE the son of your maternal uncle;” &c. HUMZUTOOL WUSL, following the interrogative HUMZA, must be generally rejected both in writing and utterance: as أَبْنُكَ هَذَا “Is this your son?” originally أَبْنُكَ هَذَا: &c. But the HUMZA of أَلْ in the same situation, may be retained or rejected with equal accuracy: أَلَرَّجُلُ قَائِمٌ or أَلَرَّجُلُ قَائِمٌ “Is the man standing?” &c.

R U L E F O U R T H.

THE word هَا Ho! is often prefixed to the demonstrative nouns; in which case, it rejects ALIF: as هَذَا; هَذِهِ; هَذَانِ; أُولَئِكَ: ذَا لِكَ for ذَا لِكَ; هُوَ لَا; &c. So, also, they write ذَا لِكَ for ذَا لِكَ: omitting ALIF in these and many other examples: as ثَلَاثٌ “Three;” ثَلَاثِينَ “Thirty;” لَكِنْ or لَكِنْ “But;” هَارُونَ; إِسْحَاقُ; إِسْمَاعِيلُ; إِبْرَاهِيمُ; all of them proper names of men; &c. But there are many proper names in which ALIF, though sometimes omitted, is more commonly inserted: as مَعْرِيَّةٌ; مَلِكٌ; سَلِيمٌ; حَرِثٌ; عَمْرٌو; more commonly

commonly مُعَاوِيَةُ ; مَالِكُ ; سُلَيْمَانُ ; حَارِثُ ; عُثْمَانُ ;
&c.

زِيَادَةُ الْحَرْفِ مَعَ عَدَمِ تَلْفِظِهِ

OF LETTERS WRITTEN BUT NOT UTTERED.

R U L E F I R S T.

THE letter WAO final of the plural number, is followed, in every tense and mode of the verb, by a silent ALIF; intended, it is said, to distinguish the plural WAO from the conjunctive WAO; as نَصَرُوا ; اُنْصَرُوا ; &c. But if WAO become as it were a medial letter, by the junction of any following termination, this ALIF must be rejected: as يَنْصُرُونَ “They do or will assist;” يَنْصُرُونِي “They assist me;” نَصَرُوهُ “They assisted him;” نَصَرُوهُمْ “They assisted them;” &c. This last example is opposed to نَصَرُوا هُمْ “They themselves assisted;” where the preservation of ALIF indicates the disjunctive character of the pronoun هُمْ; which is here referable to the agent, not to the object of the verb. Some Grammarians consider the silent ALIF as unnecessary, and therefore reject it, either in the aorist alone, or in all the tenses and modes of the verb. Others give it even to NOUNS in the masculine form of the perfect plural, when the letter NOON is thrown out by the IZAFUT: as شَارِبُونَ “Drinkers;” شَارِبُوا الْمَاءَ; more commonly شَارِبُوا الْمَاءِ “Drinkers of water;” &c.

R U L E S E C O N D.

THE letter ALIF is merely written, but not uttered, in the word

مِئَّةُ pronounced مِئَّةُ "A hundred;" and in the dual مِئَتَانِ or مِئَتَيْنِ; pronounced مِئَتَانِ or مِئَتَيْنِ. In the plural number, namely مِئَاتٍ; مِئُوتٍ; مِئِينَ; the letter ALIF is neither uttered nor written. The word عَمْرُ "AMROON" "A man's name," requires to be followed by a silent wao, to distinguish it from عَمْرُ OOMURO, which is also the name of a man. We write therefore هَذَا عَمْرُو "This is AMR;" سَرَرْتُ بِعَمْرٍو "I passed by AMR." But wao is omitted, 1st. in the objective case; as رَأَيْتُ عَمْرًا "I saw AMR:" 2d. when followed by a conjunctive pronoun; as عَمْرُهُ "His AMR:" and finally, when it rhymes with any other word, because عَمْرُ and عَمْر can never rhyme to the same word. The diminutive from both is عَمِيرٌ; to which the silent wao is never added, notwithstanding the obscurity that results from its absence. The letter wao is also written, but not uttered, in the words أُولَئِكَ or أُولَاءِ "Those;" أُولَئِكَ or أُولَئِكَ "Possessors;" pronounced أُولَئِكَ or أُولَئِكَ or أُولَئِكَ.

وَصَلِّ الْكَلِمَةَ مَعَ أَصْلِ الْفَصْلِ

THE JUNCTION OF WORDS IN WRITING.

EVERY word should be written separately, with the exceptions comprised in the following rules.

R U L E F I R S T.

THE negative لَا following the particle أَنْ coalesces with it, and both together become أَلَّا whenever the particle أَنْ gives أَنْصَب or the vowel FUTHA, to the last letter of the aorist of a verb

a verb by which it is followed: as أَحَبَبْتُ أَلَّا تُفَارِقَنِي
 “I wished that you would not quit me;” opposed to
 أَحَبَبْتُ أَنْ لَا تُفَارِقَنِي: where أَنْ and لَا are written sepa-
 rately, because the verb retains the vowel ZUMMA. So إِنْ If,
 followed by لَا, becomes إِلَّا as إِلَّا تَفْعَلُوا “If you do not act;”
 whereas إِنْ for إِنَّ “Verily;” does not coalesce with that
 particle: as تَلَيْتُ إِنْ لَا يَفْعَلُ “I said, verily he will
 not do it.” The word لَا also coalesces with كَيْ: as
 كَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ “That you may not grieve for what
 you have lost, or do not possess;” &c.

R U L E S E C O N D.

THE particle مَا, being a pleonasm, coalesces in writing with
 certain particles and other words prefixed to it: as إِنْ or إِنْهَا
 “Verily;” أَمْ or أَمْهَا “That verily;” كَأَنَّ or كَأَنَّهَا
 “Like;” لَعَلَّ or لَعَلَّهَا “Would that;” لَيْتَ or لَيْتَهَا “Perhaps;”
 لَكِنَّ or لَكِنَّهَا “But;” رَبَّ or رَبَّهَا “Few;” أَيْنَ or أَيْنَهَا
 “From;” عَنْ or عَنْهَا “Off;” قَلَّ or قَلَّهَا “Where;”
 قَلَّ or قَلَّهَا “Wherever;” قَلَّ or قَلَّهَا “It
 is seldom;” طَالَ or طَالَهَا “It is long;” &c. The particle
 مَا termed مَصْدَرِيَّة because it reduces that member of the
 sentence in which it occurs to the sense of the infinitive,
 should not coalesce in writing with the word which precedes it,
 though the coalescence may be sometimes observed to occur:
 as إِنْ مَا قُتِمْتَ عَجَبٌ; properly إِنْ قُتِمْتَ عَجَبٌ; for
 إِنْ قِيَا مَكَ عَجَبٌ “Verily your standing is matter of surprize

to me;” &c. The word مَا which is a relative pronoun, coalesces with نِعِمَّ and بِئْسَ : as نِعِمَّا فَعَلْتَ “That is good which you have done;” بِئْسَمَا فَعَلْتَ “That is bad which you have done;” &c. Whereas it does not generally coalesce with other words : as كُلُّ مَا عِنْدَكَ حَسَنٌ “Every thing which he has, is good;” opposed to كُلَّمَا جِئْتَنِي أَكْرَمْتُكَ “As often as you come to me I will receive you with honor;” where مَا is supposed to be a particle, not a relative pronoun. The word حَبَّ نِ invariably coalesces in writing with the verb : as حَبَّذَا زَيْدٌ “ZYDE is good;” and the word مَا ثَلَاثَةٌ often coalesces with a preceding numeral : as ثَلَاثُمِائَةٌ “Three hundred;” &c.

R U L E T H I R D.

THE following contractions are in common use : namely, اللَّهُ تَعَالَى for عَلَيْهِ السَّلَامُ “The most high God;” عَم for رَحْمَةُ اللَّهِ عَلَيْهِ or رَحْمَةُ اللَّهِ رَ “On him be peace;” رَضِيَ اللَّهُ عَنْهُ for رَضَ “May God have mercy upon him;” صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for صَلَّعَ “May God be satisfied with him;” مَطْلُوبٌ for مَطْ “The peace and blessing of God be upon him;” مَمْنُوعٌ for مَمَّ “The thing intended;” Inadmissible;” or sometimes for مَسَلَّمٌ “Granted;” ظَاهِرٌ for ظَا “Evident;” لَافٍ for بَاطِلٌ “False;” حَاجٍ for حَاجِنْدٌ “In this case;” لَا نَسَلِمُ for مُصَنَّفٌ “An author;” هَذَا خِلَافُ الْمَقْرُوضِ or هَذَا خِلْفٌ هَفْ “This is absurd;” or more literally “the opposite of that which

which has already been granted;” كَذَلِكَ for كَذَلِكَ “Like that;” آ or الْآخِرَةُ for إِلَى آخِرِهِ “To the end of it;” &c.

C O N C L U S I O N .

THE preceding are the rules of writing prescribed in the works of the best Grammarians; but some of them appear to have become obsolete, and as I have followed the practise of modern times, this volume will furnish examples in which they have been disregarded accordingly. It only remains to observe that I have omitted no rule of Arabic Inflection which I believe to be essential to the progress of the learner, and will continue to pursue the same plan in the next Volume, which treats of the SYNTAX.

END OF THE FIRST VOLUME.



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